THE HOLY BIBLE

VOLUME III

PSALMS—MALACHI

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Bible. English. 1855. Authorized.

THE

PICTORIAL BIBLE

BEING THE

Old and New Testaments

ACCORDING TO THE AUTHORISED VERSION

ILLUSTRATED WITH

STEEL ENGRAVINGS AND MANY HUNDRED WOOD-CUTS

REPRESENTING LANDSCAPE SCENES, AND SUBJECTS OF NATURAL HISTORY, COSTUME AND ANTIQUITIES

WITH

ORIGINAL NOTES

EXPLANATORY OF PASSAGES CONNECTED WITH THE HISTORY, GEOGRAPHY, NATURAL HISTORY, LITERATURE AND ANTIQUITIES OF THE SACRED SCRIPTURES

By JOHN KITTO D.D. F.S.A.

A New Edition

WITH ADDITIONAL NOTES, BASED ON THE DISCOVERIES OF RECENT TRAVELLERS

IN FOUR VOLUMES

VOL. III

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JEREMIAH AMID THE RUINS OF JERUSALEM.

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LIST OF THE

WOOD-CUT ILLUSTRATIONS

IN

THE PICTORIAL BIBLE.

VOLUME III.

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STEEL PLATE.

Jeremiah amid the Ruins of Jerusalem. (Frontispiece.)

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THE BOOK

OF

PSALMS.

In the Hebrew Bibles this collection of sacred songs bears the title of סֵפֶר תְּהִלִּים SEPHER TEHILLIM, 'Book of Hymns,' or 'Praises.' This title is not very appropriate, inasmuch as a very large proportion of the book is composed, not of songs of praise, but prayers and lamentations. Aware of this, probably, the Seventy avoided giving to the book the title of ὕμνοι, which would have correctly represented the Hebrew word TEHILLIM, and chose rather to call the book ψαλμοί, 'psalms,' or lyrical odes, which is sufficiently accurate and comprehensive. The name PSALTER, which is also a title of the book, is likewise of Greek origin—from ψαλτήριον, 'psaltery,' the name of the stringed instrument, so often mentioned in the book, to which, it would appear, these sacred songs were generally sung.

In many of the versions the book is in the title ascribed to David, as 'The Psalms of David.' In a general sense the Psalms may be ascribed to him, because he was the author of a greater proportion of them than any other individual. Some indeed have thought him the author of the whole number, and conclude that those which are said, in the title, to be Psalms 'of Asaph,' or 'of Heman,' etc., should be rendered, '*to* Asaph'—'*to* Heman,' etc.; and only denote that the Psalms were delivered to them to be publicly sung. There is plain internal evidence that this must be wrong. It is highly probable that some were written in the time of Moses, and it is certain that others are so late as the Captivity. They may therefore be taken to extend over a period of about one thousand years; without believing, with some, that the oldest are as early as Adam, or, with others, that the latest are as late as the Maccabees. The present titles ascribe seventy-one of the Psalms to David; and the Septuagint gives him eleven others. It is probable that many of these are erroneously assigned to him; while it is still more probable that many of those to which no names are prefixed are of his composition. We shall not, however, enlarge on the authorship of the respective Psalms, intending, as we proceed, to make such observations on the subject as may seem necessary. It will be understood, where we say nothing as to the authorship of particular Psalms, that they are usually attributed to David on grounds which appear the most satisfactory that can be obtained.

By whom the book was compiled in its present form, is another question which has raised some discussion. Some of the Rabbins hold that this was the work of David, and seem to deny him any other share in the book than that of collecting into one volume the sacred songs of his predecessors and contemporaries. But this is too absurd to need refutation. Neither do we think that there is any foundation for the opinion which ascribes the compilation to Ezra. But there seems no objection to combine the two statements, and infer that David did form a collection, for the sacred service, of the Psalms written by himself, and of others that were composed in and before his own time. This formed, probably, the psalm book that was used in the services of the first temple: and to which were afterwards added, most likely by Ezra, such divine songs as had since been written, down to the time of the return of the Jews from captivity and the foundation of the second temple.

To all the Psalms, with the exception of thirty-four, titles or inscriptions are affixed. Those which are without title, are called Orphan Psalms in the Talmud. The titles either designate the authors, or the superintendents of their music, or their subjects, or their historical occasions, or their style of poetry, or their style of music. The authority of their titles is a matter of much doubt. By many they are all unconditionally rejected as spurious, by others only in part; and those who receive them without reservation are very few. Of their antiquity there is no question. They exist in the Septuagint, and it is argued that they must have been of much earlier date than that version, as there are

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many of them which the translator was manifestly unable to understand, which was not likely to have been the case had they been then of recent date. To this argument we attach much weight; for although it has been urged that the Egyptian residence and education of the translator may have left him ignorant of the temple music, and therefore unable to comprehend inscriptions which demanded a knowledge of it, it is incredible that under the oppression of such a difficulty, he should not have sought information on the subject from some competent person from Jerusalem, where, according to this view, these inscriptions must have been understood. It must, however, be admitted that the argument, from the ignorance of the Seventy, cannot, in its utmost extent, furnish any absolute proof that the titles existed before the time of Ezra, supposing the collection to have been formed by him. That the titles are as old as the Psalms themselves, has been urged from its being customary with the poets of the East to prefix their names to their own songs. And to shew that this custom prevailed among the Hebrews, some writers point to Exod. xv.; Deut. xxxii., xxxiii.; Judg. v.; but although the poets are there named, it is only in connection with the narrative, and not, as among the Arabians, in a proper title; so that no evidence for the existence of the custom can be pressed from these passages. It may be allowed, however, that Isaiah xxxviii. 9, and the custom of designating the predictions of the prophets by their names, are in favour of it.

It must be admitted that a large proportion of the titles accord very well with the subject matter of the Psalms to which they are affixed, and yet there are a very large number in which no such agreement can be traced. It is asked, If the titles were annexed by later hands (as those who question their authority allege) from mere conjecture, how is it that all the Psalms are not provided with them? The circumstance that many of the Psalms have come down to us without any title, is merely a proof that nothing is given but what was found already existing. To this it is answered—we think not satisfactorily—that the argument drawn from this source, to prove the genuineness of the titles, possesses as little force as the argument which may be drawn from the same quarter to prove their spuriousness; and that the absence of titles to some of the Psalms, only proves that, with respect to them, the authors of the titles had no conjectures to offer. On the other hand, it has without ground been alleged against the genuineness of the titles, that they are found wanting or varied in many of the ancient versions—for instance, the Septuagint, the Syriac, and the Arabic. But the Septuagint originally translated these with the rest, as the manuscripts as well as the citations by the oldest fathers, prove. Hence they certainly existed long before the still later Syriac translators; and the intervening Arabic possesses no authority. Besides, the omission of the titles in the above-mentioned versions is merely a defect of particular manuscripts. Perhaps the strongest argument against the genuineness of the titles is the alleged fact that they often prove to be incorrect—the author being sometimes incorrectly specified, and sometimes the occasion. And it has been and will be asked, If any of the titles can be proved to be false, who shall answer for the genuineness of the rest? This circumstance exposes them all to the suspicion of being spurious. It must, however, be admitted that we may be in the habit of applying this test of agreement too severely. It is by no means necessary that there should be a very visible connection between the contents and the title of a Psalm. Who shall limit the range of inspired thought, or insist that it shall be in agreement with the small part which we know of the history or mind of the assigned writer? Why may not the state of the church, and the hopes, the trials, the aspirations of the pious, be represented in sacred song under images, which, if taken too literally, may seem inapplicable to the circumstances under which the writer himself lived? Under the impression of such considerations, several recent writers of eminence, as Tholuck and Hengstenberg, are disposed to uphold the authority of the present titles, and to find in the inner sense of particular Psalms agreements with them, which have escaped the notice of those who rely too much upon the external marks. We are not prepared to go so far as the latter of these writers; but we apprehend that he has, in many cases, succeeded in establishing an agreement with the titles which others had been unable to discover. Most writers and expositors, however, take a middle course, and suppose that, by means of marginal glosses and interpolations, additions have been made to the original titles of others that are more recent and false. Rosenmüller and others regard the titles relating to music as, without exception, of late origin; but the reasons he advances do not seem to us by any means conclusive. With respect to the titles of authorship, Gesenius suggests that the spurious titles sprung from the particular collections, which *a parte potiori* have the name of Psalms of David, Psalms of the children of Korah, etc., but contained also other Psalms. When they were incorporated in the great collection, each song was inscribed with the name of the author after whom the whole collection was named.

The difficulty with respect to some of the words which occur in the titles was, as we have seen, felt so early as the age of the Septuagint. It has, certainly, not decreased since. It was so much felt by the translators of the Authorized Version, that they have generally retained the Hebrew words. In explanation of these titles we say nothing here, having noticed them in the body of the book as they occur.

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In the Hebrew the book of Psalms is divided into five sections; and as this division is also found in the Septuagint, it must have existed at least two hundred years before Christ, and was probably of much earlier date. These are now usually considered as indicating five independent and doubtless successive collections, whose ultimate junction, probably in the time of Ezra, forms the book of Psalms as it now exists. The *first* section, comprising Psalms i.–xli., is only composed of Psalms of David, and his name is prefixed to all of them except i., ii., x., xxxiii. This was, doubtless, the first collection, and some suppose that it was made in the time of Hezekiah. Compare Prov. xxv. 1; 2 Chron. xxix. 30. The *second* section is principally composed of songs by the sons of Korah, xlii.–xlix., and by David, li.–lxv. It is supposed, with some reason, that the divisions thus marked originally formed two separate collections, eventually united, which explains the words at the end of the present section, 'The words of David, the son of Jesse, are ended,' as referring only to the second of the two collections, although it now seems to refer to both of them, notwithstanding that the Psalms in the first of the two are in the titles assigned to 'the sons of Korah.' The *third* section, comprising lxxiii.–lxxxix., appears to be similarly composed of two smaller collections—the one distinguished by the name of Asaph, lxxiii.–lxxxiii.; the other by that of 'the sons of Korah,' lxxxiv.–lxxxix. It is inferred from Psalm lxxxv., that this collection must have been formed during the Captivity. The *fourth* section, xc.–cvi, as well as the *fifth*, cvii.-cl., are made up chiefly of anonymous psalms, mostly of a liturgic character, and many of which appear to have been composed for the choral services of the second temple.

There is scarcely any book of the Old Testament of which the divine inspiration and canonical authority are established by more satisfactory and complete evidence. The evidence from the New Testament alone is abundant; for the book is there quoted and referred to as divine, by Christ and his apostles, no less than seventy times. The divine authority of some of the other books of the Old Testament has, on various grounds, been impugned by persons who have admitted the inspiration of other books, and have not questioned the general fact of divine revelation; but the authority of the Psalms has not been questioned by any who have faith in the sacred character of any part of Scripture, and we do not, therefore, feel it necessary here to produce the arguments by which that authority is sustained. The eminently *practical* character of the Psalms—their beautiful and touching utterance of feeling to which every devout spirit responds, has rendered the book peculiarly dear to the pious in all ages; and we have ourselves known several persons who have been led to study the Hebrew language solely by the desire to be enabled to enjoy more perfectly the great refreshment which, in this precious book, the goodness of God has provided for his people.

The special interest thus attached to the Psalms has given occasion to a greater number of separate translations of it, and commentaries upon it, than of any other book of Scripture. There may, indeed, be an equal or a greater number of separate publications concerning the book of Job, but this number is partly made up by treatises upon particular questions connected with that book, or arising out of it, rather than of separate translations and commentaries, in which it is exceeded by the Psalms.

The following list includes nearly all in the English language, and the principal of those in the Latin and continental tongues. Copious as the list is, it exhibits no large proportion of the whole. Bugenhagii *Adnotationes in Psalmos*, 1524; Buceri *Commentarii in Psalmos*, 1526; Titelmanni *Elucidationes in omnes Davidicos Psalmos*, 1531; Calvin, *Commentarius in Lib. Psalmorum*, 1557, a translation of which by Arthur Golding was published in 1571, and a revised edition of this appeared in 1840 in three vols. 8vo.; Molleri *Comment. in Psalmos*, 1573; Genebraardi *Comment. in Psalmos*, 1577; Gesner, *Commentationes in Psalmos Davidis*, 1605; Bellarmini *Explanatio in Psalmos*, 1611; Lorini *Comment. in librum Psalmorum*, 1617; Ainsworth, *Annotations upon the Pentateuch, Psalms, and Canticles*, 1627; Viccars, *Decapla in Psalmos*, 1639, London; Gomar, *Davidis Lyra*, 1643; Dickson, *A Brief Explication of the Psalms*, 1653-54; Hammond, *Paraphrase and Annotations on the Book of Psalms*, 1659; Foord, *Expositio in librum Psalmorum*, 1646, London; Leigh, *Annotations on the Five Poetical Books*, 1657; Nicholson (Bishop), *David's Harp Strung and Tuned*, 1662; Amyraldus, *Paraphrasis in Psalmos*, 1662; Wright, *Expositio in Psalmos*, 1662, London; Bythneri *Lyra Prophetica Davidis Regis*, 1650; Bakii *Comment. Exegetico-practicus posthumus Davidis*, 1664; Maldonati *Commentarii in Psalmos*, 1643; Geieri *Commentarii in Psalmos Davidis*, 1662; Bull, *Commentary on the Psalms*, 1675; Van Til, *Het Bock der Psalmen*, 1693; Carrieres, *Commentaire Littéral sur les Pseaumes*, 1709; Hare (Bishop), *Psalmorum Liber*, 1736, London; H. Michaelis *Adnotationes in Psalmos*, 1720; Mudge, *An Essay towards a New English Version of the Psalms*, 1744; Edwards, *New English Translation of the Psalms*, 1755; Fenwick, *The Psalter in its Original Form*, etc., 1759; Burkii *Gnomon Psalmorum*, 1760; Green, *New Translation of the Psalms*, 1762; Venema, *Commentarius ad Psalmos*, 1762; Vatabli *Annotationes in Psalmos*, 1767; Merrick, *Annotations on the Psalms*, 1768; Schulz, *Die Psalmen*, 1772; Knapp, *Die Psalmen*, 1773; Horne (Bishop), *A Commentary on the*

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Book of Psalms, 1771; Seiler, *Die Psalmen*, 1788; Mendelssohn, *Uebersetzung der Psalmen Davids*, 1788; Berthier, *Les Pseaumes trad. en François avec des Notes et des Réflexions*, 1785; Street, *New Literal Version of the Book of Psalms*, 1790; Müntinghe, *De Psalmen, uit het Hebreuusch Vertaald*, 1791; Dimock, *Notes on the Book of Psalms and Proverbs*, 1791; Wake, *New and Literal Translation of the Psalms*, 1799; Geddes, *New Translation of the Book of Psalms*, 1807; Goode, *An entire New Version of the Book of Psalms*, 1811; Horsley (Bishop), *The Book of Psalms*, 1815; Fry, *Lyra Davidis*, 1819; Boys, *Key to the Book of Psalms*, 1825; French and Skinner, *New Translation of the Book of Psalms*, 1830; Noyes, *New Translation of the Book of Psalms*, 1831, Boston, U. S.; Eichhorn, *Die Psalmen übersetzt*, 1834; Hitzig, *Die Psalmen: hist.-krit. Commentar, nebst Uebersetzung*, 1835; De Wette, *Commentar über die Psalmen*, 1836; Walford, *The Book of Psalms, a New Translation with Notes*, 1837; Bush, *A Commentary upon the Book of Psalms*, 1838; Ewald, *Poetische Bücher*, 1839; Bondel, *Le Livre des Pseaumes*, 1840; Cresswell, *The Psalms of David*, 1843; Tholuck, *Uebersetzung und Auslegung der Psalmen*, 1843; Hengstenberg, *Commentar über die Psalmen*, 1843-5. The two last-named works are by far the most important that have of late years been produced. Of that by Hengstenberg an excellent translation has lately been produced in Clark's *Foreign Theological Library*. [*The Psalms, Translated and Explained*, by J. L. Alexander, 1850.]

PSALM I.

1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*

BLESSED [1]*is* the man that walketh not in the counsel of the [2]ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the LORD; [3]and in his law doth he meditate day and night.

3 And he shall be like a tree [4]planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not [5]wither; and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* [6]like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

[1] Prov. 4. 14. [2] Or, *wicked*. [3] Josh. 1. 8. Psal. 119. 1. [4] Jer. 17. 8. [5] Heb. *fade*. [6] Psal. 35. 5. Isa. 17. 13.

PSALM I.—There is a general impression that this Psalm was of comparatively late composition, drawn up probably by the compiler of the book, and set by him as a sort of introduction to it. Basilius calls it 'a short preface' to the Psalms; and that this view is of great antiquity may be gathered from Acts xiii. 33, where Paul, according to the correct text, as is agreed by the most approved critics (Erasmus, Mill, Bengel, Griesbach, &c.), quotes as the first Psalm that which, in our collection, occupies the second place. If the first was considered only as a sort of preface, the numbering would consequently take its commencement at the one following, as, indeed, is the case in some manuscripts. The matter of the Psalm is admirably suited to this application of it. That the Psalm is introductory does not, however, prove the lateness of its date. The compiler might quite as probably have set at the beginning that one of the old Psalms which he judged most suitable for the purpose. That it must, at any rate, have been composed before Jeremiah, appears from his imitation of it. This is the only determinate conclusion that can be formed; but from the close resemblance it offers to the Psalms of which David was undoubtedly the author, we should probably not be mistaken in ascribing it to him. Compare in particular Psalms viii., xv., xxiii.

Verse 3. '*A tree planted by the rivers of water.*'—Here is a beautiful comparison, derived from the contrast, often exhibited in the East, between the exuberant production near the rivers and water-courses, and the desolation and nakedness of places destitute of natural or artificial irrigation. Often, while traversing plains perfectly destitute of tree, shrub, or bush of any kind, have we been able to trace for miles the course of a distant stream by the thick and tall growth of trees and underwood upon its banks. Indeed, to perceive this was to feel assured of the presence of the water that could not be seen. The scenery of Asia, generally speaking, is a continual alternation of such marked contrasts. The soil is thronged with vegetation wherever water can be found; while, beyond the extent in which the streams, usually few and distant, can be made to operate, there is only 'a waste howling wilderness.'—As a suitable illustration of this, we have introduced a cut of one of the streams of Lebanon—the Nahr Kades, or 'Holy River,' shewing the rich and crowded vegetation which its valley exhibits.

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NAHR KADES (HOLY RIVER), LEBANON.—From CASSAS.

PSALM II.

1 *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

WHY [1]do the heathen [2]rage, and the people [3]imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

3 Let us break their bands asunder, and cast away their cords from us.

4 [4]He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and [5]vex them in his sore displeasure.

6 Yet have I [6]set my king [7]upon my holy hill of Zion.

7 I will declare [8]the decree: the LORD hath said unto me, [9]Thou *art* my Son; this day have I begotten thee.

8 [10]Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 [11]Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

1 Acts 4. 25. 2 Or, *tumultuously assemble.* 3 Heb. *meditate.* 4 Prov. 1. 26. 5 Or, *trouble.* 6 Heb. *anointed.* 7 Heb. *upon Zion, the hill of my holiness.* 8 Or, *for a decree.* 9 Acts 13. 33. Heb. 1. 5. 10 Psal. 72. 8 11 Revel 2. 27. and 19. 15.

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10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. [12]Blessed *are* all they that put their trust in him.

[12] Prov. 16. 20.* Isa. 30. 18. Jer. 17. 7. Rom. 9. 33. and 10. 11. 1 Pet. 2. 6.

PSALM II.—Although this Psalm has no superscription, yet that David was the author may be gathered from the manifest relation which it bears to the affairs of his time. It is supposed to have been written when the nations subdued by David were meditating a revolt, or had already revolted. The authorship is expressly assigned to David in Acts iv. 25. Its reference, by application, to the Messiah, is admitted by the Jews.

Verse 1. '*The heathen.*'—The Hebrew word, גּוֹיִם *goyim*, usually translated 'Heathen,' signifies, in fact, 'peoples' or 'nations' in general. But it is used in the Old Testament for the most part, and by the later (and even modern) Jews, and that with contemptuous and odious secondary meaning. Other nations, also, have similar names for foreigners, and for such as are not of their own religious faith. Thus the Greeks and Romans called them Barbarians, that is, properly, inhabitants of the desert. The Arabs called them Adjhemi, by which they mean, first, their neighbours the Persians, and then all foreigners in general. The Mohammedans call all the people of the earth, who do not believe the pretended divine mission of Mohammed, Kafirs, and, by a corrupted pronunciation, Gaurs, or Giaours, which signifies unbelievers and infidels. Hence the name Kafirs, which the inhabitants of the south-eastern coast of Africa received from the Mohammedan Arabs.

12. '*Kiss the Son.*'—This is doubtless to be understood as an act of homage and reverence. There are few acts bearing more diversified and contrasted significations than the kiss. It denotes as well the tenderest affection as the most profound and even adoring reverence. As an act of homage it needs little explanation, since it is still our own custom to express homage by kissing the monarch's hand. It was also so far a mark of general respect among our fathers, that for one person to say in a letter or message, that he 'kissed the hands' of another, was a formulary for expressing his respect for that person, and was of equivalent import with the expressions of servitude and obedience with which communications to superiors are now usually attended. See the note to 1 Sam. x. 1.

PSALM III.

The security of God's protection.

A Psalm of David, [1]when he fled from Absalom his son.

LORD, how are they increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a shield [2]for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 [3]I laid me down and slept; I awaked; for the LORD sustained me.

6 [4]I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 [5]Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

[1] 2 Sam. 15. 14. [2] Or, *about*. [3] Psal. 4. 8. [4] Psal. 27. 3. [5] Isa. 43. 11. Hos. 13. 4.

Verse 2. '*Selah.*'—This is evidently a musical term, occurring only in the Psalms, and in Habakkuk iii. Its meaning has been a subject of much dispute. It usually occurs at the end of a period or strophe; but sometimes at the end of a clause only. One of the principal explanations is that advocated by Herder, De Wette, Ewald, and others, who suppose that the word comes from the verb סָלָה *salah*, 'to raise up, or elevate,' which would make it signify an elevation of the voice; and so perhaps be a sign for changing the key, or for repeating the same tune some notes higher. Not very different from this is the interpretation usually given to the word διάψαλμα, *diapsalma*, which is explained to mean a variation in singing and melody, to correspond perhaps with a transition from one subject or sentiment to another in the words; or to be a musical sign for a bold symphony, intimating that the singers should raise their voices, and that all the instruments should sound along with them in one grand chorus. (See Ewing in Διάψαλμα.) The Chaldee Paraphrast renders it by 'for ever,' understanding probably, with Jerome, that 'Selah' connected what followed with that which went before, and further expresses that the words to which it is affixed are of eternal moment—not applicable to any particular person, or to any temporary circumstances, but such as ought to be remembered by all men and for ever. Aben Ezra says that it is like the conclusion of a prayer, answering nearly to 'Amen;' and that the Jews, in this sense, usually put it at the end of their books and epitaphs. Fenwick, Parkhurst, and others, hold that the word is intended to direct particular attention to the passage, as: N.B., *attend to*, or *mind this*. Dr. Wall is of opinion that it is a note directing that the last words to which it is added should be repeated by the chorus; and observes that it is always put after some remarkable or pathetic clause. Meibomius also thinks it means 'a repeat,' and is equivalent to the Italian *Da Capo*. Some conclude that it directed the time of the music, and was perhaps equivalent to our word '*slow*,' or according to some of our provincial dialects, '*slaw*,' which in a rapid pronunciation might easily be taken for *Selah*. Calmet thinks the word was sometimes put in the margin

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of the Hebrew psalters, to indicate that a musical pause was to be made and that the tune was ended: and this is also the opinion which Dr. Burney deduces from the '*diapsalma*' of the Septuagint. Rosenmüller, after detailing the opinions of others, decides to prefer that which supposes that the word *Selah* indicates a rest, or pause, for the vocal performers, and that the musical instruments only were to be heard: with him Gesenius, Tholuck, and Hengstenberg concur, and it seems to us the most probable of the opinions which have been advanced. Calmet, in his *Commentaire Littéral*, has a '*Dissertation sur ces deux termes Hébreux, Lámnatseach et Séla.*'

7. '*Cheek bone . . . . teeth.*'—The allusion is here, probably, to the condition of a beast of prey which is completely disabled from taking and devouring its prey by having the jaws and teeth broken. (See the note on Job xix. 20.) However, the breaking of the jaws and knocking out of the teeth were common circumstances in ancient warfare, in which the opposing parties were much accustomed to fling stones at one another's heads.

PSALM IV.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's happiness is in God's favour.*

To the [1]chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; [2]have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself; the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer [3]the sacrifices of righteousness, and put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 [4]I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

1 Or, *overseer*, 2 Or, *be gracious unto me.* 3 Psal. 50. 14, and 51. 19. 4 Psal. 3. 5.

PSALM iv.—That this Psalm was composed in a time of persecution and distress is manifest from the contents. It is usually supposed to have been written by David, either during the persecutions of Saul or the rebellion of Absalom; and there are grounds on which the latter alternative may seem entitled to preference.

TITLE. '*To the chief Musician.*'—The word thus rendered (לַמְנַצֵּחַ *lamnatzeach*) stands at the head of fifty-three of the Psalms, and has occasioned considerable discussion. The general opinion, which our translators followed, seems to be well authorized in rendering it 'to the chief musician.' Whenever the word occurs historically, with a reference to persons, it denotes those who have the superintendence or oversight, whether of works or workmen; and hence, in the general sense, an 'overseer.' So when it thus occurs, as prefixed to a psalm, it is not easy to suppose it can allow of any other reference than to the president or leader of a band of singers or musicians. The Septuagint, and after it the Vulgate, regards it as without a personal application, and renders it by 'for ever;' understanding it to denote a psalm which deserved to be sung eternally, and to be ever in the mouth of God's servants. The Chaldee has, 'for praise,' seemingly under a similar impression. The Jews themselves are not agreed about it; but the majority concur with our version. The old Greek interpreters differ also; but in general they suppose it to denote the psalm to be one of victory. One very good reason for adhering to our own version is, that on examining the numerous psalms which are thus inscribed, they have by no means that uniformity of subject or general purport which a characterizing title would seem to require. The reader who wishes to look further into this, may consult Calmet's '*Dissertation sur ces deux termes Hébreux, Lámnatseach et Séla;*' De Wette, *Einleitung die Psalmen*, p. 35; and Ewald, *Poet. Bücher*, i. 169.

'*Neginoth.*'—This word (נְגִינוֹת), which occurs in the titles of seven psalms, is in the Septuagint and the Vulgate rendered by 'song.' (Sept. ὕμνος, ψαλμός. Vulg. *carmen, canticum.*) The verb from which the noun is derived implies 'to play upon a stringed instrument,' whence it is concluded that the plural noun in the titles of the psalms, denotes such stringed instruments. What they were we do not know; but under this view Neginoth may possibly be a general word for all the stringed instruments then in use. Wherever the word does occur *as a noun*, however, other than in the titles of the psalms, the context determines that it must mean 'songs' (as in Job xxx. 9: Lam. iii. 14), and probably such songs as were intended for the accompaniment of stringed instruments. The difference is therefore not greater than whether stringed instruments, or songs or music intended for stringed instruments, be denoted by the word Neginoth.

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PSALM V.

1 *David prayeth, and professeth his study in prayer.* 4 *God favoureth not the wicked.* 7 *David, professing his faith, prayeth unto God to guide him,* 10 *to destroy his enemies,* 11 *and to preserve the godly.*

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 [1]My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand [2]in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor [3]the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward [4]thy holy temple.

8 Lead me, O LORD, in thy righteousness because of [5]mine enemies; make thy way straight before my face.

9 For *there is* no [6]faithfulness [7]in their mouth; their inward part *is* [8]very wickedness; [9]their throat *is* an open sepulchre; they flatter with their tongue.

10 [10]Destroy thou them, O God; let them fall [11]by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because [12]thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou [13]compass him as *with* a shield.

1 Psal. 130. 6. 2 Heb. *before thine eyes.* 3 Heb. *the man of bloods and deceit.* 4 Heb. *the temple of thy holiness.* 5 Heb. *those which observe me.* 6 Or, *stedfastness.* 7 Heb. *in his mouth,* that is, *in the mouth of any of them.* 8 Heb. *wickednesses.* 9 Rom. 3. 13. 10 Or, *Make them guilty.* 11 Or, *from their counsels.* 12 Heb. *thou coverest over,* or, *protectest them.* 13 Heb. *crown him.*

TITLE, '*Nehiloth.*'—The word is נְחִילוֹת, and its obvious derivation from חָלַל *khalal*, 'to bore through,' whence חָלִיל *khalil*, 'a pipe,' would suggest that wind instruments are here meant. We do not feel it necessary to inquire, with some writers, whether flutes or bagpipes be intended. We may suppose it a general term for all the softer sorts of wind instruments, if not for all sorts. The Septuagint, Vulgate, and other ancient versions, however, find the root in נָחַל *nakhal*, 'to inherit, possess,' and render, with some variation of phrase, 'For that which (or she who) obtained (or obtains, or shall obtain) the inheritance.' The Arabic has simply, 'Concerning the inheritance.' Hengstenberg thinks that the Psalm refers to the double destiny of the righteous and the wicked; and accepting this derivation from נָחַל, the feminine adjective of which, with a passive signification, can only mean the inherited, the possessed, in plural the possessions, the lots, he finds that the title of the psalm has reference to its contents. The Targum renders the title, both of this and the preceding psalm, 'To sing upon the dances a song of David;' while Aben Ezra understands this word, as he does *neginoth*, to denote some old and well-known melody, to which this psalm was to be played. On this see further in the note to Ps. xvi.

Verse 5. '*Shall not stand in thy sight.*'—They must 'not stand under his eyes.' A mark of deep abhorrence, taken from earthly kings, near whom none are allowed to come but such as enjoy their favour.

7. '*Toward thy holy temple.*'—The temple did not exist in the time of David: how then does this agree with the title which ascribes the psalm to him? The answer is, that the term here employed denotes properly the dwelling-place of the Lord, and was not confined to the temple, but belonged equally to the tabernacle before the temple was erected. See notable instances of this in 1 Sam. i. 9; iii. 3; in both which places our translators scruple not to render the same term by 'temple,' although they knew the tabernacle was intended, and that nothing else could be intended. The phrase is here, literally, 'the abode of thy holiness;' there, 'the abode of Jehovah.'

PSALM VI.

1 *David's complaint in his sickness.* 8 *By faith he triumpheth over his enemies.*

To the chief Musician on Neginoth [1]upon Sheminith, A Psalm of David.

O [2]LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me: for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

5 [3]For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

1 Or, *upon the eighth.* 2 Psal. 38. 1. 3 Psal. 30. 9, and 88. 11, and 115. 17, and 118. 17. Isa. 38. 18.

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6 I am weary with my groaning; [4]all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 [5]Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

[4] Or, *every night.* [5] Matt. 7. 23, and 25. 41. Luke 13. 27.

TITLE, '*Sheminith.*'—Literally, 'the eighth.' In 1 Chron. xv. 21, the word occurs in connection with harps, whence it is commonly thought to denote an eight-stringed harp. Of this, however, our translators appear to have been doubtful, for they introduce the original word untranslated, 'With harps on the Sheminith to excel.' If we took this explanation, we should suppose that the person to whom this is addressed was he who, in the great division of *Neginoth*, or stringed instruments, had particular charge of the eight-stringed harps. But we do not see any satisfactory evidence from the text in Chronicles that any musical instrument is intended. Calmet thinks that it denotes the eighth band of musicians; and as, in that case, this band consisted of harpers, the present psalm would, on this ground, be addressed to the chief of the harpers. Gesenius supposes that the word is a musical term, denoting a particular tone; adding, 'From 1 Chron. xv. 21, it appears to have been the lowest of the three parts or voices; according to Forkel, *the fundamental bass*, sung by men.' Hengstenberg says: 'The correct interpretation is given by those who take it for an indication of time. The עַל "upon," is then put to mark the relation of the particular to the general, that which forms its substratum upon which it is laid, and according to which it is measured and regulated. But our ignorance of Hebrew music renders all more minute explanations impossible.'

Verse 3. '*O Lord, how long?*'—This *Domine usquequo*, was Calvin's motto. The most intense pain, and in his lifetime he suffered much, could never extort from him another word.

PSALM VII.

1 *David prayeth against the malice of his enemies, professing his innocence.* 10 *By faith he seeth his defence, and the destruction of his enemies.*

Shiggaion of David, which he sang unto the LORD, concerning the [1]words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* [2]none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, [3]according to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: [4]for the righteous God trieth the hearts and reins.

10 [5]My defence *is* of God, which saveth the upright in heart.

11 [6]God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 [7]Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 [8]He made a pit, and digged it, [9]and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

[1] Or, *business.* [2] Heb. *not a deliverer.* [3] Psal. 18. 20. [4] 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 139. 1. Jer. 11. 20, and 17. 10, and 20. 12. [5] Heb. *My buckler is upon God.* [6] Or, *God is a righteous judge.* [7] Job 15. 35. Isa. 59. 4. James 1. 15. [8] Heb. *He hath digged a pit.* [9] Psal. 9. 15, and 10. 2. Prov. 5. 22.

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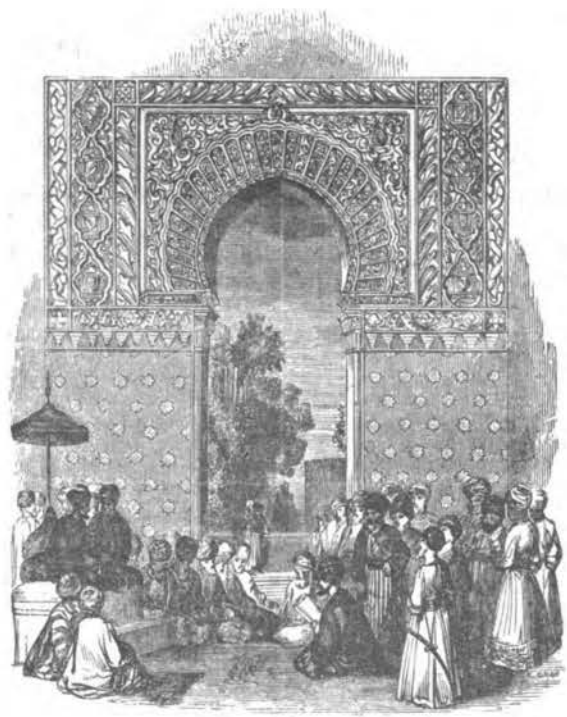
TITLE, '*Shiggaion.*'—This word (שִׁגָּיוֹן) is very difficult to explain. The Septuagint has simply 'Psalm of David,' and so the Vulgate. That the term refers to the Psalm itself, and not to any instrument or other circumstance, is evident from what follows, 'which he sang unto the Lord.' The word שָׁגָה *shagah*, from which it is usually derived, means 'to err or wander;' but how this sense is to be introduced has puzzled the commentators. Some apply the error or wandering to David's conduct, and read, 'for the sin (or ignorance) of David;' others call it 'a wandering song' with respect to its metre; and others with a reference to the supposed circumstances under which it may have been written, when David wandered from one place to another to avoid the persecution of Saul; but Hengstenberg and others conceive that it takes the name from having reference to the errors and transgressions of the wicked; which is equally applicable here and in Habakkuk iii., the superscription of which is the only other place in which the word occurs. Calmet, however, as well as Kennicott, Rosenmüller, Geddes, De Wette, Tholuck, and others, derive the word from an Arabic word signifying sadness, distress; and therefore consider the word *Shiggaion* as equivalent to an *elegy* or plaintive song.

— '*Cush the Benjamite.*'—We read of no person of this name in the history of David; but there were two Benjamites, Saul and Shimei, from whom David received very injurious treatment. One of these persons is therefore generally supposed to be referred to. If so, the probability would seem to be that Saul is intended, as his father's name was Kish (קִישׁ), a name not very different from Cush (כּוּשׁ); and then the 'words' of which David complains may be those found in 1 Sam. xxii. 7, 8, which Saul addressed to his officers, and which resulted in the massacre of the priests for having relieved David: or, since in *v.* 4 the Psalmist clearly refers to the fact that he had already at least once spared the life of Saul, when it was in his power, it may be referred to a later period, and be taken as an answer to the calumnious charge that he had sought the king's life, and had made an ill return for the benefits he had received from him. It is possible, however, that Cush is here not a proper name, but an epithet, *black*, which in all ages expresses moral turpitude when transferred to the mind. In that case the probability would still remain that Saul is intended rather than any other Benjamite; as the name Cush may be regarded as a play upon that of his father Kish—transferred by a poetical licence to himself.

Verse 7. '*So shall the congregation of the people compass thee about.*'—This, with the preceding and following, represent a scene of judgment, after the manner of the East, when the king, surrounded by the crowds of contending parties, ascends the throne, and thence gives forth his judgment.

12. '*He hath bent his bow, and made it ready.*'—The Hebrew word literally signifies that 'he hath *trodden on* his bow,' that is, so as to bend it. Arrian, in his account of India, says: Such of the warriors as combat on foot carry a bow which is as long as a man. When they want to bend it they set it on the ground, and tread it with the right foot, while they draw on the string.

13. '*He ordaineth his arrows.*'—This might more exactly be rendered, 'he maketh his arrows burning.' This image would seem to be deduced from the use of such fiery arrows as are described by Ammianus Marcellinus. They consisted of a hollow reed, to the lower part of which, under the point or barb, was fastened a round receptacle of iron, for combustible materials, so that such an arrow had the form of a distaff. The reed, as the above author says, was filled with burning naphtha; and when the arrow was shot from a slack bow (for if discharged from a tight bow the fire went out), it struck the enemies' ranks and remained infixed, the flame consuming whatever it met with water poured on it increased its violence; there was no other means to extinguish it but by throwing earth upon it. Similar darts or arrows, which were twined round with



SCENE OF JUDGMENT. Verse 7.

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tar and pitch, and set fire to, are described by Livy as having been made use of by the inhabitants of the city of Saguntum, when besieged by the Romans. An allusion to such arrows is also made in Ephesians vi. 16.

15. '*He made a pit, and digged it.*'—The practice of making pitfalls was anciently not only employed for ensnaring wild beasts, but was also a stratagem used against men—the enemy—in time of war. The idea therefore refers to a man who, having made such a pit, whether for man or beast, and covered it over so as completely to disguise the danger, did himself inadvertently tread on his own trap, and fall into the pit he had prepared for another.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief Musician upon Gittith, A Psalm of David.

O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

2 [1]Out of the mouth of babes and sucklings hast thou [2]ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 [3]What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; [4]thou hast put all *things* under his feet:

7 [5]All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

1 Matt. 21. 16. 2 Heb. *founded.* 3 Job 7. 17. Psal. 144. 3. Heb. 2. 6. 4 1 Cor. 15. 27. 5 Heb. *Flocks and oxen all of them.*

TITLE, '*Gittith.*'—This word is usually derived from גַּת *gath*, but variously explained. In the first place, the word Gath is the name of one of the Philistine cities; and it is therefore supposed by some that the word denotes that the psalm was to be played upon any instrument which had been invented or made at Gath, and which had from thence been introduced among the Hebrews—so the Targum Paraphrase, 'upon the harp which was brought from Gath'—or else to a tune which had originated there, just as some of our own tunes bear the names of places. But others suppose that the psalm was composed while David was at Gath, and has hence its title. Then, again, *gath* signifies a 'wine-press;' and hence the Septuagint, Vulgate, and Ethiopic render, 'for the wine-presses,' supposing, perhaps, that it was composed to be sung at the feast of tabernacles when the vintage was just got in; or, indeed, if this idea be followed out, why might it not have been sung by the treaders of the grapes? for that they did sing as they trod in the wine-press we know. The three Psalms to which this word is prefixed are all of a cheerful character.

Verse 3. '*When I consider thy heavens,*' etc.—'This Psalm,' says Hengstenberg, 'needs no historical exposition, and bears none. It has been often said, that David was raised to the adoration of God by the sight of the starry sky. And in this way it has been commonly explained why in the third verse, amid the glorious works of God in the heavens, the sun is omitted, and the moon and the stars only are mentioned. That this idea is not well grounded, we shall see when we come to the exposition of the verse. That David composed this psalm, not as a shepherd, as some have supposed, for the sake of their sentimentality, but as king, is probable from the familiar reference in the Psalm to the kingly glory (compare verses 1 and 5). In his shepherd-state, David had not yet applied himself to indite psalms; and in him also was verified the proverb, "The wine-press only produces the wine," and this, "necessity makes men pray." It was in the persecutions that he endured from Saul that the springs of divine song were made to flow in him.'

6. '*All things under his feet.*'—This allusion is taken from the custom of setting the foot upon a conquered enemy—implying the most humble subjection of the latter, and the most complete and triumphant superiority of the former. We have already illustrated this custom. The allusion to it is almost everywhere preserved in popular language, in which the oppressed are said to be trodden under feet, and so on. In the East, it is used, however, less to denote oppression than in acknowledging or claiming a proper superiority or subjection. Mr. Roberts illustrates this from the popular phraseology of the Hindoos. 'The worshippers of the gods often say in their devotions: "We put your feet upon our heads." "Truly the feet of Siva are upon my head." "My *gooroo*, my *gooroo*, have I not put your feet upon my head?" "My lord, believe not that man; your feet have always been upon my head." "Ah! what a mighty king was he; all things were under his feet."'

PSALM IX.

1 *David praiseth God for executing of judgment.* 11 *He inciteth others to praise him.* 13 *He prayeth that he may have cause to praise him.*

To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For [1]thou hast maintained my right and

1 Heb. *thou hast made my judgment*

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my cause; thou satest in the throne judging [a]right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 [b]O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And [c]he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 [d]The LORD also will be [e]a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 [f]When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the [g]humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 [h]The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

[a] Heb. *in righteousness.* [b] Or, *The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.* [c] Psal. 96. 13, and 98. 9. [d] Psal. 37. 39, and 46. 1, and 91. 2. [e] Heb. *an high place.* [f] Gen. 9. 5. [g] Or, *afflicted.* [h] Psal. 7. 16.

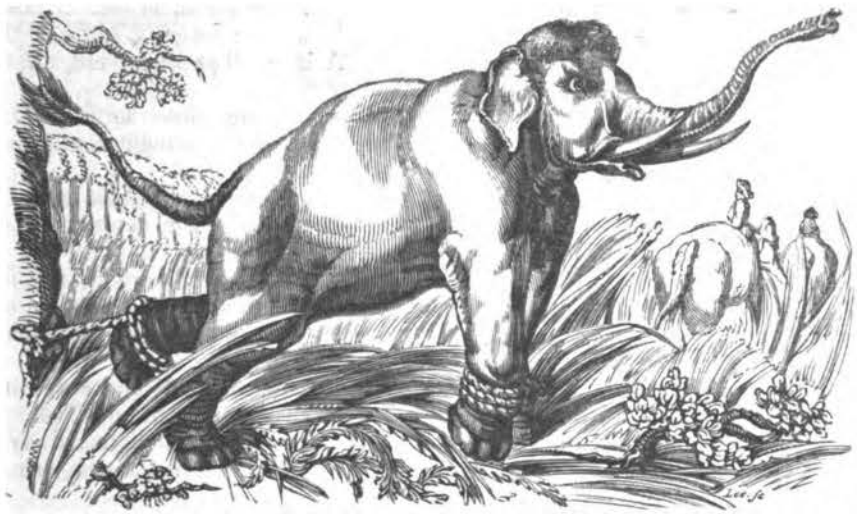
TITLE, '*Upon Muth-labben.*'—These words have been very variously read. They are עַל מוּת לַבֵּן *al muth labben*, as read by our translators. But as the first two words occur as one word in the title to Ps. xlvi., and as a great number of manuscripts and editions have them as one here, we will take them to be so understood. Then עַלְמוּת *almuth*, as the plural of עַלְמָה *almah*, denotes 'damsels' or 'virgins,' and may be supposed to refer to a company or choir of female singers or musicians; then, as the word לַבֵּן *la-ben* means in the obvious signification 'with a youth,' we seem to arrive at the signification that the words indicate the musical performers of the psalm, and that it was intended to be sung or performed by a chorus of damsels, to whom the youths answered in alternate responses. The frequent changes of person in this Psalm favour the conclusion that it is of this responsive kind. Calmet, however, who concedes that *almuth* refers to a band of maidens, conceives that *la-ben* means 'to Ben;' for Ben happens to be the name of one of the chief musicians enumerated in 1 Chron. xv. 18; and finding him to be thus associated with the *almuth*, he may be concluded to have been the superintendent or director of the performances of the female choir.

Hengstenberg repudiates these explanations, and prefers that of Grotius, who supposed that לַבֵּן was put by a transposition of letters for נָבָל *nabal*, and that the superscription marks the *object* of the Psalm. But Grotius erred in this, that he took נָבָל as a proper name, *upon the dying of Nabal*—a subject to which the psalm could not possibly refer—instead of 'upon the dying of the fool.' With the rectification of this error, the superscription accords precisely with the contents; the destruction of the fool (comp. Ps. xiv.) is actually the subject of the Psalm. Precisely corresponding words are used in *v.* 5, 'thou hast destroyed the wicked;' compare also in *v.* 3, 'they shall perish at thy presence;' in *v.* 6, 'their memorial is perished;' in *v.* 12, 'when he maketh inquisition for blood, he remembereth them;' and in *v.* 17, 'the wicked shall be turned into hell.' Analogous examples of an enigmatical designation, by a change of letters, are Sesach for Babel, and the Leb Kamai for Kasdem in Jeremiah, both according to the alphabet Atbash. See on this and similar enigmatical designations, *Christologie*, part ii., pp. 74-76 (Keith's trans.). Such an enigmatical description of the subject is peculiarly appropriate in the superscriptions of the Psalms, and finds in them, as our exposition will shew, a great number of analogies. It derives special support from 2 Sam. iii. 33, where David laments, 'Died Abner as the fool dieth?' כְּמוֹת נָבָל; compare also 1 Sam. xxv. 38, 'And it came to pass about ten days after, that the Lord smote Nabal, that he died.' Though the word is here to be taken as an adjective, yet it would seem that David had his eye upon that circumstance, which he viewed in the light of a prediction (comp. 1 Sam. xxv. 26), when Abigail said, 'Let thine enemies, and they that seek evil to my lord, be as Nabal.'

Verse 15. '*In the net which they hid is their own foot taken.*'—The image here is from the mode of taking wild beasts by means of strong ropes or nets, which were common among ancient nations, but which the use of fire-arms has rendered less frequent in modern times, except among barbarous nations. Lichtenstein (as quoted by Rosenmüller), speaking of the hunting of the Koofra (Kafirs), says: 'They catch much game by means of nets: in the woody districts they often make low hedges, miles in length, between which they leave openings. In these openings, through which the game tries to escape, they conceal snares, which are placed so ingeniously that the animals are caught in them by the leg, and cannot extricate themselves.' Also lions and elephants are caught in this manner: the latter, when they have been brought by means of fire, or by tame elephants, to a narrow place, where they cannot turn back, are caught by throwing ropes round their legs.

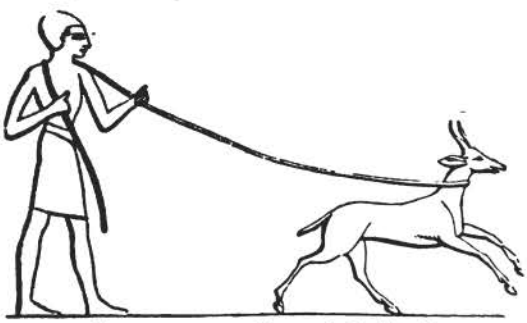
Ropes and nooses are meant by the figurative expression

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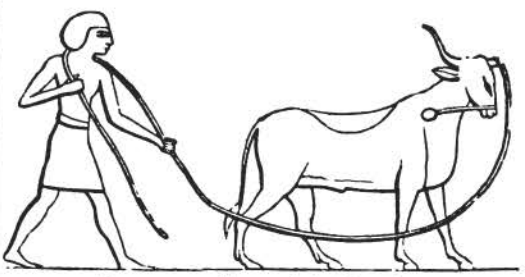


WILD ELEPHANT CAUGHT BY ROPES.

snares of death (2 Sam. xxii. 6), which the people of the ancient world used both in the chase and in war. The word is sometimes rendered *net*, as in this passage. Arrian, in his *Treatise on Hunting*, relates that Cyrus met with wild asses in the plains of Arabia, which were so swift that none of his horsemen were able to catch them. Yet the young Libyans, even boys of eight years of age or not much older, had pursued them, mounted on their horses, without saddle or bridle, till they threw a noose over them, and thus took them. He gives instruction to pursue stags with trained horses and dogs, till they can be either shot with arrows or taken alive by throwing a noose over them. These are the strong snares which Pollux means when he speaks of the wild asses; and they are also the same as those in which Habis, the natural son of an ancient Spanish king, was taken. He was exposed when a child, and suckled by a hind: having grown up among the stags, he had attained their swiftness, so that he fled



GAZELLE CAUGHT IN LASSO.—Ancient Egyptian.



OX CAUGHT IN LASSO.—Ancient Egyptian.

with them over the mountains, and traversed forests, till he was at length caught in a noose. In the same manner Ulloa saw the Gnasos (one of the aboriginal Peruvian nations) catch with their nooses (the Spanish lasso) the most active and cautious man as easily as the wild bull. Some English pirates once approaching their shore, and thinking to drive off the Gnasos with their fire-arms, the latter threw their nooses towards the vessel, and so pulled on shore those who had not fallen down at first sight. One who was caught escaped with his life, notwithstanding he had been thus violently drawn from the boat to the shore, the noose having caught him over the shoulder on the one side, and the arm on the other; but it was some time before he was able to recover his strength. In the same manner the Sagarthian horsemen in the Persian army used their nooses in war (Herodotus). These people, who, according to Stephanus, lived on the Caspian Sea, had no other arms than a noose and a dagger, to kill with the one the enemy whom they had caught with the other. The same is related by Pausanias of the Sauromati.

PSALM X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 [1]The wicked in *his* pride doth persecute the poor: [2]let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his [3]heart's desire, and [4]blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his

[1] Heb. *In the pride of the wicked he doth persecute.* [2] Psal. 7. 16. and 9. 16. Prov. 5. 22. [3] Heb. *soul's.*
[4] Or, *the covetous blesseth* himself, *he abhorreth the LORD.*

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countenance, will not seek *after God:* [5]God *is* not in all his [6]thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* [7]never *be* in adversity.

7 [8]His mouth is full of cursing and [9]deceit and fraud: under his tongue *is* mischief and [10]vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes [11]are privily set against the poor.

9 He lieth in wait [12]secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 [13]He croucheth, *and* humbleth himself, that the poor may fall [14]by his strong ones.

11 He hath said in his heart, God hath forgotten: [15]he hideth his face; he will never see *it.*

12 Arise, O LORD; O God, lift up thine hand: forget not the [16]humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it.*

14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor [17]committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

16 [18]The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt [19]prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more [20]oppress.

5 Or, *all his thoughts* are, There is *no God.* 6 Psal. 14. 1, and 53. 1. 7 Heb. *unto generation and generation.* 8 Rom. 3. 14.
9 Heb. *deceits.* 10 Or, *iniquity.* 11 Heb. *hide themselves.* 12 Heb. *in the secret places.* 13 Heb. *He breaketh himself.*
14 Or, *into his strong parts.* 15 Psal. 94. 7. 16 Or, *afflicted.* 17 Heb. *leaveth.*
18 Psal. 29. 10, and 145. 13, and 146. 10. Jer. 10. 10. Lam. 5. 19. 19 Or, *establish.* 20 Or, *terrify.*

PSALM X.—This Psalm is joined to and a continuation of the preceding in the Septuagint and Vulgate versions, and those by which they are followed. Hence in these versions the numeration of the Psalms differs from ours; for Psalms ix. and x. being united, their account is one number below ours on to cxiv. and cxv., which also are united. This would put their enumeration *two* figures below ours; but, immediately after, the Psalm cxvi. is divided into two, which restores the original difference of one only: and at last all difference is removed and the number of Psalms equalized by the division of Psalm cxlvii. into two. Our version follows the original Hebrew. It is possible that the present Psalm was originally joined to the preceding on account of its having no title, and that the present division is correct. If so, it is not known when or by whom it was written. The Jews indeed have a rule, that when we come to a psalm that has no title, or any number of such psalms, we are to go on ascribing them to the author of the last preceding psalm that had a title. This rule will however by no means hold good, as we shall have occasion to shew when we come to the psalms ascribed to Moses. Many however conclude that the present Psalm was written by David, perhaps during the persecutions of Saul, although Calmet



BEDOUIN ROBBER.

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and others incline to assign it to the captives at Babylon, or to the period between the Assyrian and Babylonian Captivities: even De Wette however admits that the air of originality, and the compressed and difficult style, prove it to belong to an early age; and this, with its place here among David's psalms, will justify us in ascribing it to him.

Verse 5. '*He puffeth at them.*'—Puffing is in the East an expression of supreme contempt. Indeed, such terms as 'poh,' 'pshaw,' 'pish,' and so on, are but modifications of the same meaning, softened by articulation. The Persians say 'Poof!' as an expression of contempt.

8. '*In the lurking places of the villages.*'—That is, in concealed places, in the thicket, in the neighbourhood of towns, they lie in wait for the peaceable inhabitants, with the view of suddenly falling upon them, and killing or plundering them. Our own abode in the East gives us a lively idea of the condition of society which this describes. During the three years of our abode in Baghdad, it was invariably considered most dangerous for any one to venture alone beyond the walls of the city, which was felt as a great hardship, as entirely precluding us from those solitary suburban walks to which we had been accustomed at home. We were constantly hearing of persons who on venturing out had been plundered and sent home naked by the Arabs infesting the neighbourhood. They were roughly handled, and sometimes slain if they offered the slightest resistance. At this place the evil was exhibited to us in the most distinct forms, and became familiar from being always present to the mind; but we remember few places we visited in South-Western Asia, in which it was not considered dangerous for a person who looked as if he had anything to lose, to venture out of the towns and villages.

9. '*He lieth in wait,*' etc.—In this verse there is a remarkable transition of images. In the first member the Psalmist figures the robber as a lion in his den; then he suddenly carries the image by the circumstance of lying in wait, which is common to both, to the figure of a hunter who casts his noose around the neck of the unsuspecting wild beast. This is among many passages which shew that this mode of hunting was not unknown to the Hebrews. See the note on Ps. ix. 15.

PSALM XI.

1 *David encourageth himself in God against his enemies.* 4 *The providence and justice of God.*

To the chief Musician, *A Psalm* of David.

IN the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may [1]privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 [2]The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and [3]an horrible tempest: *this shall be* the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

[1] Heb. *in darkness.* [2] Heb. 4. 13. [3] Or, *a burning tempest.*

PSALM XI.—David is generally supposed to have written this Psalm during the persecutions of Saul—probably when his friends advised him to seek for refuge in the mountains of Judah, as he did ultimately. The first three verses seem to contain the advice, and the remainder David's reply.

Verse 4. '*His eyes behold, his eyelids try.*'—This reference to the eyelids, or rather 'eyebrows,' is very striking when we recollect that the eyebrows are sensibly affected and visibly exerted when we regard any object earnestly. In Homer and other ancient poets there are many fine allusions to the action of the eyebrows.

6. '*The portion of their cup.*'—This has reference to the custom of distributing to each guest his portion of meat.

PSALM XII.

1 *David, destitute of human comfort, craveth help of God.* 3 *He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.*

To the chief Musician [1]upon Sheminith, A Psalm of David.

[2]HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with [3]a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh [4]proud things:

4 Who have said, With our tongue will we prevail; our lips [5]*are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith

[1] Or, *upon the eighth.* [2] Or, *Save.* [3] Heb. *an heart and an heart.* [4] Heb. *great things.* [5] Heb. *are with us.*

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the LORD; I will set *him* in safety *from him that* [6]puffeth at him.

6 The words of the LORD *are* pure words: [7]*as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve [8]them from this generation for ever.

8 The wicked walk on every side, when [9]the vilest men are exalted.

[6] Or, *would ensnare him.* [7] 2 Sam. 22. 31. Psal. 18. 30, and 119. 140. Prov. 30. 5. [8] Heb. *him*: that is, *every one of them.* [9] Heb. *the vilest of the sons of men are exalted.*

PSALM XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boasteth of divine mercy.*

To the [1]chief Musician, A Psalm of David.

How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

[1] Or, *overseer.*

PSALM XIII.—There is nothing in this Psalm to indicate the period in which it was composed. It is not indeed necessary to suppose that all the Psalms were written with reference to particular circumstances. David's troubles, and the comforts he felt under them, must have created a frame of mind which would often find general expression in such Psalms as this and the preceding.

PSALM XIV.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their conscience.* 7 *He glorieth in the salvation of God.*

To the chief Musician, *A Psalm* of David.

THE [1]fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 They are all gone aside, they are *all* together become [2]filthy: [3]*there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There [4]were they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

7 [5]Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

[1] Psal. 10. 4, and 53. 1. [2] Heb. *stinking.* [3] Rom. 3. 10. [4] Heb. *they feared a fear.* [5] Heb. *Who will give, &c.*

PSALM XIV.—This Psalm is usually supposed to have been composed by David, on the revolt of Absalom. Theodoret supposes it refers to the invasion of Judea by Sennacherib, with the blasphemy and menaces of Rabshakeh. Calmet, Mudge, and others, think it belongs to the captivity in Babylon; and the latter infers, from verses 4 and 5, that it arose from a particular incident, when the heathen, in the midst of impious carousals, were thrown into some great terror. This might refer to the impious feast of Belshazzar, when the sacred utensils were profaned, probably in studied insult to the God of Israel; and where the appearance of the handwriting on the wall filled them with alarm and consternation. There is however, altogether, something very uncertain in these conjectural appropriations of particular Psalms, many of which were manifestly destined for the general use of the Church, and might be applicable to many different circumstances and states of feeling.

Verse 4. '*Eat up my people as they eat bread.*'—'That vile king eats the people as he does his rice,' is adduced by Mr. Roberts, as a parallel expression in use among the Hindoos.

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PSALM XV.

David describeth a citizen of Zion.

A Psalm of David.

LORD, [1]who shall [2]abide in thy tabernacle? who shall dwell in thy holy hill?

2 [3]He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor [4]taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

5 [5]*He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

[1] Psal. 24. 3, &c. [2] Heb. *sojourn.* [3] Isa. 33. 15. [4] Or, *receiveth*, or, *endureth.* [5] Exod. 22. 25. Levit. 25. 36. Deut. 23. 19. Ezek. 18. 8, and 22. 12.

PSALM XV.—Most commentators conceive that this Psalm was composed by David when the ark was brought to Mount Zion. The mention of the tabernacle in the first verse seems to shew that it was written before the temple existed. The conclusion, however, 'He that doeth these things shall never be moved'—that is, probably, never removed or expelled from his native land—has suggested to some that it was composed after the ten tribes had been carried away by Shalmaneser, if not during the Babylonian Captivity.

5. '*He that putteth not out his money to usury.*'—The Mosaic law forbids the lending of money for interest to an Israelite, Ex. xxii. 25, Lev. xxv. 37, Deut. xxiii. 19, Prov. xxviii. 8, Ezek. xviii. 8. In several of the passages referred to, it is expressly supposed that money is lent only to the poor, a supposition which has its ground in the simple relations of the Mosaic times, in which lending, for the purpose of speculation and gain, had no existence. Such lending ought only to be a work of brotherly love; and it is a great violation of that, if any one, instead of helping his neighbour, takes advantage of his need to bring him into still greater straits. The Mosaic regulation in question has, accordingly, its import also for New Testament times. With the interest-lending of capitalists, who borrow for speculation, it has nothing to do. This belongs to a quite different matter, as is implied even by the name נֶשֶׁךְ, a mordendo, according to which only such usury can be meant as plagues and impoverishes a neighbour. By unseasonable comparison with our modes of speech, many would expound: 'His money he puts not to interest.'—HENGSTENBERG.

PSALM XVI.

1 *David, in distrust of merit, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling, of the resurrection, and life everlasting.*

[1]Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: [2]my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* [3]hasten *after* another *god:* their drink offerings of blood will I not offer, nor take up their names into my lips.

5 [4]The LORD *is* the portion [5]of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 [6]I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest [7]in hope.

10 [8]For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

[1] Or, *A golden* Psalm *of David.* [2] Job 22. 2, and 35. 7. Psal. 50. 9. [3] Or, *give gifts to another.* [4] Deut. 32. 9. Lam. 3. 24. [5] Heb. *of my part.* [6] Acts 2. 25. [7] Heb. *dwell confidently.* [8] Acts 2. 31, and 13. 35.

TITLE, '*Michtam.*'—Besides the present Psalm, this title is prefixed to five others; namely, lvi.—lx. The word (מִכְתָּם) is rendered στηλογραφία, 'inscription upon a column,' by the Septuagint; probably understanding such a pillar as conquerors were wont to erect, or else to indicate that it deserved to be inscribed in characters more than usually durable. The Targum also renders, 'a right engraving.' The word *michtam* seems to be equivalent to מִתְכָּב *mithchab*, by the commutation of מ and ב at the end; and hence to mean 'a writing,' or, by way of emi-

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nence, 'a song.' Many, however, derive the word from כְּתָם *chetem*, 'gold;' and hence understand the Psalms distinguished by this title, to be called 'golden psalms,' by way of eminence. So Aben Ezra, who says that the Psalm is thus named because its excellence is like the best gold. Similar designations occur elsewhere. Among the Arabians the seven pre-Mahommedan poems, known under the name of Moallakat, are also called, on account of their excellence, Modhahahat, 'the golden.' Further, among them the proverbs of Ali are for the same reason called the 'gold of morals.' Among the Greeks we find the 'golden verses of Pythagoras.' Still, although this is better than some other conjectures that have been proposed, it seems rather forced; for, as Gesenius observes, 'כְּתָם is barely a poetical name for gold, and there appears no special reason in these Psalms for this designation.' It is however hazardous to determine the meaning of the titles from the internal evidence of the Psalms; for, as Dodd properly states, 'it is very certain that many of the titles were either wrongly placed at first, or have suffered a confusion since: which observation will apply to the authors and subjects, as they stand at present prefixed to each Psalm.' Hengstenberg however, on the ground that the verb כָּתַם *chātăm* means to conceal, cover, secrete, considers that the noun here derived from it signifies 'a secret,' and translates the title 'a secret of David,' and considers that the word denotes a song of deep import, which he observes is very suitable to the Psalms which bear it. We are inclined to demur to this—chiefly on philological grounds, with which we must not trouble the reader.

Aben Ezra applies here also his general observation, which we have already mentioned, that this and other strange words are the names of old melodies. There is no Jewish commentator whose opinions in such matters are entitled to greater respect than those of Aben Ezra; and the more we investigate the subject, the more we incline to his opinion, although we have not attained such entire conviction as to make this exclude all other explanations. Rosenmüller, in a passage which we find translated in Burder's *Oriental Customs*, states the opinions of two German writers, Forkel and I. C. Faber, from which it appears that they both took the same view with the Jewish Rabbi. Forkel considers it more than probable that the Hebrews had not a particular tune for each poem. We find this want of sufficient melodies in all ancient nations, among whom music had attained only a moderate degree of cultivation. The case was the same through the middle ages; when not only spiritual but worldly songs were sung after a few generally known melodies. This custom is still found in countries where there is no other music than that of the national songs; for example, in New Zealand (see Forster's *Voyage*), Siberia, Tartary, and in all the East. Everywhere the national melodies were fixed once for all, and unchangeable, and all national new songs must be contrived to suit them. And indeed, in our own collections of psalms and hymns, for how large a proportion of them are not a few well-known tunes made to serve? 'In general,' says Forkel, 'popular manners and customs are of so durable and unchangeable a nature, are propagated from nation to nation with so little of change for thousands of years, or arise with as inconsiderable differences among every nation, on similar occasions and in a similar manner, that I am very much inclined to believe that not only the Hebrew custom of the superscriptions to the hymns and songs, but also many other peculiarities belonging to them, existed through the greater part of the middle ages, and even subsist in modern times.' He refers to the instance of the master-singers of the middle ages who used similar superscriptions referring to some particular melodies to which poems were to be sung —as 'In the quick plough tune,' 'In the high cheerful praise tune,' etc. The melodies thus referred to as examples are unknown, while the superscriptions themselves remain intelligible. The analogy would explain why the Hebrew superscriptions, if we suppose them correctly explained, have often no assignable connection with the sense of the psalm which follows, as well or better than the conjecture that the superscriptions have in some instances been removed from the psalms to which they were originally prefixed. The view which we have thus stated, chiefly after Forkel, had also been taken in part by Faber, particularly as to the illustration to be derived from the practice of the master-singers, and that some of the titles were in like manner indicative of melodies at that time well known. One of the master-singer superscriptions, 'The golden tune,' answers remarkably to one of the interpretations which, as we have seen, has been assigned to that of the present Psalm.

Verse 3. '*In the earth.*'—More properly, 'in *the land*;' as in many other cases where 'the earth' is used in the Authorized Version. The force which here results from the limitation must be obvious on reflection.

4. '*Their drink offerings of blood will I not offer.*'—This seems to contain an allusion to a custom among many of the heathen nations, of drinking the wine of the sacrifice mixed with the blood of the victims—particularly when they bound themselves by dreadful oaths, and to the performance of fearful deeds. This drink was called by the Romans *vinum assiratum*, because *assir*, according to Festus, signified blood in the ancient Latin language. In this manner, as Sallust relates, Catiline took the oaths with his accomplices. 'It was said at the time that Catiline, after making a speech, calling on the accomplices of his crime to take an oath, presented them with human blood mixed with wine, in cups; and when every one had drunk of it, after pronouncing an imprecation, as is customary in solemn sacrifices, explained his plan.' In a similar manner, Silius Italicus makes the Carthaginian Hannibal swear; an instance which is particularly suitable to illustrate the above passage, because the Carthaginians were of Phœnician or Canaanite origin. When the prophet Zechariah describes the conversion of the Philistines, he makes Jehovah say (ix. 7), 'And I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, shall be for our God.' The drinking of blood at sacrifices was prohibited to the Israelites upon pain of death.

PSALM XVII.

1 *David, in confidence of his integrity, craveth defence of God against his enemies.* 10 *He sheweth their pride, craft, and eagerness.* 13 *He prayeth against them in confidence of his hope.*

A Prayer of David.

HEAR [1] the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* [2] not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

[1] Heb. *justice.*

[2] Heb. *without lips of deceit.*

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4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps [8]slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.

7 Shew thy marvellous lovingkindness, O thou [4]that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked [5]that oppress me, *from* [6]my deadly enemies, *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 [7]Like as a lion *that* is greedy of his prey, and as it were a young lion [8]lurking in secret places.

13 Arise, O LORD, [9]disappoint him, cast him down: deliver my soul from the wicked, [10]*which is* thy sword:

14 [11]From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* [12]they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

[8] Heb. *be not moved.* [4] Or, *that savest them which trust* in thee *from those that rise up against thy right hand.* [5] Heb. *that waste me.* [6] Heb. *my enemies against the soul.* [7] Heb. *the likeness of him* (that is, *of every one of them*) is *as a lion* that *desireth to ravin.* [8] Heb. *sitting.* [9] Heb. *prevent his face.* [10] Or, *by the sword.* [11] Or, *from men* by *thine hand.* [12] Or, their *children are full.*

PSALM XVII.—If it should seem necessary to find a particular occasion for this Psalm, we should certainly refer it to one of David's times of great distress, and the intimations agree better with his troubles under Saul, than with those which Absalom occasioned.

Verse 8. '*Keep me as the apple of the eye; hide me under the shadow of thy wings.*'—No one fails to observe the beauty of these simple images. The first evidently refers to the solicitude with which one guards that most precious and delicate organ, the eye, in time of danger; but it is not agreed whether the other refers to the outspread wings of the cherubim over the mercy-seat, or to the tender assiduities of the parent hen in covering her brood with her wings. We know the latter circumstance supplied a touching image to our Saviour (Matt. xxiii. 37).

8. '*The apple of the eye.*'—Literally 'the eye's daughter.' 'Son' and 'daughter,' in the Syro-Arabic group of languages, as we have had more than one occasion to shew, is applied to what belongs to another, or is dependant upon him; for example, arrows are named in Lam. iii. 13, 'sons of the quiver.'

10. '*In their own fat.*'—We know that, in the figurative language of Scripture, fatness denotes pride. This connection of ideas is still maintained in the East, where, when it is intended to indicate a proud man, he is said to be fat, or to look fat, whether really so or not. In China the ideas of dignity and fatness are so closely associated, that no man who is lean can well hope to obtain a place of authority or distinction.

11, 12.—'*They have now compassed us in our steps: they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.*'—The whole passage gives a graphic picture of a person surprised, compassed, and dodged by enemies, eagerly watching to take him for a single moment at advantage. The images are derived from circumstances which are of no uncommon occurrence at the present day in Palestine. It forcibly reminds us of an adventure which occurred to Dr. Olin, when he unadvisedly strayed at some distance from the caravan near Jericho. 'The traveller in these unfortunate countries hears so many tales of robbery and violence, that they cease to produce any feelings of alarm, or even to ensure the necessary forethought and caution. It was hardly an hour after listening to such recitals [which he gives] that I left the camp unattended, and quite forgetful of danger, to examine some ancient aqueducts.' Having examined them, he was about to proceed to the Fountain of Elisha, when—'I was approached by two Bedouins, armed with



BEDOUIN ARAB.

matchlocks and short swords, in the usual manner. They were bare-headed, an unusual circumstance, the hair being shaven close, with the exception of a small lock left long upon the crown according to the fashion of these barbarians. Two more villainous assassin-like knaves I do not remember to have met with. They pretended, when

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I first saw them, to be engaged in taking care of some horses which were grazing loose near by, but soon left them and advanced directly up to me. I felt at once the unpleasantness of my situation, and saw my gross imprudence in wandering a mile or more from the camp alone, and in a region which, I had such good reason to know, was full of robbers. It was too late, however, to retreat; and I had only to make the best of my situation, and learn more prudence for the future. I saluted my unwelcome visitors with a courteous salam, at the same time stepping back a little, as they had approached nearly within arm's length. I had no weapons, not so much as a walking stick. Franks, however, are believed by these people to go always well armed: an impression which I tried to confirm by putting my hand in my bosom, as if to see that my pistols were ready for service. At the same time I armed myself with a couple of heavy stones, with which I hoped, if necessary, to prevent mischief from the crazy matchlocks, which must be ignited by the aid of a flint and steel before becoming very formidable. The fellows halted, in seeming suspense as to what they should do. They looked at the encampment, a mile distant, but still conspicuously in view, and near enough for the report of a musket to be heard. They were very small men, even for Bedouins; and I thought they eyed my stature of six feet with an appearance of respect, which, under the circumstances, was certainly gratifying to me. After a season of suspense, which seemed to me to be tedious, they retreated a few paces; and, after consulting together for a moment, commenced urging me to go with them to the wady that opens into the mountain near the Jerusalem road, pointing eagerly in that direction, and exclaiming, "El deir, el ain," as if acquainted with the objects of my visit. They even seemed disposed to take hold of my hands, and lead me towards these interesting objects. I declined their civilities with a resolute tone, designing to let them know that I took them for robbers, and at the same time keeping near them, as the best position for the use of my weapons, should that become necessary. After some minutes they retired towards the western mountain, and I, when they were gone a good distance, commenced my return to the camp, at first very carelessly, as being in no hurry, but, as soon as I thought prudent, at a quicker step. It was now after sunset, I crossed the ravine by walking along the channel of the lower aqueduct. Here I met several English gentlemen of our party, and heard from them of some additional robberies that had been committed during the afternoon upon some of the pilgrims, who had proceeded without a guard a little beyond the camp.'

13, 14. '*Thy sword....thy hand*,' etc.—Dr. Hammond renders these clauses more intelligibly, 'Deliver my soul from the wicked by thy sword, and by thy hand from the men of this age.'

—'*Thy hid treasure*.'—Better, 'choice things,' or 'dainties.'

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

To the chief Musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of [1]this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, [2]my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

4 [3]The sorrows of death compassed me, and the floods of [4]ungodly men made me afraid.

5 The [5]sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills [6]moved and were shaken, because he was wroth.

8 There went up a smoke [6]out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of [7]many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to

[2] Heb. *my rock*. [3] Psal. 116. 3. [4] Heb. *Belial*. [5] Or, *cords*. [6] Heb. *by his*. [7] Or, *great waters*.

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my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright [8]before him, and I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands [9]in his eyesight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt [10]shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my [11]candle: the LORD my God will enlighten my darkness.

29 For by thee I have [12]run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: [13]the word of the LORD is [14]tried: he *is* a buckler to all those that trust in him.

31 [15]For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and [16]thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that [17]my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou [18]hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 [19]As soon as they hear of me, they shall obey me: [20]the strangers shall [21 24]submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that [23]avengeth me, and [24]subdueth the people unto me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the [25]violent man.

49 [26]Therefore will I [27]give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

8 Heb. *with*. 9 Heb. *before his eyes*. 10 Or, *wrestle*. 11 Or, *lamp*. 12 Or, *broken*.
13 Psal. 12. 6, and 119. 140. Prov. 30. 5. 14 Or, *refined*. 15 Deut. 32. 39. 1 Sam. 2. 2. Psal. 86. 8. Isa. 45. 5.
16 Or, *with thy meekness thou hast multiplied me*. 17 Heb. *mine ankles*. 18 Heb. *caused to bow*. 19 Heb. *at the hearing of the ear*.
20 Heb. *the sons of the stranger*. 21 Or, *yield feigned obedience*. 22 Heb. *lie*. 23 Heb. *giveth avengements for me*.
24 Or, *destroyeth*. 25 Heb. *a man of violence*. 26 Rom. 15. 9. 27 Or, *confess*.

PSALM XVIII.—This sublime ode is the same, with some alterations, as that which has been already given in 2 Sam. xxii., where the occasion that gave rise to it is particularly stated. Dr. Kennicott justly describes this magnificent Psalm as containing the noblest imagery that ever was expressed in words; particularly in that portion which describes the coming of the Lord in anger to avenge and deliver his afflicted servant.

Verse 6. '*Out of his temple.*'—It has been shewn in the note to v. 7, that the term here used might be applied to the tabernacle as the place of the Lord's abode; the temple, properly so called, not having been yet built: but it has here the higher signification of God's 'dwelling-place in the high heavens, for which the earnest cry uttered upon the earth is not unheard or disregarded by him.' The intended apposition is lost if we overlook the fact that heaven is here designated as 'his temple.'

8. '*There went up a smoke out of his nostrils.*'—Chandler (in his *History of David*) observes, that this expresses the Lord's anger and indignation by a comparison derived from the circumstances which indicate such emotions in man. The ancients made the nose or nostrils the seat of angry emotions, on account of the heated, vehement breath which came from them under such conditions. On the

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same grounds, the physiognomists regarded wide, open nostrils as a sign of angry and fiery dispositions.

10. '*The wings of the wind.*'—To ascribe wings to the wind is a striking but sufficiently obvious metaphor. It occurs in the heathen poets. They are also represented as winged on ancient monuments. On the Tower of the Winds, at Athens, the eight principal winds are exhibited like young men with wings. Virgil ascribes wings to the lightning also ('Æneid,' v. 319).

29. '*Leaped over a wall.*'—This probably refers to his having taken some remarkable town by scaling the ramparts.

33. '*My feet like hinds' feet, and setteth me upon my high places.*'—This is repeated by Habakkuk nearly in the same words (Hab. iii. 19). It offers a double allusion, not only to the proverbial swiftness of the animal, but to the ease and safety with which it stands and leaps in high and dangerous places—upon the mountains and among the rocks. Bochart conjectures that there may also, in the first clause, be an allusion to the uncommon solidity and hardness of the hoofs, which Virgil compares to brass, and by which the animal is the better enabled to tread the rocks with ease.

34. '*A bow of steel is broken by mine arms.*'—Instead of 'steel,' we should read 'brass.' We do not see any difficulty in understanding this text as our version gives it. As it was a test of great strength to bend certain large and very strong bows, how much more so to bring the string home with such force and compression as to break the bow! Then also there may be an emphasis in 'by my arms,' which would seem to denote that he could do this with the strength of his arms only, without requiring the assistance of the foot, which was so usually employed that the phrase usually rendered 'to *bend* the bow,' is literally 'to *tread* the bow.' This surely brings out a better view than that which modern interpreters have usually chosen, after some of the ancient versions, 'maketh my arms like a bow of brass.'

42. '*I beat them small as the dust before the wind.*'—The original has 'crush them;' and as dust is not crushed before the wind, but driven away by it, the sense must be that they resembled dust in that they were crushed with as much facility as the dust is driven by the wind; implying that their destruction was as a mere pastime to him.

42. '*I did cast them out as the dirt in the streets,*' or rather 'of the streets.' Hengstenberg and others seem to have stumbled in interpreting this verse, from not adverting to the fact that in the East all household refuse and filth is cast forth into the streets, where all of it that is at all edible is soon cleared away by birds and dogs, and all that is not is speedily dried up by the sun. To cast forth any one, therefore, as the dirt of the streets, is a strong image of contempt and rejection. The image applies to the putting forth or ejection of the dirt from the houses into the streets, and not to the trampling down and dispersion of the dirt ordinarily found in streets, as Hengstenberg supposes. This explanation dispenses with the necessity for a circuitous interpretation of the 'pouring out,' which the other requires.

PSALM XIX.

1 *The creatures shew God's glory;* 7 *the word, his grace.* 12 *David prayeth for grace.*

To the chief Musician, A Psalm of David.

THE [1]heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, [2 3]*where* their voice is not heard.

4 [4 5]Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The [6]law of the LORD *is* perfect, [7]converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* [8]true *and* righteous altogether.

10 More to be desired *are they* than gold, [9]yea, than much fine gold: [10]sweeter also than honey and [11]the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret *faults.*

13 Keep back thy servant also from presumptuous *sins;* let them not have dominion over me; then shall I be upright, and I shall be innocent from [12]the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, [13]my strength, and my redeemer.

1 Gen. 1. 6. 2 Or, *without* these *their voice is heard.* 3 Heb. *without their voice heard.* 4 Rom. 10. 18.
5 Or, *their rule*, or, *direction.* 6 Or, *doctrine.* 7 Or, *restoring.* 8 Heb. *truth.* 9 Psal. 119. 72, 127. Prov. 8. 19.
10 Psal. 119. 103. 11 Heb. *the dropping of honeycombs.* 12 Or, *much.* 13 Heb. *my rock.*

Verse 1. '*The heavens declare the glory of God; and the firmament sheweth his handywork.*'—In the East the contemplation of the heavens is peculiarly adapted to give a deep impression of the greatness of God as the Creator. Very vivid is the impression which we retain of the solemnising and exalting effect of the beautiful heavens above our head during our frequent night journeys, or when, in the time of summer, we have rested beneath its open cope, and remained for hours awake wrapt in devout admiration of the glorious scene. Nor by day is the view of the vast firmament of deep blue, unbroken by the smallest fragment of cloud, less admirable to those whose

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eyes have been accustomed to a far different prospect. The celebrated traveller Carsten Niebuhr, is described by his son as solacing himself in his blind and lame old age with the distinct images of Eastern travel which his mind retained. 'He said to us, that as he lay thus blind upon his bed, the images of all that he had seen in the East were ever present to his soul; and that it was therefore no wonder that he could speak of them as of yesterday. In like manner there was vividly reflected to him in the hours of stillness the nocturnal view of the deep Asiatic heavens, with their brilliant host of stars, which he had so often contemplated; or else their blue and lofty vault by day: and this was his greatest enjoyment.'

4, 5. '*In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber.*'—This comparison cannot be well understood but by reference to some peculiarities in the marriage ceremonies of the ancient Jews, as repeated by Buxtorf in his *Synagoga Judaica*. The espousals by money, or a written instrument, were performed by the man and woman under a tent or canopy erected for that purpose. Into this chamber the bridegroom was accustomed to go with his bride, that he might talk with her more familiarly, which was considered as a ceremony of confirmation to the wedlock. While he was there, no person was allowed to enter: his friends and attendants waited for him at the door, with torches and lamps in their hands; and when he came out, he was received by all that were present with great joy and acclamation. To this ancient custom the Psalmist appears to allude in this magnificent description of the heavens.

10. '*Sweeter also than honey and the honeycomb.*'—We speak of the sweetness of honey, without making any such distinctions of quality as here implied. But whoever has eaten honey newly taken out of a honeycomb, or chewed the fresh honeycomb before the cups or cells have been opened, is sensible of a peculiar delicacy of flavour which will be sought for in vain after the honey has for any length of time been expressed or clarified.

PSALM XX.

1 *The church blesseth the king in his exploits.* 7 *Her confidence in God's succour.*

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob [1]defend thee.

2 Send [2]thee help from the sanctuary, and [3]strengthen thee out of Zion.

3 Remember all thy offerings, and [4]accept thy burnt sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear [5]him from his holy heaven [6]with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

1 Heb. *set thee on a high place.* 2 Heb. *thy help.* 3 Heb. *support thee.* 4 Heb. *turn to ashes: or, make fat.* 5 Heb. *from the heaven of his holiness.* 6 Heb. *by the strength of the salvation of his right hand.*

PSALM XX.—This Psalm is generally supposed to have been composed by David about the time of the war with the Ammonites and Syrians, as recorded in 2 Sam. x. There were a great number of chariots and horses brought into the field against him on that occasion: and to this he seems to refer in verse 7.

PSALM XXI.

1 *A thanksgiving for victory.* 7 *Confidence of further success.*

To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast [1]made him most blessed for ever: thou hast [2]made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the

1 Heb. *set him to be blessings.* 2 Heb. *gladded him with joy.*

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earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform*.

12 Therefore [3]shalt thou make them turn their [4]back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

[3] Or, *thou shalt set them as a butt.* [4] Heb. *shoulder.*

PSALM XXI.—There seems such an intimate connection between this and the preceding psalm, as renders it probable that this was composed *after* the victory which God gave David over the Ammonites and Syrians, and the preceding during the war.

PSALM XXII.

1 *David complaineth in great discouragement.* 9 *He prayeth in great distress.* 23 *He praiseth God.*

To the chief Musician upon [1]Aijeleth Shahar, A Psalm of David.

MY [2]God, my God, why hast thou forsaken me? *why art thou so* far [3]from helping me, *and from* the words of my roaring?

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and [4]am not silent.

3 But thou *art* holy, *O thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

7 [5]All they that see me laugh me to scorn: they [6]shoot out the lip, they shake the head, *saying*,

8 [7] [8]He trusted on the LORD *that* he would deliver him: let him deliver him, [9]seeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou [10]didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* [11]none to help:

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They [12]gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are [13]out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: [14]they pierced my hands and my feet.

17 I may tell all my bones: they look *and* stare upon me.

18 [15]They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; [16]my darling [17]from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 [18]I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 [19]All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

[1] Or, *the hind of the morning.* [2] Matt. 27. 46. Mark 15. 34. [3] Heb. *from my salvation.* [4] Heb. there is *no silence to me.*
[5] Matt. 27. 39. [6] Heb. *open.* [7] Matt. 27. 43. [8] Heb. *He rolled* himself *on the LORD.* [9] Or, *if he delight in him.*
[10] Or, *keptest me in safety.* [11] Heb. *not a helper.* [12] Heb. *opened their mouths against me.* [13] Or, *sundered.*
[14] Matt. 27. 35. Mark 15. 14. Luke 23. 33. John 19. 23, 37. [15] Luke 23. 34. John 19. 24. [16] Heb. *my only one.*
[17] Heb. *from the hand.* [18] Heb. 2. 12. [19] Psal. 2. 8, and 72. 11, and 86. 9.

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28 For the kingdom *is* the LORD'S: and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born that he hath done *this*.

TITLE, '*Aijeleth Shahar*.'—This title has occasioned some discussion; and as there are several others to which any considerations associated with it will equally apply, we will here state such observations as seem to be required.

The words, literally understood, mean 'the Hind of the Morning:' the different opinions are chiefly as to the import of such a designation; and the various constructions to which it is liable, may thus be classed and illustrated:—

1. That the title has no connection with the contents of the Psalm, or with any other circumstance belonging to it, except to intimate the tune to which it was to be played. And therefore that 'the Hind of the Morning' formed the title, perhaps the first words, of the melody which this Psalm was to follow. This is that view of Aben Ezra, on which we have already remarked under Ps. xvi. The nature of the title seems to afford very considerable support to this conjecture; and supersedes the difficult attempt to find a connection or an application between the Psalm itself and such titles as 'the Hind of the Morning,'—'the Lily of the Testimony' (Ps. lx.),—or 'the Dove dumb in distant places (or among strangers),' Ps. lvi. If we saw such titles prefixed to poems of our own, we should—after having read it and observed the apparent want of connection—conclude that it was the name or commencing words of some melody which was intended to be followed. Faber quotes, as parallel illustrations, the superscriptions of the pieces of the master-singers of the middle ages, expressing the titles of the tunes to which they were to be sung or played; such as, 'The short tune—the silver melody—the rose tune melody—the golden tune—the morning melody—the high mountain melody,' etc. (See the note on the Title of Psalm xvi.)

2. That such superscriptions have not, indeed, any obvious connection with the Psalms to which they are prefixed, but that still they have a specific appropriation to such Psalms, as titles of that fanciful and irrelevant character which the Orientals are accustomed to give to their compositions. This view was suggested by Harmer (*Observations*, v.); and in proof of this characteristic of Oriental titles he quotes D'Herbelot, who tells us that a Persian metaphysical poem was called—the *Rose-bush*; a collection of moral essays—the *Garden of Anemones*; another Eastern book—the *Lion of the Forest*; to which (as Dr. Clarke subjoins) might be added other titles as, *Gulistan*, the Region of Roses; *Boostan*, the Garden; *Derj el Durrur*, the Casket of Pearls; *Bahar Danush*, the Spring of Knowledge; *Nigaristan*, the Gallery of Pictures. An Arabian History of Granada is called *A Specimen of the Full Moon*; a Chronology—*Silken Vest, embroidered with a needle*; a Collection of Lives—*Fragrant Plants*; a Tract on Constancy of Mind—*Approved Butter*, etc. The Rabbinical writers afford similar instances: thus a Treatise on Morals is entitled *A Tried Stone*; a Collection of Songs—*The Tablets and Ear-rings*; another Collection—*The Book of the Giant*. Other instances will occur to the reader, as similar forms of titles have become not unusual in this country.

3. Some, however, think that the designation alludes metaphorically to the *time* at which the psalm was to be performed, namely, at the dawn; and this is the opinion of many Hebrew writers, followed by some modern interpreters, among them Boothroyd, who explains *Aijeleth Shahar* to mean 'the dawn of day.' This explanation perhaps supposes that the sun is meant by 'the Hind of the Morning,' which is certainly not impossible, as the Arabian poets do sometimes apply to the sun the name of the gazelle. Calmet, however, conjectures that the band of musicians which performed the morning duty was called, for some reason or other, 'the Hind of the Morning,' but offers nothing in support of this conjecture.

Lastly. Many regard the title, in the present instance, as a mystical reference to the Messiah, to whom it is agreed, both by Jewish and Christian commentators, that this psalm prophetically relates. Christ, therefore, is thus understood to be denoted as 'the Hind of the Morning.' It is highly probable that Cowper had this title and this interpretation in view when penning the following beautiful lines:—

> 'I was a stricken deer that left the herd
> Long since. With many an arrow deep infix'd
> My panting side was charged, when I withdrew,
> To seek a tranquil death in distant shades.
> There I was found by one, who had himself
> Been hurt by the archers. In his side he bore,
> And in his hands and feet, the cruel scars.'
>
> *Task*, b. iii.

Verse 7. '*Shoot out the lip*.'—To protrude the lower lip is, in the East, considered a very strong indication of contempt. Its employment is chiefly confined to the lower orders.

12. '*Bulls*.'—In Scripture bulls seem to be emblematical of violent and wicked men. Among the ancients generally, including the Hebrews, horned beasts were symbolical of power—and hence horns alone had the same import. The strength, courage, and ferocity of the bull, rendered it, in this connection of ideas, peculiarly suitable to symbolize the violent and powerful oppressor. At present, in the East, strong and violent fellows, who insult and domineer over others, are still called 'bulls.' Hence, also, in the same association of ideas, our word 'bully,' for similar characters.

13. '*As a ravening and a roaring lion*.'—The particle of comparison 'as' does not exist in the original. The enemies are not only like lions, they are a lion, or lions, themselves. The lion, it should be observed, roars chiefly when he looks at his prey, and is about to fall upon it.

16. '*Dogs have compassed me*.'—The English reader is apt to be surprised that dogs, which exhibit so many amiable and interesting qualities, should always be mentioned with contempt and aversion in the Scriptures. But the known character of the dog is in a great degree an improvement, resulting from perfect domestication and kind treatment. In the East he is not domesticated or treated well; and for this reason he is there a fierce, cruel, greedy, and base creature, such as the Scriptures describe him. Mohammedanism, which now prevails in Western Asia, proscribes dogs as unclean; and hence, although they are exceedingly numerous in many of the towns, they are not attached to particular houses, nor belong to particular persons. They live in the streets and open places, and subsist upon offal, with some uncertain assistance from the charity of individuals. We shall reserve some particulars of their condition in the East to illustrate the several texts in which the animal is mentioned. But this is a proper place to notice its ferocity. As, even in the highly domesticated condition of the dog in this country, great numbers of them retain the disposition to assault strangers, it will be easily understood that this disposition must be more strongly manifested by the half-savage dogs of eastern towns. In

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STREET DOGS OF THE EAST.

large towns, where there is much activity and intercourse, the dogs do not generally offer any molestation to any person in the daytime, or only to those whom they detect by the scent or costume to be decided foreigners; but at night it is very hazardous to pass the streets, and few like to do so alone, and never without being properly armed. When two persons go together, both armed with strong sticks, they are seldom molested. One person alone, and particularly if unarmed, would be in danger of being seriously injured, if not torn in pieces, unless assistance came, as the attack of one dog would serve as a signal to bring others in great numbers to the assault. In small towns and villages seldom visited by strangers, the dogs know the inhabitants and do not molest them, unless, perhaps, when any one of them should happen to stir abroad at night; but a stranger of any description often dares not approach such places even by day, unless under the conduct of an inhabitant. When the attempt is made, the dogs afford every demonstration of a disposition to tear him in pieces: and we have ourselves, when halting on a journey near such places, observed powerful and resolute men, natives of the country, abandon attempts to enter, in consequence of the opposition which the fierce and savage dogs offered, and wait till the protection of an inhabitant could be obtained. These last observations apply also to the encampments of the Arabs, and other nomades, who allow the presence of dogs on account of the assistance they give in managing the flocks and in protecting the encampment; for the dogs of the East are unanimous in their hatred to strangers, and in resisting their approach. These dogs are, however, nearly as much neglected as those in towns, and are by no means to be put upon a level with the shepherd-dogs of Europe. When the party with which they are connected happens to be of those who assemble in villages during winter, the dogs maintain the connection, and guard the village from intrusion as zealously as they did the camp: and it is to such villages chiefly that the above observations apply; for, in other villages and small places, dogs are not very common.

PSALM XXIII.

David's confidence in God's grace.

A Psalm of David.

THE LORD *is* [1]my shepherd; I shall not want.

2 He maketh me to lie down in [2]green pastures: he leadeth me beside the [3]still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, [4]I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou [5]anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD [6]for ever.

[1] Isa. 40. 11. Jer. 23. 4. Ezek. 34. 23. John 10. 11. 1 Pet. 2. 25. [2] Heb. *pastures of tender grass.* [3] Heb. *waters of quietness.*
[4] Psal. 3. 6, and 118. 6 [5] Heb. *makest fat* [6] Heb. *to length of days.*

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Verse 1. '*The Lord is my shepherd.*'—Luther finely remarks here—'Of all the figures applied to God in the Old Testament, that of a shepherd is the most beautiful. The other names sound somewhat too nobly and majestically, and bring, as it were, an awe and fear with them when we hear them uttered. This is the case when the Scriptures call God our Lord, King, Creator. This, however, is not the case with the sweet word *shepherd*. It brings to the godly, when they read it or hear it, as it were a confidence, a consolation, or security, like the word *father*. We cannot better understand this consoling and lovely word than by going to nature, and learning carefully from her what are the dispositions and the properties of the sheep; and what is the duty, the labour, the care of a good shepherd. A sheep can only live through the help, protection, and care of its shepherd. As soon as it goes astray, it is exposed to dangers of every kind, and must perish, for it cannot help itself. The reason is, it is a poor, weak, silly creature. But weak creature though it be, it has this property about it, that it keeps by its shepherd with all diligence, depends upon his help and protection, follows wherever he leads, and, if it can be only near him, it cares for nothing, is afraid of no one, but feels secure and happy, for it wants nothing.' The image here, naturally suggested by David's early occupations, is derived from the care, the forethought, the management, and the tenderness exercised by the eastern shepherds to provide for and defend their flocks in the unfrequented and wild regions into which they were often led for pasture.

2. '*He maketh me to lie down in green pastures,*' etc.—This is but one of many beautiful passages of Scripture alluding to the practice of the eastern shepherds in leading their flocks from one region to another in search of green pasture. In winter and early spring the rains compel the roots and seeds of the desert to shoot, which in summer were kept down by excessive drought. But the moisture clothes the wilderness with verdure, and with the succulent and nutritive herbage on which the flocks luxuriate and prosper. And when the periodical drought returns to the wilderness, the shepherd leads off his flocks to the mountains, the streams, and the habitable districts where herbage yet remains. Thus it is an important part of the eastern shepherd's character that he should possess such a knowledge of the country and its pasture-grounds as may enable him to move his flock from one point to another with the moral certainty of finding good pasturage in the place whither he is going. The bad, that is, the ignorant shepherd exposes his flock to the danger of perishing from hunger or fatigue: from hunger, if no pasture is found in the expected places; from fatigue, in hurrying the flock from one place to another, in the vague expectation of finding that which he knows not where to find.

The following interesting observations are from a paper by the Rev. R. M. Macbrair (Missionary to Syria), which we find in the *Wesleyan Magazine* for 1836, p. 31:—

'Syria is a very hilly country, containing only a few large valleys. The rivers rise in the tops of the mountains, and dash down their sides with amazing impetuosity. Their courses are marked, through the bleakest and most sterile regions, by small spots of luxuriant verdure, which are seen wherever the land is more even, and the course of the torrent less rapid. In these verdant spots the small villages are situated, with their accompanying corn-fields and clumps of trees. It is a pleasing sight to the traveller to trace this variegated strip of verdant beauty amidst the monotonous wastes of the stony mountains. But in the large valleys of Palestine two or three streams generally unite into a river, which forms a great many circuitous windings through the level country, as if the waters scarcely knew which course to take, or in what direction they ought to flow. These are the most fruitful part of the country, and the crops upon them are crowned with the richest abundance. There the traveller may often perceive, in the morning, the distant village or town, where he expects to lodge at night; or, from one of the adjacent snow-capped summits, he may trace his journey for several days along the delightful vale beneath. These are indeed "green pastures beside the still waters:" and but few shepherds can afford to feed their flocks in such luxuriant parts of a thirsty land. This will also explain Lot's choice of the plains of the Jordan (Gen. xiii. 10), for the plains of Damascus, a little farther north than the cities which were destroyed by fire, are indeed fruitful and lovely "as the garden of the Lord," and are admired by all travellers, although they are very unhealthy to Europeans in the summer season.'

4. '*Thy rod and thy staff they comfort me.*'—The eastern shepherd has a staff of considerable length, with which he keeps his sheep in order. This is of great use both to the shepherd and the sheep. It helps the former to guide his sheep in the right way, to keep them from danger, to extricate them from difficulties, and to collect those that stray. Hence the rod or staff is throughout the Scriptures described as a source of confidence, and not of fear, to the sheep. It is to this that the Psalmist alludes.

5. '*Thou anointest my head with oil.*'—This does not appear to refer to the regal anointing, but to the custom of anointing the head with oil and fragrant unguents on occasions of festivity and rejoicing. To anoint the head also was an honour paid to a distinguished guest; and, in



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Luke vii. 46, our Saviour seems to refer to the omission of it as rather inhospitable in his host, the Pharisee. The same customs, as to anointing the head, were in operation among the Greeks and Romans. At present, in Western Asia, people generally shave their heads, which has there put an end to these ancient usages. But they still subsist, more to the East, in India. 'At their marriages and other festive times (says Roberts), the young and old may be seen with their long black tresses tied neatly on the crown of the head, shining and smooth like polished ebony.' The custom here alluded to is remarkably illustrated by a ceremony, of which Capt. Wilson describes himself as having been the object in India:—'I once had this ceremony performed on myself, in the house of a rich Indian, and in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightful odoriferous perfume, put a golden cup into my hand, and poured wine into it till it ran over, assuring me, at the same time, that it was a great pleasure for him to receive me, and that I should find a rich supply in his house. I think the divine poet expressed his sense of the goodness of God by an allusion to this ceremony, or to one that very closely resembled it.'

PSALM XXIV.

1 God's lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

A Psalm of David.

THE [1]earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.

2 [2]For he hath founded it upon the seas, and established it upon the floods.

3 [3]Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 [4][5]He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, [6]O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

[1] Deut. 10. 14. Job 41. 11. Psal. 50. 12. 2 Kings 19. 15. [2] Job 38. 6. Psal. 104. 5, and 136. 6. [3] Psal. 15. 1.
[4] Isa. 33. 15, 16. [5] Heb. *The clean of hands.* [6] Or, *O* God of *Jacob.*

PSALM XXIV.—This psalm is generally regarded as having been composed by David at the time that he brought the ark of the covenant to Mount Zion. (Compare 2 Sam. vi. 1; 1 Chron. xv.) And this seems the most probable opinion, although the Jewish writers in general hold that David composed the psalm to be used at the dedication of the future temple by his son.

7. '*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors,*' etc.—The idea that this could mean no other than the gates of the temple helped some critics to the notion mentioned above, that it was designed to celebrate the transference of the ark to the temple. 'But the gates of the newly-built temple,' says Hengstenberg, 'could not possibly be called everlasting gates. The only expedient in this difficulty is to suppose that the "everlasting" refers to the future continuance of the gates. But no one would apply, simpliciter, the term everlasting to gates which it was hoped would last for ever: the hope of everlasting endurance which Solomon (2 Kings viii. 13) expresses in reference to the whole temple cannot be simpliciter referred to any particular part of it; the connection requires that the predicate have a clearly understood or generally recognised importance. As soon, however, as we refer the psalm to the entrance of the ark of the covenant under David, every difficulty vanishes. The gates are those of Mount Zion. With the Psalmist, whose object it was to extol the worth of the gates for the purpose of enhancing the glory of the entrant, of whom, after all, the gates are unworthy, the idea of antiquity would easily expand into that of eternity.'

PSALM XXV.

1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I [1]trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 [2]Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, [3][4]thy tender mercies and thy lovingkindnesses; for they *have been* ever of old.

[1] Psal. 22. 5, and 31. 1, and 34. 8. Isa. 28. 16. Rom. 10. 11. [2] Psal. 27. 11, and 86. 11, and 119.
[3] Psal. 103. 17, and 106. 1, and 107. 1. Jer. 33. 11. [4] Heb. *thy bowels.*

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7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose.

13 His soul [5]shall dwell at ease; and his seed shall inherit the earth.

14 [6]The secret of the LORD *is* with them that fear him; [7]and he will shew them his covenant.

15 Mine eyes *are* ever toward the LORD; for he shall [8]pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: *O* bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with [9]cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

[5] Heb. *shall lodge in goodness.* [6] Prov. 3. 32. [7] Or, *and his covenant to make them know it.* [8] Heb. *bring forth.* [9] Heb. *hatred of violence.*

PSALM XXV.—This Psalm, in the original, is the first of the alphabetical or acrostical poems. In these, each line or stanza, as may be, begins with the consecutive letters of the Hebrew alphabet, twenty-two in number, the first with A (א), the second with B (ב), and so on. Of such poems there are twelve in the Hebrew Scriptures, three of which (Ps. cxi., cxii., Lament. iii.) are perfectly alphabetical, every line beginning with the proper initial; whereas, in the other nine (Ps. xxv., xxxiv., xxxvii., cxix., cxlv., Prov. xxxi. 10–31, Lament., i., ii., iv.), the stanzas only so commence. We will state, as they occur, the other peculiarities by which these alphabetical psalms are distinguished from each other. The present is one of six that consist of stanzas of two lines, each of these stanzas being marked by initial letters, with the exception of some irregularities which appear to have proceeded from the misapprehensions of transcribers.

This alphabetical arrangement appears to have been adopted for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality and forms of devotion, which, being expressed in detached sentences or aphorisms (the form in which the sages of most ancient times delivered their instructions), the inconvenience arising from the subject, the want of connection in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. It is however thought, by Bishop Lowth, that this practice of marking the lines or stanzas by the letters of the alphabet in regular succession did not exist in the time of David, and that this and other alphabetical psalms were composed during the Captivity. But this, which is the only argument against ascribing the Psalm to David, is strongly, and we think effectually, resisted by Hengstenberg, who will not allow that this is the work of a later taste, and shews that there are at least two alphabetical psalms which exhibit internal evidence of David's hand.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

A Psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

2 [1]Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.

4 [2]I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place [3]where thine honour dwelleth.

9 [4]Gather not my soul with sinners, nor my life with [5]bloody men:

10 In whose hands *is* mischief, and their right hand is [6]full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

[1] Psal. 7. 9. [2] Psal. 1. 1. [3] Heb. *of the tabernacle of thy honour.* [4] Or, *Take not away.* [5] Heb. *men of blood.* [6] Heb. *filled with.*

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PSALM XXVI.—Calmet thinks that this psalm should be assigned to the time of the Captivity; but this seems to be disproved by *v.* 6, which shews that the writer had access to the altar; but that verse will not bear out Ewald's conclusion that it belongs to the time of the temple, as the altar existed before. We see no reason to question the general conclusion which assigns it to David. There is no clear ground for determining the time in which it was composed by him, but those who think it has a special reference ascribe it to the time when David, being pursued by Saul, was constrained to withdraw into the land of the Philistines.

Verse 6. '*I will wash mine hands in innocency; so will I compass thine altar.*'—It was customary among the Jews, as now the Mohammedans, to wash before prayers; but the priests in particular, when they had laid on the sacrifice, were wont to go round the altar in order to sprinkle and pour out the blood at the four corners, previously to which they washed their hands, as they had done before. It is probably to this that the Psalmist alludes.

PSALM XXVII.

1 *David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 and by prayer.*

A Psalm of David.

THE LORD *is* [1]my light and my salvation; whom shall I fear? [2]the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, [3]came upon me to eat up my flesh, they stumbled and fell.

3 [4]Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold [5]the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices [6]of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 [7]*When thou saidst,* Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD [8]will take me up.

11 [9]Teach me thy way, O LORD, and lead me in [10]a plain path, because of [11]mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted,* unless I had believed to see the goodness of the LORD in the land of the living.

14 [12]Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

1 Mic. 7. 8. 2 Psal. 118. 6. 3 Heb. *approached against me.* 4 Psal. 3. 6. 5 Or, *the delight.* 6 Heb. *of shouting.*
7 Or, *My heart said unto thee, Let my face seek thy face,* &c. 8 Heb. *will gather me.* 9 Psal. 25. 4, and 86. 11, and 119.
10 Heb. *a way of plainness.* 11 Heb. *those which observe me.* 12 Psal. 31. 24. Isa. 25. 9. Heb. 2. 3.

TITLE.—The Septuagint and Vulgate add to this title 'before he was anointed;' but he was three times anointed, and the words are of no authority. Calmet thinks that, as well as the two preceding, it was written during the Captivity. Bishop Patrick conceives that it was probably composed by David on occasion of that danger and deliverance, mentioned in 2 Sam. xxi. 17, which induced his subjects to request that he would no more go to battle in person. But that it was written before the temple existed appears from this, that, although (as shewn under Ps. v.) the word rendered 'temple' in *v.* 4, is equally applicable to the tabernacle in *v.* 5, the word 'pavilion,' in *v.* 5, could not be applied to the temple; and although the term 'tabernacle,' in the same verse, *might* be carried forward to the temple, there is no example of such an application.

Verse 10. '*When my father and my mother forsake me,*' etc.—This hypothetical form given in the Authorized Version is hardly correct. It is stated as a fact, with reference to something that had really happened: 'For my father and mother forsake me, but the Lord takes me up.' 'But there is no reason,' says Hengstenberg, 'why we should feel ourselves necessitated to seek for an individual reference. Every one who is in great trouble may speak in this manner. Father and mother stand as an individualizing reference for those who are united to us by the closest ties, and in whom love towards us, when we are in a state of suffering, might be expected to continue the longest. Whoever has no parents puts his friends in their room. It lies deep in the being of human nature that suffering should cool, if it does not extinguish love; men are only too much inclined to seek in the sufferer the cause of this. This is seen in the case of the friends and the wife of Job (compare also Psalm lxxxviii. 8). The proverb, that the unfortunate may lay their account with contempt, is verified even in the case of neighbours. David had, in all probability, had experience of the instability of human love in suffering, under the very form to which he refers, and made choice of this expression in reference to

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his own personal experience. His parents whom, according to 1 Sam. xxii. 3, he took care of in misfortune, were assuredly, on many occasions (from the character of human nature it could not be otherwise), ill pleased with him by whom their peace had been so often disturbed, and he must have had to bear with many hard speeches at their hand.'

13. '*I had fainted*,' etc.—The words 'I had fainted' are not in the original. Most of the versions have supposed that something was here wanting to complete the sense, and which accordingly has been variously supplied. On the other hand, Dr. Hammond contends that nothing ought to be supplied, there being an intentional and beautiful abruption, which he compares to the famous one in the threat of Neptune, in Virgil. Dr. Boothroyd completes the sense without a marked abruption on the one hand, or conjectural addition on the other: 'Yet I believe that I shall enjoy good, O Jehovah, in the land of the living.' In this, however, as well as in the common version, the expression of this confidence is less strongly put than in the original. It is emphatic: 'I firmly believe;' or, as in the Prayer-book version, 'I believe verily.'

PSALM XXVIII.

1 *David prayeth earnestly against his enemies.* 6 *He blesseth God.* 9 *He prayeth for the people.*

A Psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent [1]to me: [2]lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands [3]toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, [4]which speak peace to their neighbours, but mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* [5]their strength, and he *is* the [6]saving strength of his anointed.

9 Save thy people, and bless thine inheritance: [7]feed them also, and lift them up for ever.

[1] Heb. *from me.* [2] Psal. 143. 7. [3] Or, *toward the oracle of thy sanctuary.* [4] Psal. 12. 2. Jer. 9. 8.
[5] Or, *his strength.* [6] Heb. *strength of salvations.* [7] Or, *rule.*

PSALM XXVIII.—This Psalm is usually conceived to have been composed during the revolt of Absalom, when, to all appearance, the conditions of the righteous and the wicked were interchanged. Calmet, however, attributes it to the captives in Babylon.

Verse 2. '*When I lift up my hands.*'—This seems to have been a common attitude of prayer among the Hebrews. The action is very natural, and not by any means confined to the Jews. The Greeks, Romans, and others also lifted up their hands in prayer; and, judging from their sculptures and cylinders, the ancient Persians and Babylonians did the same. At present the hands are elevated in one of the attitudes which the Moslems assume in their prayers; and in their occasional and less formal devotions, this more than any other is the posture they assume—standing or walking with uplifted hand.

PSALM XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reason of his power,* 11 *and protection of his people.*

A Psalm of David.

GIVE unto the LORD, O [1]ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD [2]the glory due unto his name; worship the LORD [3]in the beauty of holiness.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon [4]many waters.

4 The voice of the LORD *is* [5]powerful; the voice of the LORD *is* [6]full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and [7]Sirion like a young unicorn.

7 The voice of the LORD [8]divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds [9]to calve, and discovereth the forests: and in his temple [10]doth every one speak of *his* glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

[1] Heb. *ye sons of the mighty.* [2] Heb. *the honour of his name.* [3] Or, *in his glorious sanctuary.* [4] Or, *great waters.* [5] Heb. *in power.*
[6] Heb. *in majesty.* [7] Deut. 3. 9. [8] Heb. *cutteth out.* [9] Or, *to be in pain.* [10] Or, *every whit of it uttereth, &c.*

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PSALM XXIX.—This Psalm was perhaps composed during or after some remarkable thunder-storm—such as it describes—and which had possibly been connected with some peculiar circumstances of judgment or mercy.

Verse 3. '*The voice of the Lord.*'—Thunder is intended, as shewn by the ensuing clause.

5. '*Breaketh the cedars.*'—It is the lightning, the electric fluid, that produces the effect which is here poetically ascribed to the thunder, or rather, perhaps, to the storm in general.

6. '*Sirion.*'—The Sidonian name of Mount Hermon (Deut. iii. 9).

9. '*Maketh the hinds to calve.*'—This image does not seem to assort well with the others, or to sustain the dignity of the subject. Many recent translators have adopted the opinion of Bishop Lowth, that the word (אַיָּלוֹת) translated 'hinds' should be rendered 'oaks,' or, at any rate, 'trees.' Thus, 'The voice of Jehovah shaketh the oaks.' —With respect to the sense conveyed in our common version, it may however be observed that it is a very ancient and still subsisting belief that many animals cast their young prematurely under the terror which thunder-storms inspire. French and Skinner have here, 'The voice of the Lord maketh the hinds to tremble in labour,' which is a good sense.

10. '*The Lord sitteth upon the flood.*'—Hengstenberg and others discover here a reference to the deluge, and render, 'The Lord sat at the deluge:' but we apprehend the general sense to be here more appropriate and emphatic.

PSALM XXX.

1 *David praiseth God for his deliverance.* 4 *He exhorteth others to praise him by example of God's dealing with him.*

A Psalm *and* Song *at* the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks [1]at the remembrance of his holiness.

5 For [2]his anger *endureth but* a moment; in his favour *is* life: weeping may endure [3]for a night, but [4]joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast [5]made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? [6]shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that [7]*my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

[1] Or, *to the memorial.* [2] Heb. there is but *a moment in his anger.* [3] Heb. *in the evening.* [4] Heb. *singing.* [5] Heb. *settled strength for my mountain.* [6] Psal. 6. 5, and 88. 11, and 115. 17. [7] That is, my *tongue*, or, my *soul.*

TITLE, '*A Psalm* and *Song.*'—The 'and' is supplied; 'Psalm-song' would be more correct. A psalm, properly speaking, is a piece for instrumental performance; a song, to be sung by the voice. It may be conjectured that in a 'psalm-song' the instruments preceded the voice, while in the 'song-psalm' the voice preceded the music. Or, as it may perhaps be traced that the compositions designated by either of these compound terms are of a responsive character, we may suppose that part was vocal and part instrumental, and that the title not only denotes this, but by the order of the words, 'psalm-song,' or 'song-psalm,' expresses whether the instruments or the voices were to open the performance. There has been some difference of opinion with regard to 'the house of David,' at the 'dedication' of which this psalm was used. Calvin, Grotius, and others, hold that the house was the palace of David, and that the psalm was composed when David consecrated his house a second time by a religious service, after it had been polluted by Absalom. But we have no account of any such ceremony being performed by David, and only *new* houses were thus dedicated. But David, no doubt, built the palace which he occupied at Jerusalem, and we may be sure that he dedicated it in the usual manner, or rather with particular solemnity. and why may not this psalm have been composed for *that* dedication? De Wette supposes that the words of the title indicate the *tune*, as if the words were to be sung to a tune which was generally used at the dedication of houses. Venema, followed by Hengstenberg and others, entertains the notion that the psalm was sung at the dedication of the site of the future temple, as recorded in 2 Sam. xxiv; 1 Chron. xxi. But with what propriety could the site of the future temple be described as 'the house of David'?

Verse 1. '*Thou hast lifted me up.*'—In the Hebrew, as Dr. Chandler in his *History of David* remarks, the verb here employed is used to denote the reciprocating 'motion' of the buckets of a well, one descending as the other rises, and *vice versâ*; and is here applied, with admirable propriety, to point out the various reciprocations and changes of David's fortunes, as described in this psalm, as to prosperity and adversity, and particularly that gracious reverse of his afflicted condition which he now celebrates, God having raised him up to great honour and prosperity: for, having built his palace, 'he perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.'

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PSALM XXXI.

1 David sheweth his confidence in God, craveth his help: 7 he rejoiceth in his mercy: 9 he prayeth in his calamity: 19 he praiseth God for his goodness.

To the chief Musician, A Psalm of David.

IN [1]thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou [2]my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 [3]Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my foot in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like [4]a broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* [5]let them be silent in the grave.

18 Let the lying lips be put to silence; which speak [6]grievous things proudly and contemptuously against the righteous.

19 [7]*Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for he hath shewed me his marvellous kindness in a [8]strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 [9]Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

1 Psal. 22. 5. Isa. 49. 23. 2 Heb. *to me for a rock of strength.* 3 Luke 23. 46. 4 Heb. *a vessel that perisheth.*
5 Or, *let them be cut off for the grave.* 6 Heb. *a hard thing.* 7 Isa. 64. 4. 1 Cor. 2. 9. 8 Or, *fenced city.* 9 Psal. 27. 14.

PSALM XXXI.—It is generally conceived that this psalm was composed upon, or with reference to, the occasion stated at the latter end of 1 Sam. xxiii., when David was so closely pursued by Saul in the wilderness of Maon that he must infallibly have been taken, had not the king been providentially recalled from the pursuit by the intelligence of an invasion from the Philistines. But the psalm does not appear to contain materials for so special a determination of the circumstances under which it was written. Mudge was of opinion that there are various circumstances in the phraseology and allusions which might rather lead to the impression that the psalm was composed by Jeremiah; but this should rather indicate that the language and sentiments of the Psalmist were adopted by that prophet, as it was his frequent habit to express his meaning in the words of the earlier Scripture writers.

Verse 9. '*Mine eye is consumed with grief.*'—The Rabbi Jarchi explains this to mean that his sight was as dim as that of a man who is obliged to put a glass before his eyes to see what is beyond the glass. This is of no value as an explanation; but as Jarchi died in the twelfth century, it might be cited as affording probable evidence that spectacles were known at least two centuries before the date ascribed to the invention.

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PSALM XXXII.

1 *Blessedness consisteth in remission of sins.* 3 *Confession of sins giveth ease to the conscience.* 8 *God's promises bring joy.*

[1]*A Psalm* of David, Maschil.

BLESSED *is he whose* [2]transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee and mine iniquity have I not hid. [3]I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee [4]in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 [5]Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: [6]I will guide thee with mine eye.

9 [7]Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

[1] Or, A Psalm *of David giving instruction.* [2] Rom. 4. 7. [3] Prov. 28. 13. Isa. 55. 24. 1 John 1. 9. [4] Heb. *in a time of finding.* [5] Psal. 9. 9. [6] Heb. *I will counsel* thee, *mine eye shall be upon thee.* [7] Prov. 26. 3.

TITLE, *Maschil*, מַשְׂכִּיל.—Thirteen psalms bear this title, which Aben Ezra, as usual, supposes to denote the tune to which it was to be performed. The usual explanation given of it is, in the various versions, more or less equivalent to that which the marginal reading conveys, 'A Psalm of David, *giving instruction*.'—This psalm is usually supposed to have been composed when the rebellion of Absalom awoke David to renewed lamentation for his sin in the matter of Uriah—the calamities into which he then fell having been predicted by Nathan as a punishment for that deplorable transgression.

Verse 4. '*The drought of summer*.'—We are not to suppose that the Psalmist alludes to any season of extraordinary drought, but to the *ordinary* heat and dryness of the summer—to which the most *extraordinary* drought of our own summers cannot be compared. Near rivers and other sources of natural or artificial irrigation, verdure and beauty are preserved; but as no rain falls, the verdure of the unwatered plains soon disappears under the intense warmth of the season;—every flower fades, and every green thing withers; and a brown and arid desert alone remains, the parched herbage of which crackles beneath the feet of those who walk. A little rain, when it comes in its season, produces an equally rapid and marked change of an opposite character.

PSALM XXXIII.

1 *God is to be praised for his goodness,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REJOICE in the LORD, O ye righteous: *for* praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: [1]the earth is full of the [2]goodness of the LORD.

6 [3]By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was *done;* he commanded, and it stood fast.

10 [4]The LORD [5]bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 [6]The counsel of the LORD standeth for ever, the thoughts of his heart [7]to all generations.

12 [8]Blessed *is* the nation whose God *is* the

[1] Psal. 119. 64. [2] Or, *mercy.* [3] Gen. 1. 6, 7. [4] Isa. 19. 3. [5] Heb. *maketh frustrate.* [6] Prov. 19. 21. Isa. 46. 10. [7] Heb. *to generation and generation.* [8] Psal. 65. 4, and 115. 15.

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LORD; *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 [9]Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

[9] Job 36. 7. Psal. 34. 15. 1 Pet. 3. 12.

PSALM XXXIII.—Although this psalm has no title, it is usually attributed to David.

Verse 2. '*Harp...psaltery...instrument of ten strings.*'—We shall notice the principal classes of musical instruments separately in our progress through the book of Psalms. Without, under this psalm, entering generally into the subject, we take the opportunity of introducing (after Rosellini) a cut which is entitled to be regarded with peculiar interest as showing, from their own paintings, the form and character of the principal musical instruments in use among the ancient Egyptians. It may be taken as a general introduction to the more detailed illustrations we shall presently begin to offer, when we shall have occasion to refer back to the information which may be derived from the representation now given of a band of musical performers of ancient Egypt.



EGYPTIAN CONCERT.—From Rosellini.

PSALM XXXIV.

1 *David praiseth God, and exhorteth others thereto by his experience.* 8 *They are blessed that trust in God.* 11 *He exhorteth to the fear of God.* 15 *The privileges of the righteous.*

A Psalm of David, when he changed his behaviour before [1]Abimeleeh; who drove him away, and he departed.

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 [2]They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*, and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 [3]What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

[1] Or, *Achish*. 1 Sam. 21. 11.

[2] Or, *They flowed* unto him.

[3] 1 Pet. 4. 10.

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13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 [4]The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh [5]unto them that are of a broken heart; and saveth [6]such as be of a contrite spirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous [7]shall be desolate.

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

[4] Job 36. 7. Psal. 33. 18. 1 Pet. 3. 12. [5] Heb. *to the broken heart.* [6] Heb. *contrite of spirit.* [7] Or, *shall be guilty.*

PSALM XXXIV.—This is another psalm of the alphabetical class. It is, like Psalm XV., one of the six in stanzas of two lines apiece, each stanza commencing with the successive letters of the alphabet. The title describes the occasion on which the psalm was composed. But it will be observed that the name of the king of Gath, who is of course here referred to, is, in the history, Achish, not Abimelech; the latter was therefore probably a title of dignity among the sovereigns of that state, like 'Pharaoh' among the Egyptians, or 'Cæsar' among the Romans.

Verse 8. '*Taste and see that the LORD is good.*'—It is a very common form of expression in the East to discriminate the characters, qualities, and tempers of particular persons, by reference to experience derived from taste. It is hence not unusual to hear one person say of another that he has *tasted* him, and found him good, pleasant, sweet, bad, bitter, or sour, as the case may be.

20. '*He keepeth all his bones: not one of them is broken.*'—The Jews explain this with reference to their own peculiar ideas concerning the resurrection. The statement (as given in the *Quarterly Review*, vol. XXI.) is worth quoting, as illustrating the character of the Jewish traditions and notions. Some parts of it might be fine if metaphorically understood—but it is not so understood:—'The body, according to their notion, has a certain indestructible part called *luz*, which is the seed from whence it is to be reproduced. It is described as a bone, in shape like an almond, and having its place at the end of the vertebræ. This bone, according to the rabbis, can neither be broken by any force of man, nor consumed by fire, nor dissolved by water: and they tell us that the fact was proved before the emperor Adrian, upon whom they imprecate their usual malediction, "May his bones be broken!" In his presence, Rabbi Joshua Ben Chauma produced a *luz*; it was ground between two millstones, but it came out as whole as it had been put in. They burnt it in the fire, and it was found incombustible. They cast it in the water, and it could not be softened. Lastly, they hammered it on an anvil, and both the anvil and hammer were broken, without affecting the *luz*. The rabbinical writers, with their wonted perversion of Scripture, support this silly notion by a verse from the Psalms, *He keepeth all his bones; not one of them is broken.* A dew is to descend upon the earth, preparatory to the resurrection, and to quicken into life and growth these seeds of the dead.' See also the same statement in Lightfoot upon John xi. 25.

PSALM XXXV.

1 *David prayeth for his own safety, and his enemies' confusion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God against them.*

A Psalm of David.

PLEAD *my cause*, O LORD, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 [1]Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 [2]Let them be as chaff before the wind: and let the angel of the LORD chase *them.*

6 Let their way be [3]dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him [4]at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 [5]False witnesses did rise up; [6]they laid to my charge *things* that I knew not.

12 They rewarded me evil for good *to* the [7]spoiling of my soul.

13 But as for me, when they were sick,

[1] Psal. 40. 15, and 70. 3. [2] Job 21. 18. Psal. 1. 4. Isa. 29. 5. Hos. 13. 3. [3] Heb. *darkness and slipperiness.* [4] Heb. which *he knoweth not of.* [5] Heb. *witnesses of wrong.* [6] Heb. *they asked me.* [7] Heb. *depriving.*

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my clothing *was* sackcloth: I [8]humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I [9]behaved myself [10]as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine [11]adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17 LORD, how long wilt thou look on? rescue my soul from their destructions, [12]my darling from the lions.

18 [13]I will give thee thanks in the great congregation: I will praise thee among [14]much people.

19 Let not them that are mine enemies [15]wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O LORD: keep not silence: O LORD, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, [16]Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour [17]my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

[8] Or, *afflicted*. [9] Heb. *walked*. [10] Heb. *as a friend, as a brother to me*. [11] Heb. *halting*. [12] Heb. *my only one*. [13] Psal. 40. 9, 10, and 111. 1. [14] Heb. *strong*. [15] Heb. *falsely*. [16] Heb. *Ah, ah, our soul*. [17] Heb. *my righteousness*.

PSALM XXXV.—This Psalm is generally supposed to have been composed by David, during his persecutions from Saul.

Verse 14. '*As one that mourneth for his mother*.'—This indication is particularly impressive, as illustrated by the existing state of feeling of sons towards their mothers in the East. The relations between the father and the son in early life are not calculated to call forth the tender feelings of the latter in any very eminent degree. The father is looked up to distantly; is respected, venerated, but seldom loved. The restraint and deference which characterize his limited intercourse with his father, direct all his tender affections with double force towards his mother; whose indulgence and attachment towards him are so continually evinced, as enable her to establish an influence over him which seldom terminates but with her life. He constantly turns to her, with perfect confidence, on all occasions in which his feelings are interested; he usually commits to her the choice of his wife or wives; and when he settles in life, she commonly takes the charge of his domestic establishment, becomes the real head of his household, and remains his nearest counsellor and friend, as she had been in his childhood. This station is the highest object of woman's ambition in the East. It is as a mother, not as a wife, that she attains the most independent and honoured station to which the condition of society allows her to aspire; and this it is, principally, which makes a woman in the East so anxious to have male children, and so comparatively indifferent about daughters; and this also induces the mother to exert herself in every possible way to fix and cultivate her son's affection, and in which she seldom fails so to succeed, that 'to bow down heavily, as one that mourneth for his mother,' would at once be understood by an Oriental as expressing the utmost profundity of grief.

21. '*Opened their mouth wide...and said, Aha, aha, our eye hath seen it*.'—This is, they had seen what they long wished to see, his humiliation. Mr. Roberts has given the following very striking parallel from the usages of the Hindoos. 'See that rude fellow who has triumphed over another; he distends his mouth to the utmost, then claps his hands, and bawls out, "*Agā! Agā!*—I have seen, I have seen!" So provoking is this exclamation, that a man, though vanquished, will often commence another attack. An officer who has lost his situation is sure to have this salutation from those he has injured. Has a man been foiled in argument, has he failed in some feat he promised to perform, has he in any way made himself ridiculous, the people open their mouths and shout aloud, saying "*Agā!*—finished, finished! fallen, fallen!" Then they laugh and clap their hands till the poor fellow gets out of sight.'—'*Oriental Illustrations*,' p. 328.

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PSALM XXXVI.

1 *The grievous estate of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*

To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, [1]until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth [2]mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 [3]Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like [4]the great mountains; thy judgments *are* a great deep; O LORD, thou preservest man and beast.

7 How [5]excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be [6]abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O [7]continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

[1] Heb. *to find his iniquity to hate.* [2] Or, *vanity.* [3] Psal. 57. 10, and 108. 4. [4] Heb. *the mountains of God.* [5] Heb. *precious.* [6] Heb. *watered.* [7] Heb. *draw out at length.*

PSALM XXXVI.—Some assign this psalm to the Captivity; but most interpreters conclude that it was composed by David during Saul's persecutions; and many suppose it was after he had spared the infatuated king's life in the cave of En-gedi.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

A Psalm of David.

FRET [1]not thyself because of evildoers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and [2]verily thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 [3][4]Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 [5]Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*

11 [6]But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked [7]plotteth against the just, and gnasheth upon him with his teeth.

13 [8]The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay [9]such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright; and their inheritance shall be for ever.

[1] Prov. 23. 17, and 24. 1. [2] Heb. *in truth*, or, *stableness.* [3] Heb. *Roll thy way upon the LORD.* [4] Prov. 16. 3. Matth. 6. 25. 1 Pet. 5. 7. [5] Heb. *Be silent to the LORD.* [6] Matth. 5. 5. [7] Or, *practiseth.* [8] Psal. 2. 4. [9] Heb. *the upright of way.*

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19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as [10]the fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are [11]ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* [12]ever merciful, and lendeth; and his seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his [13]steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like [14]a green bay tree.

36 Yet he passed away, and lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

10 Heb. *the preciousness of lambs.* 11 Or, *established.* 12 Heb. *all the day.* 13 Or, *goings.*
14 Or, *a green tree that groweth in his own soil.*

PSALM XXXVII.—This is one of the alphabetical psalms. In the two that have already occurred, the stanzas commencing with the successive initials which the alphabet offers, consist of only two lines each; but the present has four lines to each stanza thus marked, which accounts for its greater length, notwithstanding the acrostical restriction. It is indeed the longest of these psalms, and consequently the only one that has four lines to each stanza. Calmet thinks this psalm was written during the captivity at Babylon, for the consolation of the captives; but the more general opinion is, that it was composed by David towards the latter end of his life; it is indeed replete with such experiences as the life of David is known to have supplied.

Verse 35. '*A green bay tree.*'—The word (אֶזְרָח *ezrakh*) occurs only in this text, and has been variously explained. Most of the Rabbins, followed by Mudge, Waterland, Gesenius, Hengstenberg, and many others, prefer that which is given in our marginal reading, denoting an indigenous tree—implying the flourishing condition of that which grows in its native and congenial soil. This we certainly prefer. But the Septuagint, Vulgate, and some other ancient versions, followed by some good authorities, have 'cedar.' For the reading of 'bay tree,' we are not aware of any authority, except the very feeble one which is offered by some of the older of the modern versions, in this country and on the Continent. Images, comparing the transitory nature of human hope and prosperity to the sudden blight and overthrow which so often befall the glory of the forest or the pride of the garden, are at once so beautiful and natural that they have been employed by poets of every country and age as often as by those of Israel. A passage in one of our own poets (Shakspere) furnishes a beautiful paraphrase on the present text.

'This is the state of man: To-day he puts forth
The tender leaves of hopes; to-morrow blossoms,
And bears his blushing honours thick upon him;
The third day comes a frost, a killing frost,
And when he thinks, good easy man, full surely
His greatness is a ripening, nips his root,
And then he falls.'

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* [1]rest in my bones because of my sin.

4 For mine iniquities are gone over mine

1 Heb. *peace, or, health.*

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head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am [3]troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also [3]is gone from me.

11 My lovers and my friends stand aloof from my [4]sore; and [5]my kinsmen stand afar off.

12 They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For [6]in thee, O LORD, do I hope: thou wilt [7]hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready [8]to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies [9]*are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is*.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste [10]to help me, O LORD my salvation.

[3] Heb. *wryed.* [3] Heb. *is not with me.* [4] Heb. *stroke.* [5] Or, *my neighbours.* [6] Or, *thee do I wait for.*
[7] Or, *answer.* [8] Heb. *for halting.* [9] Heb. being *living, are strong.* [10] Heb. *for my help.*

TITLE, '*To bring to remembrance.*'—This is also prefixed to Ps. lxx. The superscription is, as usual, differently understood: but it is generally understood to characterize the object of the psalm, between which and the title some agreement may be traced. Gesenius paraphrases it, 'To bring (one's self) into remembrance (with God).' Waterland compresses the whole title into 'David's memorial Psalm.'

It is agreed that this psalm was composed by David. It was probably written during a sickness which afforded him opportunity of *calling to remembrance* his deep sin in the matter of Bathsheba and Uriah, and the various calamities which had befallen him on that account; and gave him occasion to lament his miserable condition. The description may thus have a two-fold reference — the disease of soul being figuratively included in the bodily disease. There are, however, many who think that the description is wholly a figurative account of David's spiritual condition: and in this there is nothing unlikely; it being quite common in Scripture to describe diseases of the moral and spiritual condition by comparisons taken from diseases of the body. However understood, it is clear that he felt the condition he describes as a chastisement on account of his sins.

PSALM XXXIX.

1 *David's care of his thoughts.* 4 *The consideration of the brevity and vanity of life,* 7 *the reverence of God's judgments,* 10 *and prayer, are his bridles of impatience.*

To the chief Musician, *even* to [1]Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep [2]my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, *even* from good; and my sorrow was [3]stirred.

3 My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

4 LORD, make me to know mine end, and the measure of my days, what it *is; that* I may know [4]how frail I *am*.

5 Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man [5]at his best state *is* altogether [6]vanity. Selah.

6 Surely every man walketh in [7]a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope *is* in thee.

[1] 1 Chron. 25. 1. [2] Heb. *a bridle,* or, *muzzle for my mouth.* [3] Heb. *troubled.* [4] Or, *what time I have here.* [5] Heb. *settled.*
[6] Psalm 62. 9, and 144. 4. [7] Heb. *an image*

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8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the [8]blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest [9]his beauty to consume away like a moth: surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: [10]for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, before I go hence, and be no more.

[8] Heb. *conflict*. [9] Heb. *that which is to be desired in him to melt away*.
[10] Levit. 25. 23. 1 Chron. 29. 15. Psal. 119. 19. Heb. 11. 13. 1 Pet. 2. 11.

TITLE, '*Jeduthun*.'—From 1 Chron. xvi. 42; xxv. 1; 2 Chron. v. 12, it appears that Jeduthun was one of the chief musicians. This therefore strengthens the conclusions stated in the note to Ps. iv.

This psalm is generally regarded as a sequel to the preceding, and on the same occasion. Some, however, think that it was occasioned by the death of Absalom, after Joab had represented to David the inconsistency of the vehement grief in which he had then indulged.

Verse 11. '*Thou makest his beauty to consume away like a moth*.'—The moths of the East are very large and beautiful, but short lived. After a few showers these splendid insects may be seen fluttering in every breeze; but the dry weather and their numerous enemies soon consign them to the common lot. Thus the beauty of man consumes away like that of this gay rover, dressed in his robes of purple, and scarlet, and green.

12. '*I am a stranger with thee, and a sojourner, as all my fathers were*.'—See also the parallel texts. This is in the East a favourite mode of characterizing our condition in this life. So Mohammed, of whom Ibn-Omer relates: 'His majesty took hold of some of my limbs, and said, "Be in the world like a traveller, or like a passer by, and reckon yourself as of the dead."'—*Mischat-ul-Masabih*, book xxii. chap. 25, pt. 1.

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.* 11 *The sense of David's evils inflameth his prayer.*

To the chief Musician, A Psalm of David.

[1]I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of [2]an horrible pit, out of the miry clay, and *set* my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: [3]they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 [4]Sacrifice and offering thou didst not desire; mine ears hast thou [5]opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* [6]within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart [7]faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 [8]Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

[1] Heb. *In waiting I waited*. [2] Heb. *a pit of noise*. [3] Or, *none can order them unto thee*.
[4] Psal. 51. 16. Isa. 1. 11, and 66. 3. Hos. 6. 6. Matth. 12. 7. Heb. 10. 5. [5] Heb. *digged*. [6] Heb. *in the midst of my bowels*.
[7] Heb. *forsaketh*. [8] Psal. 35. 4, and 70. 2.

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PSALM XL.—This is usually considered a psalm of thanksgiving by David on his recovery from the diseased condition of body or mind, to which the two preceding psalms refer.

Verse 6. '*Mine ears hast thou opened,*' or 'bored.'—There is probably here an allusion to a custom of Hebrew bondage, as explained in Exod. xxi. 5, 6; Deut. xv. 17. Every one who had sold his liberty was to go free at the jubilee; but if any one so loved his master as to prefer to continue in bondage, his ear was bored in token of his willing subjection.

PSALM XLI.

1 *God's care of the poor.* 4 *David complaineth of his enemies' treachery.* 10 *He fleeth to God for succour.*

To the chief Musician, A Psalm of David.

BLESSED *is* he that considereth [1]the poor: the LORD will deliver him [2]in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and [3]thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt [4]make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise [5]my hurt.

8 [6]An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9 [7]Yea, [8]mine own familiar friend, in whom I trusted, which did eat of my bread, hath [9]lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

[1] Or, *the weak*, or, *sick*. [2] Heb. *in the day of evil*. [3] Or, *do not thou deliver*. [4] Heb. *turn*. [5] Heb. *evil to me*. [6] Heb. *A thing of Belial*. [7] John 13. 18. [8] Heb. *the man of my peace*. [9] Heb. *magnified*.

PSALM XLI.—It is generally understood that David composed this psalm with reference to the conspiracy of Absalom, his best beloved son, and the treachery of Achitophel, the familiar friend in whom he trusted. If so, it might seem, from the mention of his sickness (if it be a real and not a figurative disease), and from the reference, in verse 5, to the expectation of his enemies that he would die, that the sickness to which the preceding chapters refer occurred just before the revolt of Absalom, who, from the intimations here given, may seem to have suspended his design, in the expectation that the death of his father would give him all the advantages he could hope from the open revolt to which he resorted when the king's recovery frustrated this expectation. Perhaps the incaution into which the conspirators were betrayed by the expectation of his death, conveyed to him some intimation of their plans. Under this view, the present psalm may perhaps have been composed just before, or not long after, David fled from Jerusalem with the faithful party which remained true in his cause.

Verse 13. '*Amen and amen.*'—With this concludes the first of the five books into which the Jews have divided the book of Psalms.—See the INTRODUCTION.

PSALM XLII.

1 *David's zeal to serve God in the temple.* 5 *He encourageth his soul to trust in God.*

To the chief Musician, [1]Maschil, for the sons of Korah.

As the hart [2]panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 [3]My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou [4]cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet [5]praise him [6]*for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from [7]the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

[1] Or, A Psalm *giving instruction of the sons*, &c. [2] Heb. *brayeth*. [3] Psal. 80. 5. [4] Heb. *bowed down*. [5] Or, *give thanks*. [6] Or, *his presence is salvation*. [7] Or, *the little hill*.

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8 *Yet* the LORD will command his loving-kindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a [a]sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

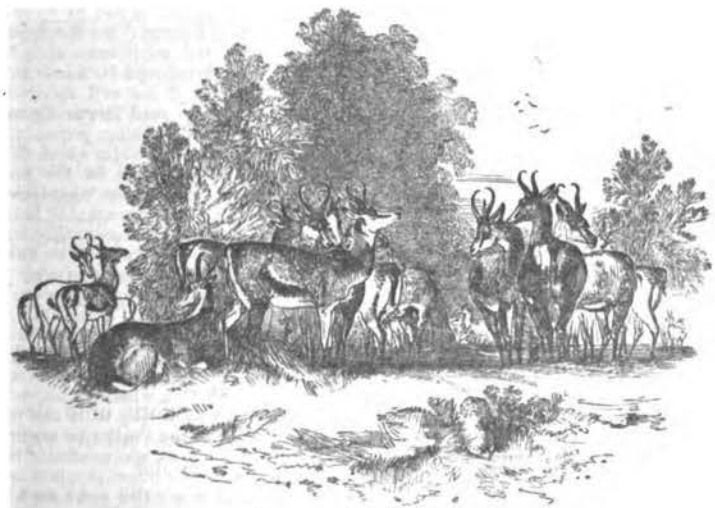
[a] Or, *killing*.

PSALM XLII.—Bishop Lowth considers this psalm one of the most beautiful specimens of the Hebrew elegy. It seems to have been composed by David when he was expelled from his kingdom by his rebellious son, and compelled to fly to the borders of Lebanon, as it is plain he did, from 2 Sam. xvii. 24, 26, 27. Undoubtedly, whoever composed this psalm, was expelled from the sacred city, and wandered as an exile in the region beyond the Jordan (verse 7). David was never here during the persecutions of Saul, and it is therefore preferable to select the period of Absalom's revolt. Here then he pitched his camp, protected by the surrounding mountains and woods; and hither the veteran soldiers, attached personally to him and averse to change, resorted from every part of Palestine. Here also, indulging his melancholy, the prospect and objects about him suggested many of the ideas in this poem. Observing the deer, which constantly came from the distant valleys to the fountains of Lebanon, and comparing this circumstance with his earnest desire to revisit the temple of God, and perhaps elevating his thoughts to a higher celestial temple, he commences his poem, 'As the hart panteth after the water-brooks,' etc. See Michaelis, as quoted in a note to Lowth's 23rd Lecture.

Verse 1. '*As the hart panteth after the water brooks*,' etc.—'The hart, naturally of a hot and arid constitution, suffers much from thirst in the Oriental regions. He therefore seeks the fountain or the stream with intense desire, particularly when his natural thirst has been aggravated by the pursuit of the hunter. Panting and braying with eagerness, he precipitates himself into the river, that he may quench at once the burning fever which consumes his vitals in its cooling waters' (Bochart, in Paxton, vol. ii. p. 167). Such animals also suffer much, and pant painfully for water, when they have been chased from their favourite haunts into the waterless plains by the fiercer inmates of the forest or the glade, and are afraid to return to the water lest they should again be molested. And when the unconquerable wants of nature compel them at last to venture, or when they discover some other source from which they may be gratified, the intense and panting eagerness which they exhibit furnishes a beautiful verification of the comparison employed by the Psalmist. See the note and cut under Deut. xii. 15.

3. '*My tears have been my meat day and night*.'—'It seems odd to an English reader to represent *tears* as *meat* or *food*; but we should remember that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as broths, pottages,' etc. HENLEY: note in Lowth.

7. '*The noise of thy water-spouts*.'—There is no part of the Mediterranean in which water-spouts are of such frequent occurrence as on the coast of Syria. The Jews were, therefore, familiar with the phenomenon, and it naturally finds a place in the present description of a storm at sea. Water-spouts in the Mediterranean are by no means unfrequent, as we can personally testify; but it is to Dr. Shaw we owe the knowledge of the fact, that there is no part of that sea in which they are so frequently seen as off Cape Latikea, Greego, and Carmel—all of which are on the coast of Syria. It is, therefore, by no means unlikely that David had actually seen water-spouts himself; or, if not, it is certain that they must have been well known by the report of those who had seen them, to David and to the people generally—forming a part of the common stock of knowledge. This not being known formerly so well as it is now, the elder commentators were disposed to consider that the phrase here employed should rather be understood of a flood of rain than of a water-spout. But how then of the 'noise?' which is proper to water-spouts, but not—or at least not in the same signal degree—to rain. A water-spout at sea is a splendid sight; in shape it resembles a funnel, with the tube pointed to the water. After a time it bursts, and *the noise* occasioned by the fall of a large body of water into the sea is very great. Their bursting near a vessel would involve it in great danger of being submerged; and hence a gun is usually fired at it, to make it break at a distance.



GROUP OF ARIEL GAZELLES.

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PSALM XLIII.

1 *David, praying to be restored to the temple, promiseth to serve God joyfully.* 5 *He encourageth his soul to trust in God.*

JUDGE me, O God, and plead my cause against an [1]ungodly nation: O deliver me [2]from the deceitful and unjust man.

2 For thou *art* the God of my strength; why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God [3]my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 [4]Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

[1] Or, *unmerciful.* [2] Heb. *from a man of deceit and iniquity.* [3] Heb. *the gladness of my joy.* [4] Psal. 42. 5, 11.

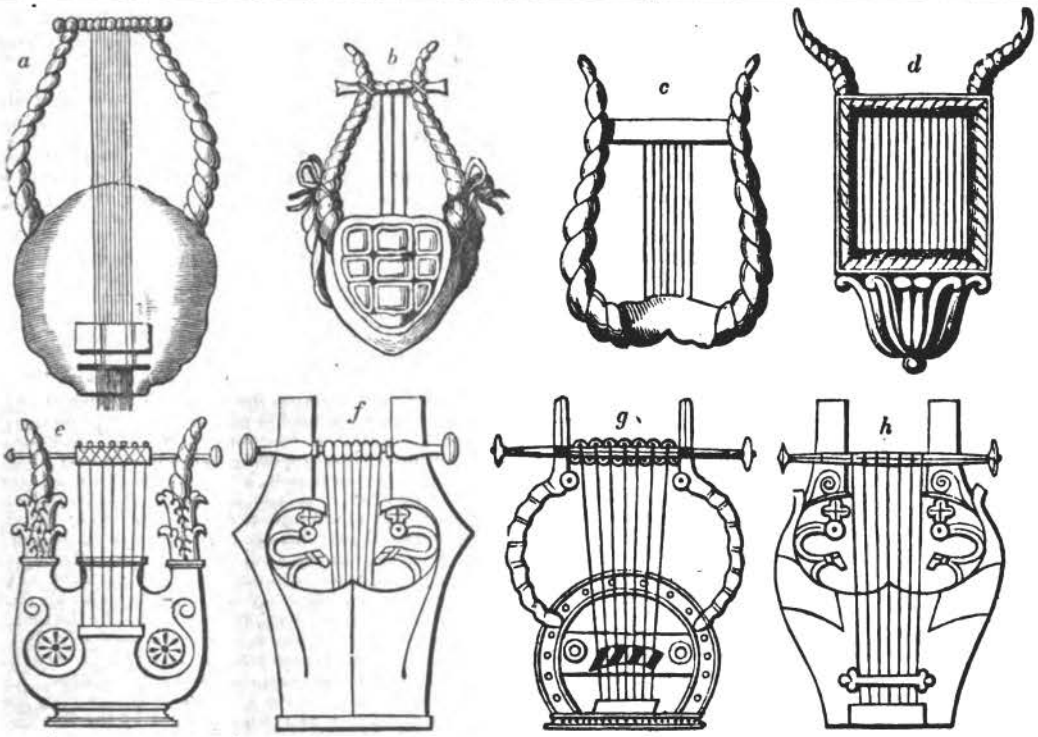
PSALM XLIII.—This Psalm is so closely connected with the preceding in its subject and sentiment, that there is little doubt that they formed originally but one. More than thirty manuscripts confirm this impression.

Verse 4. '*Harp.*'—From the peculiarly poetical character of the book of Psalms, and from the frequent references it offers to music and musical instruments, we have judged it best to include within its limits the greater part of the pictorial, illustrative, and elucidatory statements which the general subject seemed to require. We begin here with the stringed instruments; and in the course of the book we shall notice most of those mentioned in the Hebrew Scriptures; reserving, however, for the proper place those which occur only in the Chaldee of Daniel.

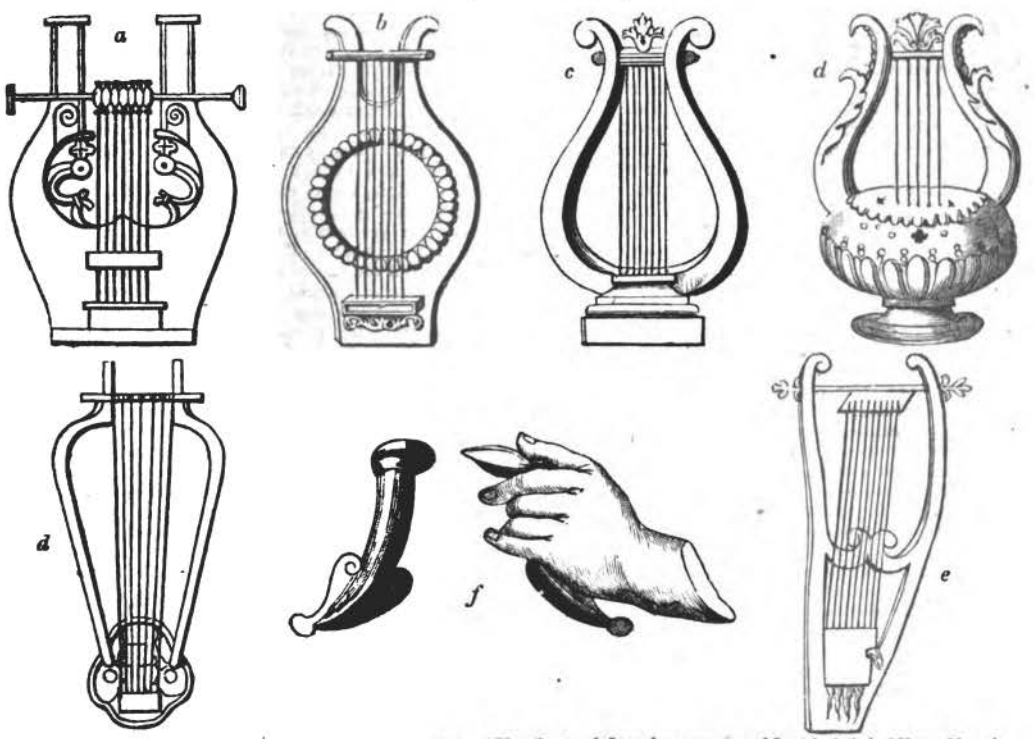
The whole subject of the musical instruments of the Hebrews is beset with great and insuperable difficulties, when we come to investigate minute distinctions, and attempt a precise analysis of terms and identification of instruments. These difficulties are indeed experienced even with respect to the instruments of the Greeks and Romans, although numerous examples of the forms which they bore are extant in sculpture and painting: and how much more, then, must this be the case when we inquire concerning those of the Hebrews, who have left us no representations, and whose allusions to them in their writings are exceedingly brief and indeterminate? Yet it seems to us that, apart from those considerations by which perplexity is occasioned, it may be possible to arrive at some tolerably satisfactory conclusions, or, at least, approximations.

From the cuts which we now offer, the reader will at once perceive that we are disposed to seek for the representation of the '*harp*' of our version, in the *lyres* of Egypt, Greece, and Rome. The original word is כִּנּוֹר KINNOR; which the Septuagint usually either throws into a Greek form, *κινύρα, cinyra*, or renders by *κιθάρα, cithara*; which last is commonly chosen also by the Vulgate. It will be observed that these ancient versions select their names of equivalents for the KINNOR, from the names which the Greeks and Romans gave to different forms of lyres, of which there were many. We possess various figures of ancient lyres, and various names (*lyra, chelys, testudo, cithara, barbitos*) by which their principal varieties were distinguished; but as, although we have both names and figures, it remains uncertain to what figures the specific names are applicable, we must be content to know that the ancient translators believed lyres to be denoted in the Hebrew text; and, from their selecting *different* names to render the *same* word, that they were uncertain about the particular species of lyre, but thought *kinnor* to be a generic term (like *lyre*), including several varieties, of which they sometimes made choice of one and sometimes of another. The brief intimations in Scripture are in full accordance with this statement; for it is not described as such an instrument—large, heavy, and resting on the ground when played—as the word 'harp' suggests to our minds; but as a light, portable instrument, which the player carried in his hand or on his arm, and might walk or dance the while. In fact, Scripture describes the *kinnor* as being used in such a manner, and on such occasions, as we know the lyre to have been by the ancients, who indeed had not, so far as we know, any harps large and resting on the ground, like ours. We speak only of the Greeks and Romans, however, for the Egyptians had large standing harps; from which we shall, in a future note, take occasion to conclude that such were also known to the Hebrews, while we retain our impression that the lyre is denoted by the KINNOR. This instrument was known before the flood, being one of the two invented by Jubal, 'the father of such as handle the KINNOR and the organ.' (Gen. iv. 21.) It is not again mentioned till six hundred years after the deluge, and then so as to denote that it was used on festal occasions; since Laban complains that the private departure of Jacob precluded him from sending him away 'with songs, with tabret, and with KINNOR.' (Gen. xxxi. 27.) The KINNOR is not again noticed in the Pentateuch, nor till the time of Samuel, when we first find it mentioned so as to shew that it was used by the prophets in their sacred music; for Samuel foretold Saul that he should meet a company of prophets, 'coming down from the high place, with a psaltery, a tabret, and a pipe, and a *kinnor*.' (1 Sam. x. 5.) Next we find it noticed as used by private persons, such as shepherds and others, for their own solace; and that, when skilfully played, it was considered to have much influence upon the human passions, and in soothing the disturbed mind. For when Saul was afflicted with his melancholy madness, it was recommended that recourse should be had to 'a man who is a cunning player upon the KINNOR:' the shepherd David was selected, and when the evil spirit came upon Saul, 'David took a KINNOR, and *played with his hand:* so Saul was refreshed and was well, and the evil spirit departed from him.' From this time we read frequently of the KINNOR. The example of David, as king, probably recommended it to more extensive use; besides which the KINNOR acquired a very distinguished place in the musical establishment which David formed for the tabernacle, and, prospectively, for the temple. It is remarkable indeed, that in the Law there are no regulations concerning music, except as to the blowing of horns and trumpets on stated occasions. As to David himself his KINNOR is so often mentioned, and he is so frequently described as playing on it, that we seem to have a sort of notion that he had this favourite instrument always at hand. Such indeed was the idea entertained by the Christian fathers; one of whom, Eusebius, says that David carried his lyre (so he calls it—and we doubt not correctly) with him, wherever he went, to console him in his affliction, and to sing to it the praises of God. And in his preface to the Psalms he asserts that this prince, as head of the prophets, was generally in the tabernacle with his lyre, amidst the other prophets and singers; and that each of them prophesied and sung his canticle as inspiration came upon him. It is thought probable that the instrument received some improvement from David

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a, *b*, Ancient Tortoise Lyres; *c*, *d*, *e*, *f*, *g*, *h*, Grecian Lyres.



a, Grecian Lyre; *b*, Roman Lyre, from a Coin of Nero; *c*, Lyre of Timotheus; *d*, Lyre from a supposed Jewish shekel of Simon Maccabeus; *d*, *e*, Roman Lyres; *f*, Form and Mode of using the Plectrum.

VARIOUSLY CONSTRUCTED LYRES.

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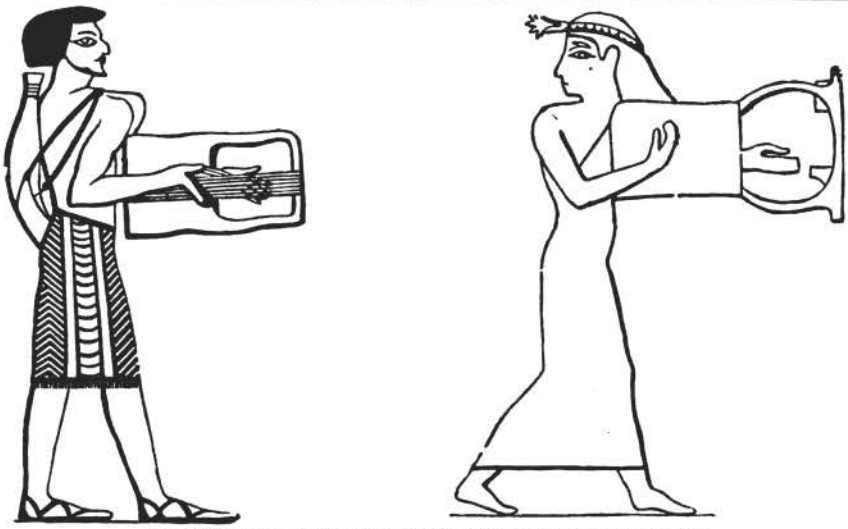
(Amos vi. 5.) Another intimation informs us that the frame of the KINNOR was of wood; for we are told that Solomon 'made of the algum trees...harps (*kinnoroth*) also, and psalteries for singing.' (1 Kings x. 12.) It was the KINNOR also which the captives at Babylon suspended upon the willows by the Euphrates; and from the Babylonians being desirous to hear them sing to the lyre their native songs, it would seem that the Hebrews had become celebrated for their music, and particularly for their skill on the KINNOR. Other notices concerning the KINNOR are, that it was used in feasts (Isa. v. 12); that females sometimes played it (Isa. xxiii. 16); that it was common at Tyre (Ezek. xxvi. 13); that its notes were cheerful (Job xxi. 12; xxx. 31); and might be mournful (Isa. xvi. 11). We believe these are the principal points of information which the Scripture offers concerning this instrument. It would be interesting, but it would occupy too much of our space, to adduce from ancient poetry, sculpture, and painting, instances of the use of the ancient *lyre*, similar to those which the Scriptures give of the KINNOR.

We may mention another reason in favour of the lyre, as the national and favourite instrument of the Hebrews; this is its high antiquity, which is allowed to have far exceeded that of all other instruments in the class to which it belongs: and we know that the KINNOR is one of the two instruments which the Scriptures assign to an antediluvian age. Indeed, it may be said that the lyre, in its various modifications of form, seems to have been the most common stringed instrument of all nations; whence it is impossible to suppose that it was not known to the Jews; or that, being known, it could be denoted by any other of the names of musical instruments than that of the KINNOR. We are not however to suppose that the Hebrew lyre was at all times of the same form and power, or that different forms and powers did not at *the same time* co-exist. The diversity of the forms which the lyre bore among ancient nations will appear from our wood cuts, the different representations in which have been selected with great care from ancient monuments. It is of course not supposed that all these forms were known to the Hebrews; but it is probable that many of them were so; and we may be tolerably sure that, whatever we judge as to precise details of form, the principle of the instrument was the same as these cuts exhibit, and that the applications of the principle were similarly diversified. A large proportion of our figures are Greek and Roman, and it may be asked how these can illustrate Hebrew instruments, since the Greeks certainly claimed the invention of the instruments used by themselves? The answer is easy:—There is every reason to believe that the instruments used by the Greeks and Romans did come from the East, and were originally the same as those used by the Egyptians, Chaldeans, Phœnicians, and Syrians. It is therefore not impossible to recover, through the representations left by the Greeks and Romans, forms of lyres and other instruments nearly approximating to, if not identical with, those used by the Jews and other Orientals. The Greeks, always vain, and always jealous of their own glory, asserted that most of the musical instruments used by them were the invention of their gods or ancient poets. So they said of most other inventions in science and art. But in the present instance, the Scripture alone suffices to overthrow such pretensions, since it mentions some of the instruments thus claimed as existing in times long anterior to even the ages of Greek fable. The Romans derived many of their instruments, and the traditions connected with them, from the Greeks; but their writers intimate that additions were made to them from Syria. Thus Juvenal (Sat. iii.) sneers at the influx of Syrian customs and musical instruments; and Livy (lib. xxxix.) mentions the great number of instrumental performers which came to Rome from Syria, after the wars between the Romans and Antiochus the Great. But even the Greeks are not consistent in their tales, being sometimes obliged to recur to the true source of most of their musical instruments: and this is always in the East —in some instances Phrygia or Lydia, in others Egypt, Syria, or Persia. As for the Hebrews, we need not suppose that they were themselves the inventors of the instruments they employed. They do not appear to have been ever remarkable for invention; and the instruments of neighbouring nations are in general so similar, that it is not necessary to seek anything peculiar in them. They were probably supplied from the same sources which supplied Greece and Rome:—the Chaldeans, from among whom their fathers came; the Egyptians, among whom they so long lived; the Arabians, Syrians, and Phœnicians, by whom they were surrounded,—probably furnished them with the models of most of the instruments they possessed.

Many of the remarks we have made will serve as introductory to the general subject of musical instruments, as well as being applicable to the lyre in particular. With respect to the particular forms of lyres we shall not add much, as our cuts will convey far more satisfactory information than any quantity of written statement.

One account of the origin of the lyre, and consequently of all stringed instruments, attributes it to an observation made by Apollo upon the twanging of a bow-string. Of this view we shall, in due season, be prepared to adduce some pictorial corroborations; and at present only direct attention to the illustration which the cuts we now give afford to the other, which is that given by Apollodorus, who states that a dead tortoise having been left by the retiring waters of the Nile, the flesh was soon wasted, and nothing left within the shell but nerves and cartilages, and these being braced and contracted by desiccation were rendered sonorous. Mercury happening to strike his foot against it as he passed along, was so attracted by the sound produced, that it suggested to him the idea of a lyre, which he afterwards constructed in the form of a tortoise, and strung it with the dried sinews of dead animals. Assigning the discovery to some human being, this story has so much probability as can be afforded by the fact that many figures of ancient lyres, and these apparently the most ancient, do actually bear the figure of a tortoise. This lyre was called by the Greeks *chelys* (χέλυς), and by the Romans *testudo*, that is, *tortoise*. It seems that in these the *magas*, or concavity formed towards the base of the lyre, to augment the sound, was really formed of the shell of the tortoise; for Pausanias speaks of a breed of tortoises on Mount Parthenius excellently suited to furnish bellies for lyres. The arms of the instrument seem to have been furnished by two horns approaching each other at the extremities which were connected by a bar from which the strings were extended to the base. The general form thus produced—and preserved in many other forms of the lyre in which the tortoise shell, or any thing in its shape, is absent—has considerable resemblance to a tortoise. But the variations in the *framework* of lyres are so numerous and fanciful (some are perfectly quadrangular) as to confuse any attempt at classification. And, therefore, were we to attempt a classification of ancient lyres, we would take no notice of external outline, but would first attend to those that have at the base the *magas*, of whatever form, for the sake of the resounding effect: then we would attend to those, more simple, which are without such an appendage. We cannot doubt that these were considered anciently to form grand distinctions, although we cannot discover the terms by which they were discriminated. Another great distinction, applicable however to lyres of every form, arose from the number of strings. The number belonging to the KINNOR is nowhere expressly mentioned in Scripture. Instruments of three, six, eight, and ten strings are supposed to be mentioned. It is however uncertain whether the two middle terms refer to musical instruments at all: and although the first and last certainly do so, it is not certain that the KINNOR is intended. We think, however, that the word which may be literally rendered 'three,' without addition, does refer to the KINNOR; but without implying that there were not others with more strings. The most ancient lyre is said to have had three strings, and was very famous, the strings being managed with so much art that the instrument was said to produce more potent effects than those

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EGYPTIAN LYRES.—From ancient Egyptian Paintings engraved in Rosellini.



PLAYING AND TUNING LYRES.—Drawn from Vases found at Herculaneum.



SQUARE LYRES.—Drawn from Vases found at Herculaneum.

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MUSE WITH AN EARLY FORM OF LYRE, TAKEN FROM A GRECIAN STATUE.

with a greater number of strings, afterwards introduced. The strings ultimately amounted, in some kinds of lyres, to as many as twenty; and it was so much the ancient opinion that the real effect of the music was weakened in proportion as the strings increased, that every addition was at first unpopular. The lyres of three and of seven strings were most famous. Our cuts contain some specimens of lyres with the *magas* at the base for the sake of resonance. These sometimes rendered the instrument so heavy that it was slung from the shoulder by a belt. On looking at the cuts which we offer, it will at once be perceived how strikingly these particulars coincide with and are illustrated by the ancient lyre, in at least some of the many forms which it bore. Among the various figures, there are but two, indeed, which make the slightest claim to be regarded as Jewish instruments, and the claim of these two has been much disputed. The first is the first of the Egyptian figures, copied from a painting which has been supposed to represent the arrival of Joseph's brethren in Egypt. If this conclusion could be implicitly relied upon, the lyre there represented may be regarded as the native instrument which the patriarchs brought with them into Egypt from the land of Canaan; it is rude and simple enough to have been such, and probably underwent some modifications and improvements before they quitted Egypt. Many very sound antiquarians believe that the scene from which this figure is taken actually does represent the Scriptural incident we have mentioned. Even those who demur at this, admit that the painting belongs to the age in which that incident occurred—and this admission renders the figure almost of equal value for the purpose for which it is here produced. The other Jewish lyre is that represented in an alleged shekel of Simon Maccabæus. It is a most shapely and handsome instrument, and is doubtless intended to represent the KINNOR; for if there was one instrument more than another on which the Hebrews were likely to pride themselves, and to regard as the national instrument, it was this; and if they gave any instrument on any coin as a type of their nation, as the harp is of Ireland, it would be this.

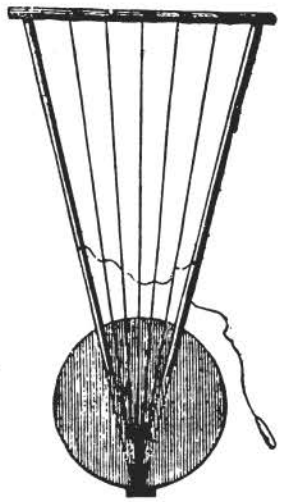
On the Egyptian monuments no lyre occurs exactly similar to that which is supposed to be the representation of a Jewish lyre by an Egyptian artist. The difference forms its distinctive character as a foreign instrument, for it is undoubtfully foreign, whether it be Jewish or not. Yet it will be seen that it does not greatly differ from the Egyptian instrument, and which is shewn with the strings obliterated. They are the same in size, in power, and in the general form and principle of construction. In both alike the strings are stretched upon an open frame, and then prolonged over a hollow and sonorous body of wood. Several other lyres are found on the monuments, and although their shapes and ornaments are different, this is the principle in all of them.

The lyre is still in use among the Abyssinians; and it is observable that, although the sides are formed of wood, it

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is cut in a spiral-twisted form, to represent horns, the ancient material; while the hard gourd, from which the bellies are made, is carved and cut so as to resemble the shell of a tortoise. An instrument resembling the ancient lyre is also in use among the Arabians, bearing the name of *kussir* (derived perhaps from kithara); and this of all the instruments in modern use is the only one which Niebuhr felt disposed to identify with the Hebrew KINNOR (*Reisebesch.* i. 179).

We have only to add, that the ancient lyres were either played with the fingers or struck with an instrument called a *plectrum*. This implement seems to have been generally a piece of ivory, polished wood or metal, in the form of a quill. Other forms are preserved, some of which seem to have been too clumsy to extract from the lyre tones of much sweetness or delicacy. Hawkins says that the lower joint of a goat's foot was sometimes employed. It appears that the plectrum was only used with the larger species of the lyre. When employed, it was in the right hand; and while the player struck the cords with it, the *fingers* of the left hand also touched the strings. When the fingers only were used, those of both hands were generally employed: but some ancient lyrists were celebrated for their performances with one hand, and that too sometimes the left hand. Josephus says that the KINNOROTH of the temple were played with the plectrum: and this may have been, although it appears from Scripture that the common lyres were played with the hand.



ARABIAN LYRE (*Kussir*).

PSALM XLIV.

1 *The church, in memory of former favours, 7 complaineth of her present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.*

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us [1]like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people [2]for nought, and dost not increase *thy wealth* by their price.

13 [3]Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 [4]Thou makest us a byword among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our [5]steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for he knoweth the secrets of the heart.

[1] Heb. *as sheep of meat.* [2] Heb. *without riches.* [3] Psal. 79. 4. [4] Jer. 24. 9. [5] Or, *goings.*

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head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am [1]troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also [2]is gone from me.

11 My lovers and my friends stand aloof from my [3]sore; and [4]my kinsmen stand afar off.

12 They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For [5]in thee, O LORD, do I hope: thou wilt [6]hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready [7]to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies [8]*are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is.*

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste [9]to help me, O LORD my salvation.

[1] Heb. *wryed.* [2] Heb. *is not with me.* [3] Heb. *stroke.* [4] Or, *my neighbours.* [5] Or, *thee do I wait for.* [6] Or, *answer.* [7] Heb. *for halting.* [8] Heb. being *living, are strong.* [9] Heb. *for my help.*

TITLE, '*To bring to remembrance.*'—This is also prefixed to Ps. lxx. The superscription is, as usual, differently understood: but it is generally understood to characterize the object of the psalm, between which and the title some agreement may be traced. Gesenius paraphrases it, 'To bring (one's self) into remembrance (with God).' Waterland compresses the whole title into 'David's memorial Psalm.'

It is agreed that this psalm was composed by David. It was probably written during a sickness which afforded him opportunity of *calling to remembrance* his deep sin in the matter of Bathsheba and Uriah, and the various calamities which had befallen him on that account; and gave him occasion to lament his miserable condition. The description may thus have a two-fold reference — the disease of soul being figuratively included in the bodily disease. There are, however, many who think that the description is wholly a figurative account of David's spiritual condition: and in this there is nothing unlikely; it being quite common in Scripture to describe diseases of the moral and spiritual condition by comparisons taken from diseases of the body. However understood, it is clear that he felt the condition he describes as a chastisement on account of his sins.

PSALM XXXIX.

1 *David's care of his thoughts.* 4 *The consideration of the brevity and vanity of life,* 7 *the reverence of God's judgments,* 10 *and prayer, are his bridles of impatience.*

To the chief Musician, *even* to [1]Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep [2]my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, *even* from good; and my sorrow was [3]stirred.

3 My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

4 LORD, make me to know mine end, and the measure of my days, what it *is; that* I may know [4]how frail I *am.*

5 Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man [5]at his best state *is* altogether [6]vanity. Selah.

6 Surely every man walketh in [7]a vain shew: surely they are disquieted in vain: he heapeth up *riches,* and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope *is* in thee.

[1] 1 Chron. 25. 1. [2] Heb. *a bridle, or, muzzle for my mouth.* [3] Heb. *troubled.* [4] Or, *what time I have here.* [5] Heb. *settled.* [6] Psalm 62. 9, and 144. 4. [7] Heb. *an image*

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8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the [8]blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest [9]his beauty to consume away like a moth: surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: [10]for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, before I go hence, and be no more.

[8] Heb. *conflict.* [9] Heb. *that which is to be desired in him to melt away.*
[10] Levit. 25. 23. 1 Chron. 29. 15. Psal. 119. 19. Heb. 11. 13. 1 Pet. 2. 11.

TITLE, '*Jeduthun.*'—From 1 Chron. xvi. 42; xxv. 1; 2 Chron. v. 12, it appears that Jeduthun was one of the chief musicians. This therefore strengthens the conclusions stated in the note to Ps. iv.

This psalm is generally regarded as a sequel to the preceding, and on the same occasion. Some, however, think that it was occasioned by the death of Absalom, after Joab had represented to David the inconsistency of the vehement grief in which he had then indulged.

Verse 11. '*Thou makest his beauty to consume away like a moth.*'—The moths of the East are very large and beautiful, but short lived. After a few showers these splendid insects may be seen fluttering in every breeze; but the dry weather and their numerous enemies soon consign them to the common lot. Thus the beauty of man consumes away like that of this gay rover, dressed in his robes of purple, and scarlet, and green.

12. '*I am a stranger with thee, and a sojourner, as all my fathers were.*'—See also the parallel texts. This is in the East a favourite mode of characterizing our condition in this life. So Mohammed, of whom Ibn-Omer relates: 'His majesty took hold of some of my limbs, and said, "Be in the world like a traveller, or like a passer by, and reckon yourself as of the dead."'—*Mischat-ul-Masabih*, book xxii. chap. 25, pt. 1.

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.* 11 *The sense of David's evils inflameth his prayer.*

To the chief Musician, A Psalm of David.

[1]I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of [2]an horrible pit, out of the miry clay, and [3]set my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: [4]they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 [5]Sacrifice and offering thou didst not desire; mine ears hast thou [6]opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* [7]within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart [7]faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 [8]Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

[1] Heb. *In waiting I waited.* [2] Heb. *a pit of noise.* [3] Or, *none can order them unto thee.*
[4] Psal. 51. 16. Isa. 1. 11, and 66. 3. Hos. 6. 6. Matth. 12. 7. Heb. 10. 5. [5] Heb. *digged.* [6] Heb. *in the midst of my bowels,*
[7] Heb. *forsaketh.* [8] Psal. 35. 4, and 70. 2.

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PSALM XL.—This is usually considered a psalm of thanksgiving by David on his recovery from the diseased condition of body or mind, to which the two preceding psalms refer.

Verse 6. '*Mine ears hast thou opened,*' or 'bored.'—There is probably here an allusion to a custom of Hebrew bondage, as explained in Exod. xxi. 5, 6; Deut. xv. 17. Every one who had sold his liberty was to go free at the jubilee; but if any one so loved his master as to prefer to continue in bondage, his ear was bored in token of his willing subjection.

PSALM XLI.

1 *God's care of the poor.* 4 *David complaineth of his enemies' treachery.* 10 *He fleeth to God for succour.*

To the chief Musician, A Psalm of David.

BLESSED *is* he that considereth [1]the poor: the LORD will deliver him [2]in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and [3]thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt [4]make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise [5]my hurt.

8 [6]An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9 [7]Yea, [8]mine own familiar friend, in whom I trusted, which did eat of my bread, hath [9]lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

[1] Or, *the weak*, or, *sick*. [2] Heb. *in the day of evil*. [3] Or, *do not thou deliver*. [4] Heb. *turn*. [5] Heb. *evil to me*. [6] Heb. *A thing of Belial*. [7] John 13. 18. [8] Heb. *the man of my peace*. [9] Heb. *magnified*.

PSALM XLI.—It is generally understood that David composed this psalm with reference to the conspiracy of Absalom, his best beloved son, and the treachery of Achitophel, the familiar friend in whom he trusted. If so, it might seem, from the mention of his sickness (if it be a real and not a figurative disease), and from the reference, in verse 5, to the expectation of his enemies that he would die, that the sickness to which the preceding chapters refer occurred just before the revolt of Absalom, who, from the intimations here given, may seem to have suspended his design, in the expectation that the death of his father would give him all the advantages he could hope from the open revolt to which he resorted when the king's recovery frustrated this expectation. Perhaps the incaution into which the conspirators were betrayed by the expectation of his death, conveyed to him some intimation of their plans. Under this view, the present psalm may perhaps have been composed just before, or not long after, David fled from Jerusalem with the faithful party which remained true in his cause.

Verse 13. '*Amen and amen.*'—With this concludes the first of the five books into which the Jews have divided the book of Psalms.—See the INTRODUCTION,

PSALM XLII.

1 *David's zeal to serve God in the temple.* 5 *He encourageth his soul to trust in God.*

To the chief Musician, [1]Maschil, for the sons of Korah.

As the hart [2]panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 [3]My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou [4]cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet [5]praise him [6]*for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from [7]the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

[1] Or, A Psalm *giving instruction of the sons*, &c. [2] Heb. *brayeth*. [3] Psal. 80. 5. [4] Heb. *bowed down*. [5] Or, *give thanks*. [6] Or, *his presence is salvation*. [7] Or, *the little hill*.

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8 *Yet* the LORD will command his loving-kindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a [a]sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

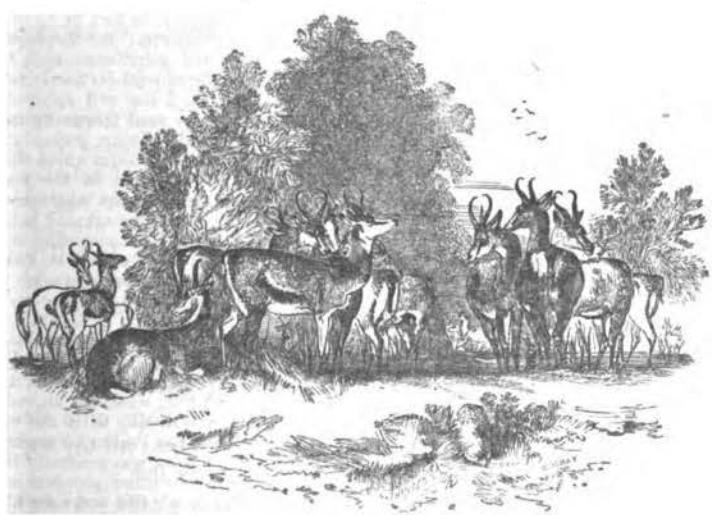
[a] Or, *killing*.

PSALM XLII.—Bishop Lowth considers this psalm one of the most beautiful specimens of the Hebrew elegy. It seems to have been composed by David when he was expelled from his kingdom by his rebellious son, and compelled to fly to the borders of Lebanon, as it is plain he did, from 2 Sam. xvii. 24, 26, 27. Undoubtedly, whoever composed this psalm, was expelled from the sacred city, and wandered as an exile in the region beyond the Jordan (verse 7). David was never here during the persecutions of Saul, and it is therefore preferable to select the period of Absalom's revolt. Here then he pitched his camp, protected by the surrounding mountains and woods; and hither the veteran soldiers, attached personally to him and averse to change, resorted from every part of Palestine. Here also, indulging his melancholy, the prospect and objects about him suggested many of the ideas in this poem. Observing the deer, which constantly came from the distant valleys to the fountains of Lebanon, and comparing this circumstance with his earnest desire to revisit the temple of God, and perhaps elevating his thoughts to a higher celestial temple, he commences his poem, 'As the hart panteth after the water-brooks,' etc. See Michaelis, as quoted in a note to Lowth's 23rd Lecture.

Verse 1. '*As the hart panteth after the water brooks,*' etc.—'The hart, naturally of a hot and arid constitution, suffers much from thirst in the Oriental regions. He therefore seeks the fountain or the stream with intense desire, particularly when his natural thirst has been aggravated by the pursuit of the hunter. Panting and braying with eagerness, he precipitates himself into the river, that he may quench at once the burning fever which consumes his vitals in its cooling waters' (Bochart, in Paxton, vol. ii. p. 167). Such animals also suffer much, and pant painfully for water, when they have been chased from their favourite haunts into the waterless plains by the fiercer inmates of the forest or the glade, and are afraid to return to the water lest they should again be molested. And when the unconquerable wants of nature compel them at last to venture, or when they discover some other source from which they may be gratified, the intense and panting eagerness which they exhibit furnishes a beautiful verification of the comparison employed by the Psalmist. See the note and cut under Deut. xii. 15.

3. '*My tears have been my meat day and night.*'—'It seems odd to an English reader to represent *tears* as *meat* or *food;* but we should remember that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as broths, pottages,' etc. HENLEY: note in Lowth.

7. '*The noise of thy water-spouts.*'—There is no part of the Mediterranean in which water-spouts are of such frequent occurrence as on the coast of Syria. The Jews were, therefore, familiar with the phenomenon, and it naturally finds a place in the present description of a storm at sea. Water-spouts in the Mediterranean are by no means unfrequent, as we can personally testify; but it is to Dr. Shaw we owe the knowledge of the fact, that there is no part of that sea in which they are so frequently seen as off Cape Latikea, Greego, and Carmel—all of which are on the coast of Syria. It is, therefore, by no means unlikely that David had actually seen water-spouts himself; or, if not, it is certain that they must have been well known by the report of those who had seen them, to David and to the people generally—forming a part of the common stock of knowledge. This not being known formerly so well as it is now, the elder commentators were disposed to consider that the phrase here employed should rather be understood of a flood of rain than of a water-spout. But how then of the 'noise?' which is proper to water-spouts, but not—or at least not in the same signal degree—to rain. A water-spout at sea is a splendid sight; in shape it resembles a funnel, with the tube pointed to the water. After a time it bursts, and *the noise* occasioned by the fall of a large body of water into the sea is very great. Their bursting near a vessel would involve it in great danger of being submerged; and hence a gun is usually fired at it, to make it break at a distance.



GROUP OF ARIEL GAZELLES.

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PSALM XLIII.

1 *David, praying to be restored to the temple, promiseth to serve God joyfully.* 5 *He encourageth his soul to trust in God.*

JUDGE me, O God, and plead my cause against an [1]ungodly nation: O deliver me [2]from the deceitful and unjust man.

2 For thou *art* the God of my strength; why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God [3]my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 [4]Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

1 Or, *unmerciful.* 2 Heb. *from a man of deceit and iniquity.* 3 Heb. *the gladness of my joy.* 4 Psal. 42. 5, 11.

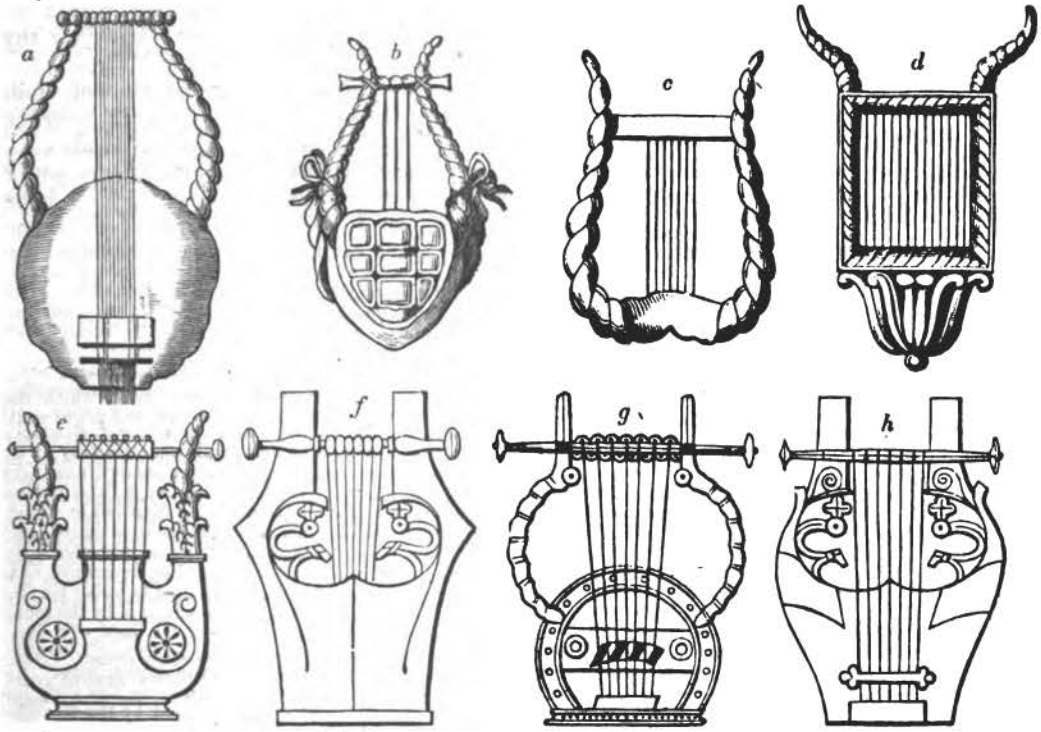
PSALM XLIII.—This Psalm is so closely connected with the preceding in its subject and sentiment, that there is little doubt that they formed originally but one. More than thirty manuscripts confirm this impression.

Verse 4. '*Harp.*'—From the peculiarly poetical character of the book of Psalms, and from the frequent references it offers to music and musical instruments, we have judged it best to include within its limits the greater part of the pictorial, illustrative, and elucidatory statements which the general subject seemed to require. We begin here with the stringed instruments; and in the course of the book we shall notice most of those mentioned in the Hebrew Scriptures; reserving, however, for the proper place those which occur only in the Chaldee of Daniel.

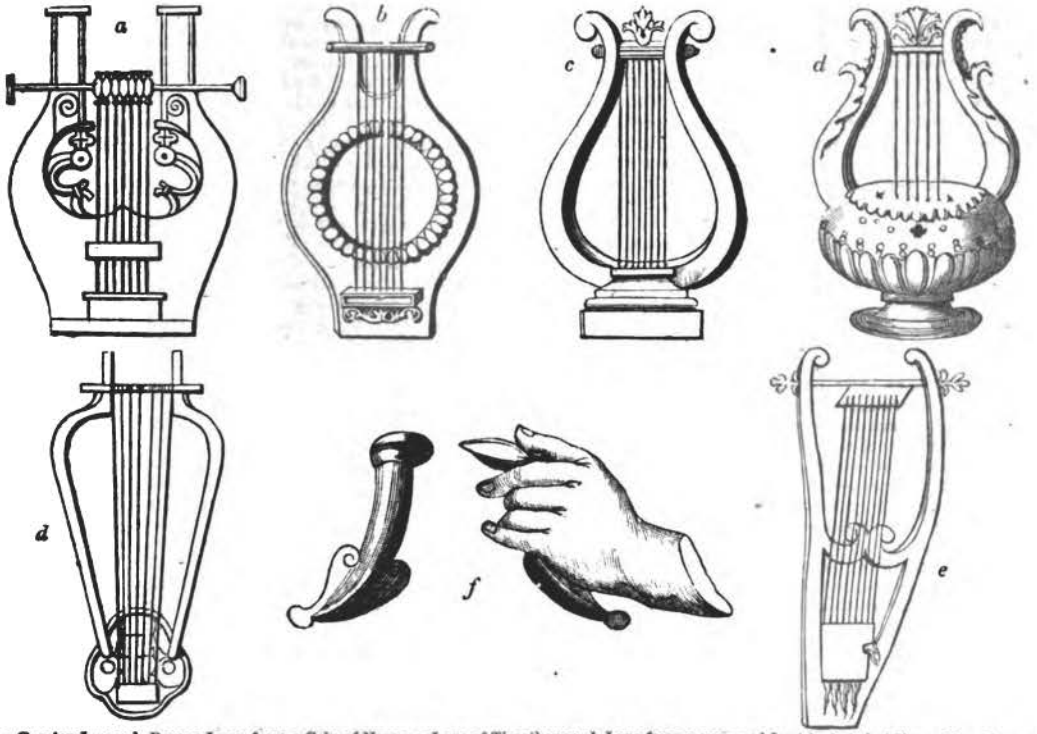
The whole subject of the musical instruments of the Hebrews is beset with great and insuperable difficulties, when we come to investigate minute distinctions, and attempt a precise analysis of terms and identification of instruments. These difficulties are indeed experienced even with respect to the instruments of the Greeks and Romans, although numerous examples of the forms which they bore are extant in sculpture and painting: and how much more, then, must this be the case when we inquire concerning those of the Hebrews, who have left us no representations, and whose allusions to them in their writings are exceedingly brief and indeterminate? Yet it seems to us that, apart from those considerations by which perplexity is occasioned, it may be possible to arrive at some tolerably satisfactory conclusions, or, at least, approximations.

From the cuts which we now offer, the reader will at once perceive that we are disposed to seek for the representation of the '*harp*' of our version, in the *lyres* of Egypt, Greece, and Rome. The original word is כִּנּוֹר KINNOR; which the Septuagint usually either throws into a Greek form, *κινύρα, cinyra*, or renders by *κιθάρα, cithara*; which last is commonly chosen also by the Vulgate. It will be observed that these ancient versions select their names of equivalents for the KINNOR, from the names which the Greeks and Romans gave to different forms of lyres, of which there were many. We possess various figures of ancient lyres, and various names (*lyra, chelys, testudo, cithara, barbitos*) by which their principal varieties were distinguished; but as, although we have both names and figures, it remains uncertain to what figures the specific names are applicable, we must be content to know that the ancient translators believed lyres to be denoted in the Hebrew text; and, from their selecting *different* names to render the *same* word, that they were uncertain about the particular species of lyre, but thought *kinnor* to be a generic term (like *lyre*), including several varieties, of which they sometimes made choice of one and sometimes of another. The brief intimations in Scripture are in full accordance with this statement; for it is not described as such an instrument—large, heavy, and resting on the ground when played—as the word 'harp' suggests to our minds; but as a light, portable instrument, which the player carried in his hand or on his arm, and might walk or dance the while. In fact, Scripture describes the *kinnor* as being used in such a manner, and on such occasions, as we know the lyre to have been by the ancients, who indeed had not, so far as we know, any harps large and resting on the ground, like ours. We speak only of the Greeks and Romans, however, for the Egyptians had large standing harps; from which we shall, in a future note, take occasion to conclude that such were also known to the Hebrews, while we retain our impression that the lyre is denoted by the KINNOR. This instrument was known before the flood, being one of the two invented by Jubal, 'the father of such as handle the KINNOR and the organ.' (Gen. iv. 21.) It is not again mentioned till six hundred years after the deluge, and then so as to denote that it was used on festal occasions; since Laban complains that the private departure of Jacob precluded him from sending him away 'with songs, with tabret, and with KINNOR.' (Gen. xxxi. 27.) The KINNOR is not again noticed in the Pentateuch, nor till the time of Samuel, when we first find it mentioned so as to shew that it was used by the prophets in their sacred music; for Samuel foretold Saul that he should meet a company of prophets, 'coming down from the high place, with a psaltery, a tabret, and a pipe, and a *kinnor*.' (1 Sam. x. 5.) Next we find it noticed as used by private persons, such as shepherds and others, for their own solace; and that, when skilfully played, it was considered to have much influence upon the human passions, and in soothing the disturbed mind. For when Saul was afflicted with his melancholy madness, it was recommended that recourse should be had to 'a man who is a cunning player upon the KINNOR:' the shepherd David was selected, and when the evil spirit came upon Saul, 'David took a KINNOR, and *played with his hand:* so Saul was refreshed and was well, and the evil spirit departed from him.' From this time we read frequently of the KINNOR. The example of David, as king, probably recommended it to more extensive use; besides which the KINNOR acquired a very distinguished place in the musical establishment which David formed for the tabernacle, and, prospectively, for the temple. It is remarkable indeed, that in the Law there are no regulations concerning music, except as to the blowing of horns and trumpets on stated occasions. As to David himself his KINNOR is so often mentioned, and he is so frequently described as playing on it, that we seem to have a sort of notion that he had this favourite instrument always at hand. Such indeed was the idea entertained by the Christian fathers; one of whom, Eusebius, says that David carried his lyre (so he calls it—and we doubt not correctly) with him, wherever he went, to console him in his affliction, and to sing to it the praises of God. And in his preface to the Psalms he asserts that this prince, as head of the prophets, was generally in the tabernacle with his lyre, amidst the other prophets and singers; and that each of them prophesied and sung his canticle as inspiration came upon him. It is thought probable that the instrument received some improvement from David

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a, b, Ancient Tortoise Lyres; c, d, e, f, g, h, Grecian Lyres.



a, Grecian Lyre; b, Roman Lyre, from a Coin of Nero; c, Lyre of Timotheus; d, Lyre from a supposed Jewish shekel of Simon Maccabeus; d, e, Roman Lyres; f, Form and Mode of using the Plectrum.

VARIOUSLY CONSTRUCTED LYRES.

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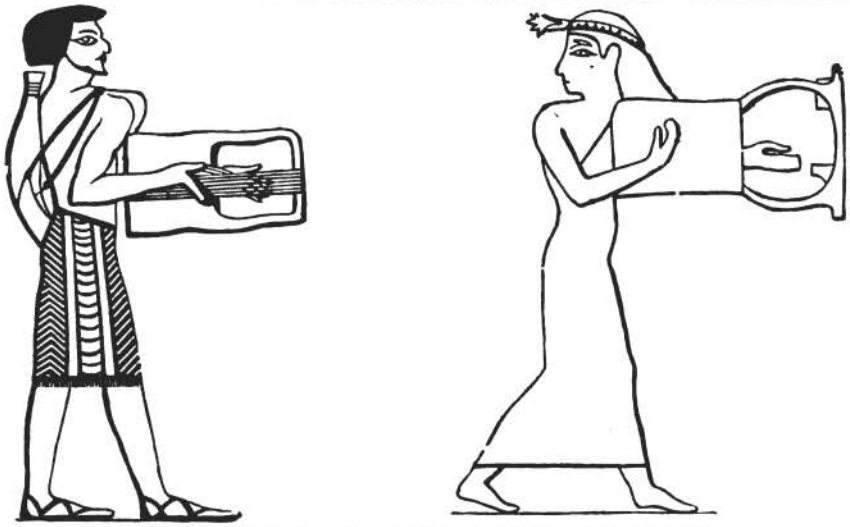
(Amos vi. 5.) Another intimation informs us that the frame of the KINNOR was of wood; for we are told that Solomon 'made of the algum trees...harps (*kinnoroth*) also, and psalteries for singing.' (1 Kings x. 12.) It was the KINNOR also which the captives at Babylon suspended upon the willows by the Euphrates; and from the Babylonians being desirous to hear them sing to the lyre their native songs, it would seem that the Hebrews had become celebrated for their music, and particularly for their skill on the KINNOR. Other notices concerning the KINNOR are, that it was used in feasts (Isa. v. 12); that females sometimes played it (Isa. xxiii. 16); that it was common at Tyre (Ezek. xxvi. 13); that its notes were cheerful (Job xxi. 12; xxx. 31); and might be mournful (Isa. xvi. 11). We believe these are the principal points of information which the Scripture offers concerning this instrument. It would be interesting, but it would occupy too much of our space, to adduce from ancient poetry, sculpture, and painting, instances of the use of the ancient *lyre*, similar to those which the Scriptures give of the KINNOR.

We may mention another reason in favour of the lyre, as the national and favourite instrument of the Hebrews; this is its high antiquity, which is allowed to have far exceeded that of all other instruments in the class to which it belongs: and we know that the KINNOR is one of the two instruments which the Scriptures assign to an antediluvian age. Indeed, it may be said that the lyre, in its various modifications of form, seems to have been the most common stringed instrument of all nations; whence it is impossible to suppose that it was not known to the Jews; or that, being known, it could be denoted by any other of the names of musical instruments than that of the KINNOR. We are not however to suppose that the Hebrew lyre was at all times of the same form and power, or that different forms and powers did not at *the same time* co-exist. The diversity of the forms which the lyre bore among ancient nations will appear from our wood cuts, the different representations in which have been selected with great care from ancient monuments. It is of course not supposed that all these forms were known to the Hebrews; but it is probable that many of them were so; and we may be tolerably sure that, whatever we judge as to precise details of form, the principle of the instrument was the same as these cuts exhibit, and that the applications of the principle were similarly diversified. A large proportion of our figures are Greek and Roman, and it may be asked how these can illustrate Hebrew instruments, since the Greeks certainly claimed the invention of the instruments used by themselves? The answer is easy:—There is every reason to believe that the instruments used by the Greeks and Romans did come from the East, and were originally the same as those used by the Egyptians, Chaldeans, Phœnicians, and Syrians. It is therefore not impossible to recover, through the representations left by the Greeks and Romans, forms of lyres and other instruments nearly approximating to, if not identical with, those used by the Jews and other Orientals. The Greeks, always vain, and always jealous of their own glory, asserted that most of the musical instruments used by them were the invention of their gods or ancient poets. So they said of most other inventions in science and art. But in the present instance, the Scripture alone suffices to overthrow such pretensions, since it mentions some of the instruments thus claimed as existing in times long anterior to even the ages of Greek fable. The Romans derived many of their instruments, and the traditions connected with them, from the Greeks; but their writers intimate that additions were made to them from Syria. Thus Juvenal (Sat. iii.) sneers at the influx of Syrian customs and musical instruments; and Livy (lib. xxxix.) mentions the great number of instrumental performers which came to Rome from Syria, after the wars between the Romans and Antiochus the Great. But even the Greeks are not consistent in their tales, being sometimes obliged to recur to the true source of most of their musical instruments: and this is always in the East —in some instances Phrygia or Lydia, in others Egypt, Syria, or Persia. As for the Hebrews, we need not suppose that they were themselves the inventors of the instruments they employed. They do not appear to have been ever remarkable for invention; and the instruments of neighbouring nations are in general so similar, that it is not necessary to seek anything peculiar in them. They were probably supplied from the same sources which supplied Greece and Rome:—the Chaldeans, from among whom their fathers came; the Egyptians, among whom they so long lived; the Arabians, Syrians, and Phœnicians, by whom they were surrounded,—probably furnished them with the models of most of the instruments they possessed.

Many of the remarks we have made will serve as introductory to the general subject of musical instruments, as well as being applicable to the lyre in particular. With respect to the particular forms of lyres we shall not add much, as our cuts will convey far more satisfactory information than any quantity of written statement.

One account of the origin of the lyre, and consequently of all stringed instruments, attributes it to an observation made by Apollo upon the twanging of a bow-string. Of this view we shall, in due season, be prepared to adduce some pictorial corroborations; and at present only direct attention to the illustration which the cuts we now give afford to the other, which is that given by Apollodorus, who states that a dead tortoise having been left by the retiring waters of the Nile, the flesh was soon wasted, and nothing left within the shell but nerves and cartilages, and these being braced and contracted by desiccation were rendered sonorous. Mercury happening to strike his foot against it as he passed along, was so attracted by the sound produced, that it suggested to him the idea of a lyre, which he afterwards constructed in the form of a tortoise, and strung it with the dried sinews of dead animals. Assigning the discovery to some human being, this story has so much probability as can be afforded by the fact that many figures of ancient lyres, and these apparently the most ancient, do actually bear the figure of a tortoise. This lyre was called by the Greeks *chelys* (χέλυς), and by the Romans *testudo*, that is, *tortoise*. It seems that in these the *magas*, or concavity formed towards the base of the lyre, to augment the sound, was really formed of the shell of the tortoise; for Pausanias speaks of a breed of tortoises on Mount Parthenius excellently suited to furnish bellies for lyres. The arms of the instrument seem to have been furnished by two horns approaching each other at the extremities which were connected by a bar from which the strings were extended to the base. The general form thus produced—and preserved in many other forms of the lyre in which the tortoise shell, or any thing in its shape, is absent—has considerable resemblance to a tortoise. But the variations in the *framework* of lyres are so numerous and fanciful (some are perfectly quadrangular) as to confuse any attempt at classification. And, therefore, were we to attempt a classification of ancient lyres, we would take no notice of external outline, but would first attend to those that have at the base the *magas*, of whatever form, for the sake of the resounding effect: then we would attend to those, more simple, which are without such an appendage. We cannot doubt that these were considered anciently to form grand distinctions, although we cannot discover the terms by which they were discriminated. Another great distinction, applicable however to lyres of every form, arose from the number of strings. The number belonging to the KINNOR is nowhere expressly mentioned in Scripture. Instruments of three, six, eight, and ten strings are supposed to be mentioned. It is however uncertain whether the two middle terms refer to musical instruments at all: and although the first and last certainly do so, it is not certain that the KINNOR is intended. We think, however, that the word which may be literally rendered 'three,' without addition, does refer to the KINNOR; but without implying that there were not others with more strings. The most ancient lyre is said to have had three strings, and was very famous, the strings being managed with so much art that the instrument was said to produce more potent effects than those

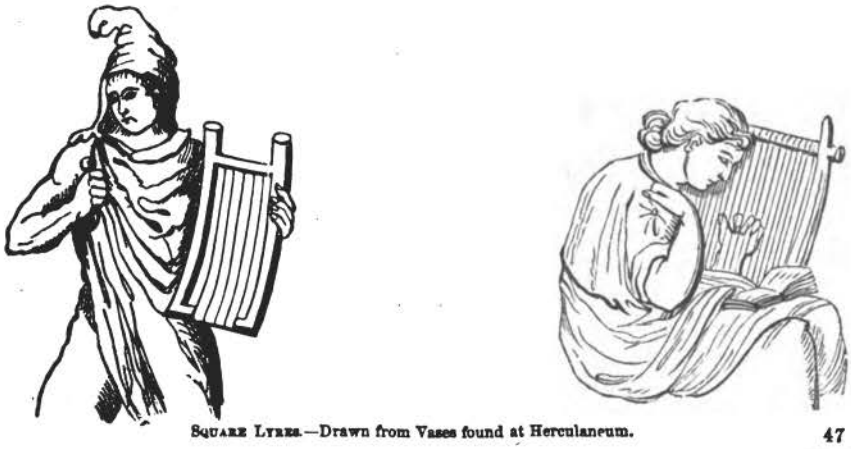
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EGYPTIAN LYRES.—From ancient Egyptian Paintings engraved in Rosellini.



PLAYING AND TUNING LYRES.—Drawn from Vases found at Herculaneum.



SQUARE LYRES.—Drawn from Vases found at Herculaneum.

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MUSE WITH AN EARLY FORM OF LYRE, TAKEN FROM A GRECIAN STATUE.

with a greater number of strings, afterwards introduced. The strings ultimately amounted, in some kinds of lyres, to as many as twenty; and it was so much the ancient opinion that the real effect of the music was weakened in proportion as the strings increased, that every addition was at first unpopular. The lyres of three and of seven strings were most famous. Our cuts contain some specimens of lyres with the *magas* at the base for the sake of resonance. These sometimes rendered the instrument so heavy that it was slung from the shoulder by a belt. On looking at the cuts which we offer, it will at once be perceived how strikingly these particulars coincide with and are illustrated by the ancient lyre, in at least some of the many forms which it bore. Among the various figures, there are but two, indeed, which make the slightest claim to be regarded as Jewish instruments, and the claim of these two has been much disputed. The first is the first of the Egyptian figures, copied from a painting which has been supposed to represent the arrival of Joseph's brethren in Egypt. If this conclusion could be implicitly relied upon, the lyre there represented may be regarded as the native instrument which the patriarchs brought with them into Egypt from the land of Canaan; it is rude and simple enough to have been such, and probably underwent some modifications and improvements before they quitted Egypt. Many very sound antiquarians believe that the scene from which this figure is taken actually does represent the Scriptural incident we have mentioned. Even those who demur at this, admit that the painting belongs to the age in which that incident occurred—and this admission renders the figure almost of equal value for the purpose for which it is here produced. The other Jewish lyre is that represented in an alleged shekel of Simon Maccabæus. It is a most shapely and handsome instrument, and is doubtless intended to represent the KINNOR; for if there was one instrument more than another on which the Hebrews were likely to pride themselves, and to regard as the national instrument, it was this; and if they gave any instrument on any coin as a type of their nation, as the harp is of Ireland, it would be this.

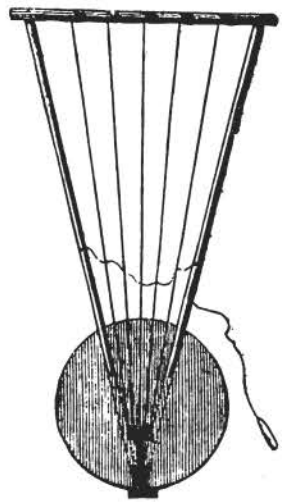
On the Egyptian monuments no lyre occurs exactly similar to that which is supposed to be the representation of a Jewish lyre by an Egyptian artist. The difference forms its distinctive character as a foreign instrument, for it is undoubtfully foreign, whether it be Jewish or not. Yet it will be seen that it does not greatly differ from the Egyptian instrument, and which is shewn with the strings obliterated. They are the same in size, in power, and in the general form and principle of construction. In both alike the strings are stretched upon an open frame, and then prolonged over a hollow and sonorous body of wood. Several other lyres are found on the monuments, and although their shapes and ornaments are different, this is the principle in all of them.

The lyre is still in use among the Abyssinians; and it is observable that, although the sides are formed of wood, it

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is cut in a spiral-twisted form, to represent horns, the ancient material; while the hard gourd, from which the bellies are made, is carved and cut so as to resemble the shell of a tortoise. An instrument resembling the ancient lyre is also in use among the Arabians, bearing the name of *kussir* (derived perhaps from kithara); and this of all the instruments in modern use is the only one which Niebuhr felt disposed to identify with the Hebrew KINNOR (*Reisebesch.* i. 179).

We have only to add, that the ancient lyres were either played with the fingers or struck with an instrument called a *plectrum*. This implement seems to have been generally a piece of ivory, polished wood or metal, in the form of a quill. Other forms are preserved, some of which seem to have been too clumsy to extract from the lyre tones of much sweetness or delicacy. Hawkins says that the lower joint of a goat's foot was sometimes employed. It appears that the plectrum was only used with the larger species of the lyre. When employed, it was in the right hand; and while the player struck the cords with it, the *fingers* of the left hand also touched the strings. When the fingers only were used, those of both hands were generally employed: but some ancient lyrists were celebrated for their performances with one hand, and that too sometimes the left hand. Josephus says that the KINNOROTH of the temple were played with the plectrum: and this may have been, although it appears from Scripture that the common lyres were played with the hand.



ARABIAN LYRE (*Kussir*).

PSALM XLIV.

1 *The church, in memory of former favours, 7 complaineth of her present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.*

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us [1]like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people [2]for nought, and dost not increase *thy wealth* by their price.

13 [3]Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 [4]Thou makest us a byword among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our [5]steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for he knoweth the secrets of the heart.

[1] Heb. *as sheep of meat.* [2] Heb. *without riches.* [3] Psal. 79. 4. [4] Jer. 24. 9. [5] Or, *goings.*

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22 [6]Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD? arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise [7]for our help, and redeem us for thy mercies' sake.

[6] Rom. 8. 36.

[7] Heb. *a help for us.*

PSALM XLIV.—Calmet attributes this Psalm to the captives in Babylon. It is evident that it describes the Hebrews as being in a most oppressed and afflicted condition, and in entire or partial captivity. But many think they can gather that, nevertheless, the Jews still had a national existence, and maintained the worship of God; and therefore fix the date of this psalm at such different periods as they respectively conceive to meet the required condition. Bishop Patrick selects the time of Hezekiah; while others (as Calvin) refer it to the persecution of Antiochus Epiphanes, in the time of the Maccabees. But this was too late; and therefore some, who hold this opinion, suppose it was written by David in the spirit of prophecy. This is the only alternative which assigns it to David, unless we suppose with Hengstenberg that it was produced by him on the same occasion which called forth Psalm lx. from the sons of Korah, as described in the title of that Psalm.

Verse 11. '*Like sheep appointed for meat.*'—This very strongly and strikingly intimates the extent of the persecution and slaughter to which they were exposed; there being no creature in the world of which such vast numbers are constantly slaughtered as of sheep for the subsistence of man. The constancy of such slaughter is also mentioned in verse 22 as illustrating the continual oppression to which the Hebrews were subject.

12. '*Dost not increase thy wealth by their price.*'—The whole verse probably refers to their being sold for slaves. If so, the first clause would intimate that they were sold for a very inconsiderable price; which price, whether great or small, could not (as the present clause intimates) be any increase of wealth to the Almighty.

20. '*Or stretched out our hands to a strange god.*'—The stretching out of the hand towards an object of devotion seems to have been an ancient custom of both the Jews and heathen. Compare Ps. xxviii. 2; lxviii. 31. It is still an attitude of devout supplication in the East. Joseph Pitt, in his curious account of the religion and manners of the Mahommedans, the truthfulness of which we had many opportunities of testing, mentions this matter repeatedly. Speaking of the Algerines throwing wax candles and pots of oil overboard as an offering to some Moslem marabut, or saint, he says: 'When this is done, they all together hold up their hands, begging the Marabut's blessing, and a prosperous voyage.' This they do in common, it seems, when in the Straits' mouth; 'and if at any time they happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money and do likewise.' In the same page he tells us, the 'marabuts have generally a little neat room built over their graves, resembling in figure their mosques or churches, which is very nicely cleaned, and well looked after.' And in the succeeding page he tells us, 'Many people there are, who will scarcely pass by any of them without *lifting up their hands*, and saying some short prayer.' He mentions the same devotion again as practised towards a saint that lies buried on the shore of the Red Sea. In like manner, he tells us, that quitting the *beit* or holy house at Mecca, to which they make devout pilgrimages, 'they *hold up their hands* towards the *beit*, making earnest petitions; and they keep going backward till they come to the abovesaid farewell gate. All the way as they retreat, they continue petitioning, holding up their hands with their eyes fixed on the *beit*, until they are out of sight of it.' The same practice among the Greeks and Romans has been noticed under ch. xxviii. 2, and is illustrated by the annexed engraving.

25. '*Our belly cleaveth unto the earth.*'—This, as figurative of a depressed and degraded condition, is probably derived from the crawling of serpents and other reptiles upon their belly. So God cursed the serpent—'Upon thy belly shalt thou go,' etc. (Gen. iii. 14.)



LIFTING UP OF HANDS.—From an ancient Sculpture in the British Museum.

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PSALM XLV.

1 *The majesty and grace of Christ's kingdom.* 10 *The duty of the church, and the benefits thereof.*

To the chief Musician upon Shoshannim, for the sons of Korah, [1]Maschil, A Song of loves.

MY heart [2]is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

4 And in thy majesty [3]ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 [4]Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat [5]thy favour.

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

[1] Or, *of instruction.* [2] Heb. *boileth*, or, *bubbleth up.* [3] Heb. *prosper thou, ride thou.* [4] Heb. 1. 8. [5] Heb. *thy face.*

TITLE. '*Upon Shoshannim.*'—This is very commonly translated '*Upon the Lilies;*' but what the Lilies are intended to denote has been very variously understood. We shall not enlarge on this point however, as the alternatives of interpretation (equally applicable here) have already been sufficiently stated in the note on the title of Psalm xxii. The word seems so obviously to mean '*Lilies*' (which in the singular is שׁוּשַׁן *shushan*), that we are disinclined to go out of the way to שֵׁשׁ *shesh*, 'six,' in order to obtain the sense of 'six-stringed instruments.' It is however not impossible that a musical instrument should be called a 'Lily;' and, if the name had reference to the form, it might perhaps have been a cymbal. If the word occurred *alone*, one might suppose the name of the tune to be intended; but this appears to be otherwise mentioned under the name Maschil. Hengstenberg considers that the lovely virgins, whose marriage with the king the Psalm celebrates, are figuratively described by the term 'lilies.' But we cannot find more than one bride in the Psalm. The whole matter is however attended with great uncertainty; and while we feel that 'Lilies' are to be understood by 'Shoshannim,' we must leave the reader to apply, in the present instance, the alternatives of explanation which we have stated in the note on the title of Psalm xxii.

—'*A song of loves.*'—So called, doubtless, with reference to its subject, which is obviously a marriage. Some render, as Waterland, 'Song of the beloved maids,' that is, the bridemaids—the virgins who were wont to attend the bride, and sing the nuptial song. Gesenius however regards it as a commendatory title, 'a lovely song.' The word rendered 'love' is יְדִידוֹת *jedidoth*, and is therefore supposed by some also to bear an allusion to the name Jedidiah, which Nathan gave to Solomon. It is generally conceived that this psalm was probably composed on occasion of Solomon's marriage, probably to Pharaoh's daughter; although it is on all hands allowed to have a much higher prophetic reference to the Messiah. This is indeed allowed by the best Jewish interpreters, and fully believed by all Christian churches. 'We must say,' says Patrick, 'as our Saviour did in another case, "Behold, a greater than Solomon is here."'

Verse 8. '*Myrrh.*'—See the note on Gen. xliii. 11.

'*Aloes.*'—The word is אֲהָלוֹת *ahaloth*, the same that is rendered in other places by 'lign-aloes.' The word has generally been understood, by both Jewish and Christian writers, to denote a fragrant wood from India. No objection can arise from the fact that the tree does not grow in Western Asia, for it is mentioned as a costly aromatic, and such the Hebrews were accustomed to obtain from the Arabians and others, who probably got them from India. It is true that the *tree* furnishes a comparison to Baalam in Num. xxiv. 6; but this scarcely proves, as some suppose, that the AHALOTH were therefore necessarily Syrian trees; for the precious aromatic being doubtless known, and reports concerning the tree which afforded it current, it might be alluded to in Hebrew poetry as our poets speak of the palm. Assuming this conclusion, the product in question may, with every probability, be identified with the fragrant wood from India (i. e. from India by way of Arabia) which Dioscorides mentions under the name of *agallochum*. This name is, with slight variation, the same

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which the Arabians and Persians apply to the eagle-wood of India, to which, on account of some fancied analogy of sound, the name of 'aloe' and 'aloes-wood' has been popularly, but very improperly given; while, in scientific works, the proper name of *agallocha* has been retained to distinguish the family of Indian plants by which the eagle-wood is afforded. Of these there are several species: but the wood to which the name of Eagle-wood is most frequently applied, is that of the Garo of Malacca, figured and described by Lamarck under the name of Aquilaria Malaccensis. This was introduced by Dr. Roxburgh into the botanic garden of Calcutta, and did not appear to be distinguishable from specimens of the Ugoor, a large tree which is a native of the mountainous tracts east and south-east from Silhet, between 24° and 25° of N. lat., and which flowers in April and ripens its seed in August. As the Malacca specimen had not flowered, Dr. Roxburgh was not quite assured of its identity with those from Silhet, and which he therefore distinguished under the name of *Aquilaria agallocha*, as another species of the same genus. 'There can be little doubt,' he says, 'that this is



AQUILARIA AGALLOCHA.

the tree which furnishes the real calambac or agallochum of the ancients.' He adds that the eagle-wood imported by sea, from the eastward, to Calcutta is deemed inferior to that from Silhet. See '*Flora Indica*,' ii. 423; and '*Penny Cyclopædia*,' Art. 'Eagle-wood.' The full aromatic power which lies in the wood is not so well developed in every plant as to render the aloe-wood in its best state other than precious even in India, where it is said to have been anciently more precious than gold. The trees producing this precious wood are accounted sacred by the Indians, and are not felled without religious ceremonies. The Jews believe that the AHALOTH grew in the garden of Eden, which is also believed by the Orientals of the tree which affords the eagle-wood; whence it is also called 'the tree of Paradise.' The strong fragrance of its wood not only recommended it as a perfume of the first class for clothes and apartments, but caused it to be offered as incense in the heathen sacrifices. It was also highly valued for its cordial properties as a medicine. Captain Saris thus describes the appearance and qualities of the eagle-wood, in teaching traders how to select that of the best description: 'Lignum-aloes, a wood so called by the English, is named by the Malayans *garrú*. The best sort comes from Malacca, Siam, and Cambaya. Choose that which is in large round sticks and very massy, being black, marbled with ash-coloured veins, somewhat bitter in taste, and is likewise of an odoriferous scent, and that burns like pitch in bubbles, a splinter being laid upon a fire coal; for if it be good, it will not leave frying till it be consumed, yielding a most grateful odour.'

'*Cassia*.'—The word here is in Hebrew different from that translated 'cassia' in Exod. xxx. 24; Ezek. xxvii. 19. That is קִדָּה *kiddah*, and this is קְצִיעוֹת *ketzioth*. Of the former see the note on Exod. xxx. 24. It is not likely that the two words denote the same thing; and there has accordingly been much variation in the translation of the present word. It was no doubt a foreign commodity, and probably, like several other Scriptural products of the same class, from India, by the channels of commerce more than once indicated in this work. Dr. Royle seems to have first noticed the resemblance of the word to the *kooth* and *koost* of the Arabs, of which *kooshta* is said by their authors to be the Syriac name, and from which, he says (Art. KETZIOTH in Kitto's Biblical Cyclopædia), there is little doubt that the κόστος of the Greeks, and *costus* of the Latins, are derived. Κόστος is enumerated by Theophrastus (*Hist. Pl.* ix. 7.) among the fragrant substances employed in making ointment. Three kinds of it are described by Dioscorides, among his *Aromata* (i. 15), of which the Arabian is said to be the best, the Indian to hold the second place, and the Syrian the third. The Persian writers on Materia Medica in use in India, in giving the above synonymes, evidently refer to two of the three kinds of *Costus* described by Dioscorides, one being called *Koost Hindee*, and the other *Koost Arabee*. Professor Royle obtained both these kinds in the bazaars of India, and found, moreover, that the *koot* or *koost* of the natives was often, by European merchants, called Indian orris, *i. e.* Iris root, the odour of which it somewhat resembles. Subsequently he ascertained that this article was known in Calcutta as *Puchuk*, the name under which it is exported to China; and he remarks that the identity of the substance indicated by these various names was long ago ascertained, though then not known to him. Having obtained the *koost* in the north-western provinces of India, he traced it afterwards as one of the substances brought across the Indus from Lahore (*Illust. Himal. Bot.* p. 360). When Dr. Falconer proceeded on his journey to Cashmere, he was requested to make inquiries respecting this substance, and he discovered that it was exported from that valley in large quantities into the Punjab; whence it finds its way to Bombay (as in the time of Pliny to Patala) and Calcutta, for export to China, where it is highly valued as one of the ingredients in the incense which the Chinese burn in their temples and private houses. Finding the plant to belong to a new genus, he named it *Aucklandia*, in compliment to the Governor-General of India, and the species *Aucklandia Costus* (*Linn. Trans.* xix. 23). Considering, therefore, that *costus* was one of the articles of ancient commerce and is mentioned by Theophrastus as employed in the composition of perfumed unguents, and considering the similarity of the Syriac *kooshta*, and the Arabic *kast*, to the *ketzioth* of Scripture, and from their correspondence in properties and uses, the latter appears more likely to be the *costus* of the ancients, than *cassia*, for which there is another name.

13, 14. '*Her clothing is of wrought gold...she shall be brought...in raiment of needlework*.'—Both expressions appear to refer to the same dress, and would seem to imply that the garment was embroidered with figures worked with threads of gold. It will be remembered that the

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bride in this 'song of loves' is supposed to have been Pharaoh's daughter, and if so, her costly dress was doubtless of Egyptian manufacture, and, as a rich foreign article, would naturally attract the more attention. The Egyptians were in ancient times celebrated for their manufactures in linen, and the Scripture itself bears repeated testimony to this fact, as we shall have occasion to point out as we proceed. Confining our present attention to the intimation in the text, we may observe that some mummies have been found (as that described by Mrs. Lushington) wrapped up in garments curiously wrought with gold lace. The *embroidered* work of Egypt is mentioned in Ezek. xxvii. 7, and is probably analogous in some degree to the 'needle work' to which the text before us refers. At the present day, as well in Egypt as in the countries of Western Asia, it is common among the ladies, even of the highest rank, to employ much of their time in embroidering linen and cotton tissues, particularly veils and handkerchiefs, with threads of silver or gold and silk of various colours. How much such work was prized in times still earlier than those to which this psalm refers, appears from the remarkably repeated mention of it which Sisera's mother is represented as making when anticipating the glorious spoil which she expected her conquering son to bring home: 'A prey of divers colours, a prey of *divers colours of needlework*, of divers colours of needlework *on both sides*, meet for the necks of them that take the spoil.' (Judges v. 30.) See the cut and note in Sol. Song, vii. 1.

14. '*She shall be brought unto the king in raiment of needlework.*'—The word translated 'she shall be brought,' denotes in the original the pomp and splendour of a public procession. In the East the bride is usually conducted in great state to the house of her husband, who, according to variations produced by local usage or different stations of life, either receives her at the threshold, or goes forth with his friends to meet her when her train first appears. In any case, whether on foot (in which case she walks under a canopy), on horseback, or in a litter, she is followed by a large train of damsels, her friends, or members of her family or tribe; and this seems to have been the custom here also, as 'the virgins her companions that follow her,' are distinctly mentioned. It would seem that the custom somewhat varied among the Jews as it does now. Here the king seems to be described as receiving the bride in his palace: but in Sol. Song iii. 6, the royal bridegroom meets the bride in state upon the road as she is brought to him; and in Matt. xxv. the first conditions are transposed, and instead of the bridegroom remaining at home till the bride comes within sight, and then going forth to meet her, it is the bridegroom, who, very properly we should say, goes to fetch his bride, whose party goes forth to meet him on his first appearance. The procession of the bride to the house of her husband is usually accompanied by music—and if the direct distance is inconsiderable, a circuitous route is purposely taken that the enjoyment of this part of the ceremony may be prolonged. See further in the notes on the texts to which reference has been made.

PSALM XLVI.

1 *The confidence which the church hath in God.*
8 *An exhortation to behold it.*

To the chief Musician [1]for the sons of Korah, A Song upon Alamoth.

GOD *is* our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into [2]the midst of the sea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most high.

5 God *is* in the midst of her; she shall not be moved: God shall help her, [3]*and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob *is* [4]our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

[1] Or, *of.* [2] Heb. *the heart of the seas.* [3] Heb. *when the morning appeareth.* [4] Heb. *an high place for us.*

TITLE, '*A song upon Alamoth.*'—The word ALAMOTH is supposed by many to denote a musical instrument, and they compare it with the Greek *elymos* (ἔλυμος), a species of flute made of boxwood, which was invented by the Phrygians. But some writers on the subject are inclined to refer the titles of this class, which are supposed to denote musical instruments, to the same class as the preceding, and are intended to refer to a melody or tune. Of this opinion is a learned German writer, Forkel, who alleges that it is improbable, considering the imperfect state of the Hebrew music, that each song had its separate instrumental accompaniment. He appeals very pertinently to the custom of the German Meistersängers (master-singers) who give similar titles to their song, such as Jungfrau-weise (Virgin mode), Grund-Weiss, etc. It is certainly also a weighty objection to the common mode of interpreting these words to denote musical instruments, that in this way we give the Hebrews too many musical instruments—more than we find mentioned elsewhere in the historical books or in the Psalms themselves. Many of the instruments supposed to be thus denoted may, however, have been simply varieties of the common ones, perhaps of the *Kinnor;* and where the probabilities are nearly equal, it is the most prudent course to adhere to the general opinion. But in the title now immediately before us, the probabilities are not altogether equal, seeing that in 1 Chron. xv. 20, this word *Alamoth* is connected with the mention of a musical instrument, 'psalteries upon alamoth,' in such a way as to suggest that it can hardly itself denote an instrument.

PSALM XLVI.—This psalm is generally supposed to

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have been composed by David on occasion of the victory over the Philistines and Moabites, recorded in 2 Sam. viii. 1, 2. Calmet, however, assigns it to the Captivity. But Hengstenberg with greater probability assigns it to the period of the destruction of the Assyrian host before the walls of Jerusalem, as described in Isa. xxxvii. Subsequent to the exode from Egypt there is no event in the Jewish history to which the words of the psalm correspond so well. Venema and Hitzig regard Isaiah as the author, which seems probable enough.

Verse 9. '*He breaketh the bow...cutteth the spear... burneth the chariot.*'—This probably alludes to a custom of collecting the arms and armour of the victors into a heap, and setting it on fire. This was particularly done when the victors were unable to remove them or so to dispose of them as to preclude the danger of their being again used against themselves. This was also a Roman custom, and is alluded to by Virgil. (*Æn.* viii. 560.) A medal struck under Vespasian to commemorate the termination of his wars, represents Peace holding an olive-branch with one hand, and in the other a lighted torch, with which she sets fire to a heap of armour. As a symbolical action, representing the conclusion of wars, this is very expressive.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief Musician, A Psalm [1]for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high *is* terrible; *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God *is* the King of all the earth: sing ye praises [2]with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 [3]The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

[1] Or, *of*. [2] Or, every one *that hath understanding*. [3] Or, *The voluntary of the people are gathered* unto *the people of the God of Abraham*.

PSALM XLVII.—Most of the older commentators suppose this psalm to have been composed by David, and sung on the occasion of the removal of the ark from the house of Obed-edom to Mount Zion; but *v.* 3 would rather suggest that the occasion of the psalm was the overthrow of many heathen nations, leagued against Israel, by the manifest interposition of God. It would seem therefore to apply either to the overthrow of Sennacherib's host, or, more probably, to the victory of Jehoshaphat over the confederated host of the Moabites, Ammonites, Edomites, and Arabians, as described in 2 Chron. xx.

PSALM XLVIII.

The ornaments and privileges of the church.

A Song *and* Psalm [1]for the sons of Korah.

GREAT *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 [2]Mark ye well her bulwarks, [3]consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

[1] Or, *of*. [2] Heb. *Set your heart to her bulwarks*. [3] Or, *raise up*.

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PSALM XLVIII.—This psalm also appears to commemorate some deliverance which the Lord granted to Jerusalem after it had been assaulted or threatened by some powerful confederacy. Some think that it refers to the ineffectual attempt of Rezin, king of Syria, and Pekah, king of Israel (Isa. vii.); but its occasion is more generally supposed to have been the victory which the Lord gave Jehoshaphat over the Moabites and Ammonites when the victors returned to Jerusalem 'with psalteries and harps and trumpets' (2 Chron. xx). Calmet, Ewald, and others think this and the preceding psalm were composed for the dedication of the second temple.

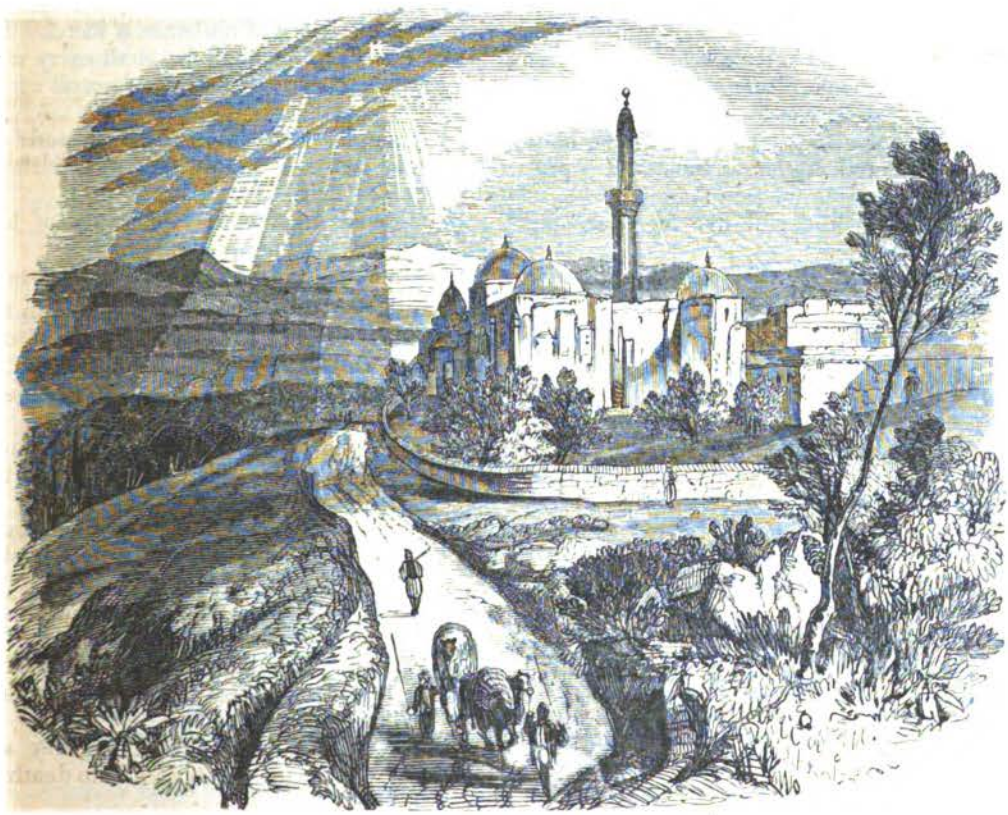
Verse 2. '*Mount Zion.*'—For a general statement concerning Mount Zion, see the note to 2 Sam. v.

We have already mentioned that Mount Zion is nearly excluded from the walls of the present city. That part which is within it is occupied by an Armenian convent, with its church and gardens. Chateaubriand describes the hill as of a yellowish colour and barren appearance, opening in the form of a crescent towards the city. 'From the top of the hill you see, to the south, the valley of Ben-Hinnom; beyond this, the Field of Blood, purchased with the thirty pieces of silver given to Judas, the hill of Evil Counsel, the tombs of the judges, and the whole desert towards Hebron and Bethlehem: to the north, the wall of Jerusalem, which passes over the top of Zion, intercepts the view of the city, the site of which gradually slopes from this place towards the valley of Jehoshaphat.'

On passing from the city by the Zion gate, the first object that meets the eye is a large dingy-looking Turkish mosque, situated in the middle of Mount Zion, and called the Mosque of David, and believed to have been built over his tomb, which is still exhibited in the interior, and is held in the highest possible veneration by the Moslems as well as by the Jews. The Santons belonging to this mosque are the most powerful in Jerusalem. Part of this building was anciently the church of the Cœnaculum, where it is said that our Saviour ate the Last Supper with his disciples. A large upper room in the front of the building is pointed out as the identical apartment in which that memorable event took place. A niche in the wall is indicated as marking the place where our Lord sat. This is now used as an altar by the native Christians in the celebration of some of their religious services. The Moslems also sometimes occupy this large room for their devotions, and they then turn towards another niche in the opposite wall which marks the Kebla or true direction of Mecca. To the right of this mosque, and between it and the city gate, there is a small Armenian chapel, said to be built on the spot where once stood the palace of Caiaphas. It is remarkable for nothing but an unpolished block of compact limestone, the same with the rock on which the city stands, and which is built in an altar at the upper end of it. This stone is alleged to be that with which the sepulchre of Christ was closed; and is kissed and caressed, like other precious relics, by the pilgrims.

The part of Mount Zion lying west of these religious edifices is occupied by several burying grounds, one of which contains some tombstones with inscriptions in the English language. A little to the south of this is shewn the spot where the Virgin Mary is said to have expired; and on the north side of the gate the place where the cock crew to Peter is pointed out.

These are the points of interest to which the local guides exclusively direct the attention of the pilgrim to Mount Zion. Dr. Richardson thus concludes his account of this interesting spot. 'At the time when I visited this sacred ground, one part of it supported a crop of barley; another



SUMMIT OF MOUNT ZION, WITH THE MOSQUE OF DAVID.—From an Original Drawing.

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was undergoing the labour of the plough, and the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kidron. Each terrace is divided from the one above it by a low wall, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the inhabitants of the small village of Silos, immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy:—"'Therefore shall Zion, for your sake, be ploughed as a field, and Jerusalem shall become heaps'" (Micah iii. 12). See also the descriptions of Mount Zion furnished by Dr. Robinson in his *Researches*, and by Dr. Olin in his *Travels*.

PSALM XLIX.

1 *An earnest persuasion to build the faith of the resurrection, not on worldly power, but on God.* 16 *Worldly prosperity is not to be admired.*

To the chief Musician, A Psalm [1]for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 [2]I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil: *when* the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul *is* precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* not see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places [3]to all generations; they call *their* lands after their own names.

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their folly: yet their posterity [4]approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their [5]beauty shall consume [6]in the grave from their dwelling.

15 But God will redeem my soul [7]from the power of [8]the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 [9]For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though [10]while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 [11]He shall go to the generation of his fathers; they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

[1] Or, *of*. [2] Psal. 78. 2. Matt. 13. 35. [3] Heb. *to generation and generation*. [4] Heb. *delight in their mouth*. [5] Or, *strength*. [6] Or, *the grave* being *an habitation to every one of them*. [7] Heb. *from the hand of the grave*. [8] Or, *hell*. [9] Job 27. 19. [10] Heb. *in his life*. [11] Heb. The soul *shall go*.

PSALM XLIX.—Nothing is known, or conjectured with tolerable probability, concerning the author, time, or occasion of this excellent psalm. Calmet supposes of this, as well as of others with a similar superscription, that it was composed by (not *for*) one of the sons of Korah, during the Captivity, for the use and comfort of his captive brethren. Others ascribe it to David. Ten psalms bear the superscription 'For the sons of Korah:'—but from the uncertainty of the prefixed preposition (ל) it has always been doubted whether these psalms were written *by* or *for* them. It seems most probable that these psalms were composed *by* them, from certain peculiarities of style in which they agree with each other, and differ from the psalms which bear the name of David. Who the sons of Korah were is not very clear: but it is generally supposed that they were the descendants of that Korah, the distinguished Levite, who perished, in the rebellion in the wilderness, with Dathan and Abiram (Num. xvi.). It is certain from the record of that transaction, that all Korah's children did not perish with him; and we learn from 1 Chron. vi. 22, 37, that some of their descendants were among those who presided over the temple music. These circumstances strengthen the probability that to the descendants of those whom the Lord's mercy spared from the ruin of their father's house, we owe some of the most beautiful of all the divine songs which the book of Psalms contains.

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PSALM L.

1 *The majesty of God in the church.* 5 *His order to gather saints.* 7 *The pleasure of God is not in ceremonies,* 14 *but in sincerity of obedience.*

A Psalm [1]of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* [2]mine.

12 If I were hungry, I would not tell thee: [3]for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most high:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 [4]Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and [5]hast been partaker with adulterers.

19 [6]Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him [7]that ordereth *his* conversation *aright* will I shew the salvation of God.

[1] Or, *for Asaph.* [2] Heb. *with me.* [3] Exod. 19. 5. Deut. 10. 14. Job 41. 11. Psal. 24. 1. 1 Cor. 10. 26, 28. [4] Rom. 2. 21, 22.
[5] Heb. *thy portion was with adulterers.* [6] Heb. *Thou sendest.* [7] Heb. *that disposeth* his *way.*

TITLE.—The prepositional prefix rendered '*of*' in the present superscription is the same (ל) that is given as '*for*' in that of the preceding psalm. The same considerations are therefore here applicable, and incline us to conclude that the psalms which bear the name of Asaph were written by him. Asaph is frequently mentioned in the historical books as the chief, or one of the chiefs, of the choirs of Israel in the time of David. The psalms ascribed to him are twelve (l. lxxiii.—lxxxiii.). Two of these however (lxxiv. lxxix.) could not have been written by him or in his time; as their contents evidently assign them to the period of the Captivity. The subject of Asaph's psalms are doctrinal or perceptive: their style, though less sweet than that of David, is much more vehement, and little inferior to the grandest parts of the prophecies of Isaiah and Habakkuk. The present psalm in particular is characterized by a very deep strain of thought, and lofty tone of sentiment. Bishop Lowth has some interesting observations on the poetical character of this psalm in his 27th Lecture.

PSALM LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *David prayeth for the church.*

To the chief Musician, A Psalm of David, [1]when Nathan the prophet came unto him, after he had gone in to Bathsheba.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: [2]that thou

[1] 2 Sam. 12. 1, and 11. 2.

[2] Rom. 3. 4.

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mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother [5]conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 [4]Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew [5]a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from [6]bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; [7]else would I give *it:* thou delightest not in burnt offering.

17 [8]The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

[3] Heb. *warm me.* [4] Levit. 14. 6. Num. 19. 18. [5] Or, *a constant spirit.* [6] Heb. *bloods.*
[7] Or, *that I should give* it. [8] Isa. 57. 15, and 66. 2.

TITLE.—It is the general opinion that this pathetic psalm was composed on the occasion which the title indicates. It is so well suited to the circumstances, that the only doubt which has been raised on the subject proceeds from verses 18 and 19, which certainly seem, at the first view, more applicable to the time of the Captivity than to that of David. If no other reference could be found, we should rather incline to Venema's opinion that these two verses were added after the Jews had returned to captivity, than to that of De Wette and Hitzig, who assign the whole psalm to that period. These verses appear to have such a want of connection with what precedes as strongly to sanction the former opinion. However, both these verses may have been written by David under some such interpretation as that which supposes him to refer to the completion of the walls which he had commenced, with perhaps a prospective reference in the last verse to that future temple in which he was so deeply interested.

Verse 7. '*Purge me with hyssop.*'—The Psalmist here refers to the ceremonies used in the purification from leprosy, as described in Lev. xiv.

PSALM LII.

1 *David, condemning the spitefulness of Doeg, prophesieth his destruction.* 6 *The righteous shall rejoice at it.* 8 *David, upon his confidence in God's mercy, giveth thanks.*

To the chief Musician, Maschil, *A Psalm* of David, [1]when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, [2]O *thou* deceitful tongue.

5 God shall likewise [3]destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his [4]wickedness.

8 But I *am* like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy name: for *it is* good before thy saints.

[1] 1 Sam. 22. 9. [2] Or, and *the deceitful tongue.* [3] Heb. *beat thee down.* [4] Or, *substance.*

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Verse 8. '*A green olive tree.*'—As some have objected that the olive-tree is not remarkable for its greenness, we may observe that the word רַעֲנָן *raanan*, does not so much refer to colour as to a fresh, vigorous, and flourishing condition. Hence this word is used to express *fresh* oil (Ps. xcii. 11); and, in Dan. iv. 4, a *flourishing* condition of kingly power. There is a particular propriety in such comparisons as that of the present text, from the fact that the olive is an evergreen; and is also, considering its size, very long-lived.

PSALM LIII.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conscience.* 6 *He glorieth in the salvation of God.*

To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

THE [1]fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: [2]*there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There [3]were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put them to shame, because God hath despised them.

6 [4]Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

[1] Psal. 10. 4, and 14. 1, &c. [2] Rom. 3. 10. [3] Heb. *they feared a fear.* [4] Heb. *Who will give salvations*, &c.

PSALM LIII.—This psalm is nearly the same as the 14th; the chief difference being in the sixth verse. The title is new, however. The Septuagint and Vulgate, like our version, have not attempted to explain the word *Mahalath*. It is of course liable to the alternatives of interpretation which we have suggested under former psalms, and need not here repeat. Calmet concludes that the word means *a dance*,—referring to such dances as were used at particular festivals and occasions (Exod. xv. 20; Judges xxi. 21; 1 Sam. xviii. 6); and understands that the psalm is addressed to the principal musician who had the superintendence and direction of such dances. Jerome, Houbigant, and others, render it *chorus*; many refer it to musical instruments; and some conclude that it denotes the tune which took its name from some old song in which *mahalath* was a leading word. Dr. Horne adopts the first (Calmet's) opinion; the reader is prepared to expect that we should prefer the last, if we did not consider the present title even more than usually doubtful. The title ascribes the psalm to David: but there is certainly sufficient internal evidence to justify the doubt which some commentators entertain, whether it should not rather be referred to the Captivity.

PSALM LIV.

1 *David, complaining of the Ziphims, prayeth for salvation.* 4 *Upon his confidence in God's help he promiseth sacrifice.*

To the chief Musician on Neginoth, Maschil, *A Psalm* of David, [1]when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: the LORD *is* with them that uphold my soul.

5 He shall reward evil unto [2]mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.

[1] 1 Sam. 23. 19, and 26. 1. [2] Heb. *those that observe me.*

TITLE.—It is generally believed that this title correctly indicates the occasion of the psalm. But the Ziphites came *twice* with this information to Saul, and it is probable that the psalm refers rather to the first than to the second of those occasions.

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PSALM LV.

1 *David in his prayer complaineth of his fearful case.* 9 *He prayeth against his enemies, of whose wickedness and treachery he complaineth.* 16 *He comforteth himself in God's preservation of him, and confusion of his enemies.*

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath [1]overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him.

13 But *it was* thou, [2]a man mine equal, my guide, and mine acquaintance.

14 [3]We took sweet counsel together, *and* walked unto the house of God in company.

15 Let death seize upon them, *and* let them go down quick into [4]hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. [5]Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: [6]he hath broken his covenant.

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 [7]Cast thy [8]burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: [9]bloody and deceitful men [10]shall not live out half their days; but I will trust in thee.

1 Heb. *covered me.* 2 Heb. *a man according to my rank.* 3 Heb. *Who sweetened counsel.* 4 Or, *the grave.*
5 Or, *With whom* also there be *no changes, yet they fear not God.* 6 Heb. *he hath profaned.*
7 Psal. 37. 5, Matt. 6, 25. Luke 12. 22. 1 Pet. 5. 7. 8 Or, *gift.* 9 Heb. *men of bloods and deceit.*
10 Heb. *shall not half their days.*

PSALM LV.—This psalm was evidently composed with reference to the treachery of David's dear and trusted friend Achitophel, as recorded in 2 Sam. xv.

Verse 6. '*Oh that I had wings like a dove!*'—This is one of the several beautiful allusions to the flight of the dove. The rapidity of her flight and her sustained power of wing were doubtless in the view of the Psalmist in the present text; and these and other characteristics of this interesting bird are brought before us in other passages, and will be duly noticed as they occur. The poets of all ages have derived some of their most beautiful figures and metaphorical allusions from the same source. The following from Virgil is, in some respects, an interesting illustration of the present text;—

'—In her nest, within some cavern hung,
The dove sits trembling o'er her callow young,
Till roused at last, by some impetuous shock,
She starts surprised, and beats around the rock;
Then to the open field for refuge flies,
And the free bird expatiates in the skies;
Her pinions poised, through liquid air she springs,
And smoothly glides, nor moves her levell'd wings.'
—*Æneid*, iv. PITT.

21. '*Drawn swords.*'—It is quite usual in the figurative language of the East to compare severe, unkind, or abusive words to swords, daggers, arrows, etc. From this we are not ourselves far removed when we describe such words as *keen, cutting, piercing*, or when we speak of the *wounds* which they inflict.

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PSALM LVI.

1 *David, praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in God's word, and promiseth to praise him.*

To the chief Musician upon Jonath-elem-rechokim, [1]Michtam of David, when the [2]Philistines took him in Gath.

BE merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

2 [3]Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most high.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

[1] Or, *a golden* psalm *of David.* [2] 1 Sam. 21. 11. [3] Heb. *Mine observers.*

TITLE, '*Upon Jonath-elem-rechokim.*'—This title has much exercised the ingenuity of interpreters. As to the explanation of the words—the Septuagint leads one class of interpretations by rendering, 'For the people distant from the sanctuary,' which, with some slight variations (as 'the saints' instead of 'the sanctuary'), is followed by the Vulgate and other versions. Houbigant, partly following the Septuagint, translates, 'Upon the oppression of the banished people,' which is substantially adopted by Parkhurst and others. A third, more received and more obvious interpretation, refers it to a mute and banished dove, in such versions as 'The silent (mute, dumb) dove afar off,' or 'in distant places,' etc. Or else, 'The dove mute in distant places,' etc. Besides its acceptance with many modern commentators, this view has the *ancient* support of Aquila and Jerome. But Bochart renders *elem* not by 'mute,' but by 'woods,' and translates, 'The dove in the remote woods.' But those who agree in the main as to this view, differ as to its applications; the range of alternatives being the same as has already been discriminated under Ps. xxii., to which the reader is referred; and he will probably think it easiest to understand that the present psalm is here directed to be sung or played *to the tune of* 'The silent dove afar off.'

Verse 8. '*Put thou my tears into thy bottle.*'—In the Roman tombs are found small bottles (usually called *lachrymatories*) of glass or pottery, but most commonly of glass, and of various forms, but generally with long narrow necks. These are usually supposed to have contained tears shed by the surviving friends of the deceased, and to have been deposited in the sepulchres as memorials of affection and distress. We might very well suppose



LACHRYMATORIES.

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that the present text alludes to such a custom; and it would therefore imply that it existed very anciently in the East, and particularly among the Hebrews. It must not however be concealed that the use assigned to these phials is a modern conjecture, and that there is no trace of such a custom in ancient writings or sculptures; whence Shoëfflin, Paciaudi, and others, were rather led to conclude that these phials were intended to contain the perfumes used in sprinkling the funeral pile. This is not the place to discuss such a question; but we may add, that the representation of one or two eyes, which is observed upon some of these vessels, is a circumstance in favour of the common opinion. Whatever be concluded on this point, we have little doubt that the Psalmist does refer to some custom then existing of putting tears in small bottles, particularly as there are still some traces of such a usage in the East. Thus, in the annual lamentations of the Persians for the slaughtered sons of Ali, their tears are copiously excited by passionate discourses and tragical recitations. When at the height of their grief, a priest sometimes goes round to each person and collects the tears with a piece of cotton, from which he presses them into a bottle, preserving them with the greatest care. This seems a striking illustration of the present text, which takes its allusion from one person putting the tears of another into a bottle. The Persians believe that there is a peculiar virtue in the tears shed on the occasion mentioned; so that persons at the point of death have revived when a drop has been administered to them. This is the reason why they are so carefully collected.

PSALM LVII.

1 *David in prayer fleeing unto God, complaineth of his dangerous case.* 7 *He encourageth himself to praise God.*

To the chief Musician, [1]Al-taschith, Michtam of David, [2]when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me [3]*from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 [4]They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 [5]My heart is [6]fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory: awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

10 [7]For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

[1] Or, *destroy not.* [2] 1 Sam. 24. 1. [3] Or, *he reproacheth him that would swallow me up.* [4] Psal. 7. 16, and 9. 15. [5] Psal. 108. 1, &c. [6] Or, *prepared.* [7] Psal. 36. 5, and 108. 4.

TITLE, '*Al-taschith.*'—The literal meaning of this is, 'Destroy not,' of which various explanations have, as usual, been given. According to many, it may denote either the melody, after the manner of the song 'Destroy not,' or the key. Some, however, make it a maxim which David at the time had much occasion to revolve in his heart.

Verse 4. '*Their tongue a sharp sword.*'—The meaning of this is clear, but there is probably involved an allusion to the resemblance between some kinds of swords and the tongues of some animals. We know that among the ancients there was a sort of sword called *Lingulæ*, as being in the shape of a tongue. Aulus Gellius, *Noctes Atticæ*, x. 25.

8. '*I myself will awake early.*'—This is literally, 'I will awake the morning'—a highly poetical expression, borrowed by Milton and others:—

'Cheerly rouse the slumbering morn.'
—*L'Allegro.*

PSALM LVIII.

1 *David reproving wicked judges,* 3 *describeth the nature of the wicked,* 6 *and devoteth them to God's judgments,* 10 *whereat the righteous shall rejoice.*

To the chief Musician, [1]Al-taschith, Michtam of David.

Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray [2]as soon as they be born, speaking lies.

4 Their poison *is* [3]like the poison of a serpent: *they are* like the deaf [4]adder *that* stoppeth her ear;

[1] Or, *Destroy not, a golden* psalm *of David.* [2] Heb. *from the belly.* [3] Heb. *according to the likeness.* [4] Or, *asp.*

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5 Which will not hearken to the voice of charmers, [5]charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, [6]both living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* [7]a reward for the righteous: verily he is a God that judgeth in the earth.

[5] Or, be *the charmer never so cunning.* [6] Heb. *as living as wrath.* [7] Heb. *fruit of the*, &c.

Verse 5. '*The voice of charmers.*'—The present text furnishes the earliest existing reference to a class of persons who still practise their art in the East. These are the serpent-charmers—men who were believed to possess some natural endowment or acquired secret, which subjected the serpents in a very peculiar manner to their perceptions and control, rendered harmless any wounds which the animals might inflict upon their persons, and enabled them to cure those which others had received. In general these serpent-charmers were, and are, distinct tribes of men in their several countries, professing the power they claim to be an inherent and natural function. The most famous serpent-charmers of antiquity were the Psylli, a people of Cyrenaïca; and that theirs was believed to be a natural power appears from the story told by Pliny, that they were accustomed to try the legitimacy of their newborn children by exposing them to the most cruel and venomous serpents, who dared not molest or even approach them unless they were illegitimate. He thinks their power resided in some peculiar odour in their persons, which the serpents abhorred (*Nat. Hist.* vii. 2) Lucan says the same: and the passage in which that poet speaks of them affords a complete exposition of the ancient belief concerning the charming of serpents. He chiefly describes the measures which they took to protect the Roman camp. When the encampment was marked out, they marched around it chanting their charms, the 'mystic sound' of which chased the serpents far away. But not trusting entirely to this, they kept up fires, of different kinds of wood, beyond the furthest tents, the smell of



INDIAN SERPENT CHARMER.

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which prevented the serpents from approaching. Thus the camp was protected during the night. But if any soldier, when abroad in the daytime, happened to be bitten, the Psylli exerted their powers to effect a cure. First they rubbed the wounded part around with saliva, to prevent, as they said, the poison from spreading while they assayed their arts to extract it:—

'Then sudden he begins the magic song,
And rolls the numbers hasty o'er his tongue;
Swift he runs on, nor pauses once for breath,
To stop the progress of approaching death:
He fears the cure might suffer by delay,
And life be lost but for a moment's stay.
Thus oft, though deep within the veins it lies,
By magic numbers chased, the mischief flies:
But if it hear too slow,—if still it stay,
And scorn the potent charmer to obey;
With forceful lips he fastens on the wound,
Drains out and spits the venom to the ground.'
Pharsalia, ix. ROWE.

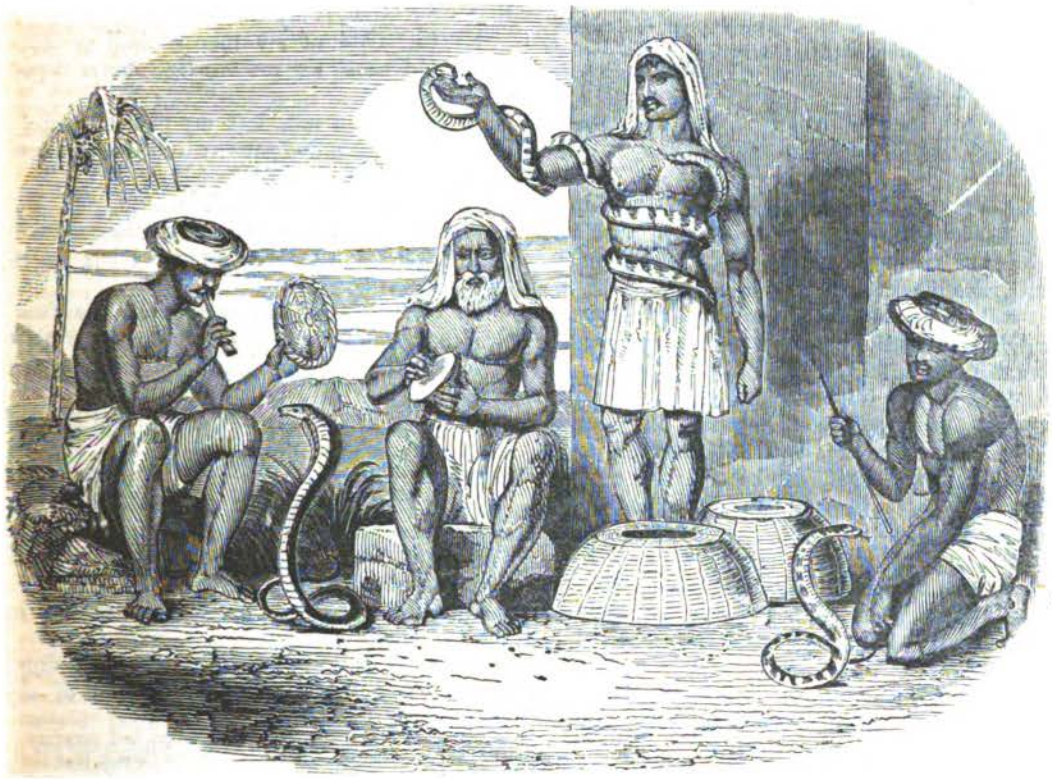
In this account we find the voice repeatedly mentioned; and it is to 'the *voice* of the charmer' that the Psalmist refers. We may suppose that, as in the passage we have quoted, the charmers used a form of words—a charm, or else chanted a song in some peculiar manner. So Eusebius, in mentioning that Palestine abounded in serpent-charmers in his time, says that they usually employed a verbal charm. This is still one of the processes of the Oriental serpent-charmers. Roberts says that the following is considered in India the most potent form of words against serpents: 'Oh! serpent, thou who art coiled in my path, get out of my way; for around thee are the mongoos, the porcupine, and the kite in his circles is ready to take thee!' The Egyptian serpent-charmers also employ vocal sounds and a form of words to draw the venomous creatures from their retreats. Mr. Lane says: 'He assumes an air of mystery, strikes the walls with a short palm-stick, whistles, makes a clucking noise with his tongue, and spits upon the ground; and generally says, "I adjure you by God, if ye be above, or if ye be below, that ye come forth: I adjure ye by the most Great Name, if ye be obedient, come forth; and if ye be disobedient, die! die! die!"' (Lane's *Modern Egyptians*, ii. 104). In these cases we may be sure that if any true effect were produced, it was by the sound of the voice, not by the form of words, which was doubtless addressed to other ears than those of serpents: and in the latter instance we may conclude the whistling and clucking to have been the most operative parts of the process.

But music is also much employed by the charmers of serpents. By means of pipes, flutes, whistles (calls), or small drums, they profess to attract them from their retreats, to subdue their ferocity, and (when the serpents are tame ones, exhibited by themselves) to make them dance, and perform various motions regulated by the notes of the music. We see nothing difficult to believe in the statement that serpents may be, as some other creatures are, influenced or attracted by music, or even by the voice of man properly regulated; or that the proper regulation of the music or the voice for the designed end may not have been discovered and rendered most effective by men who, for successive generations, have given their sole attention to the subject. Indeed, it is perhaps capable of proof that music, even in common hands, has power over serpents. Sir William Jones believed so, although not on ocular evidence. Enumerating instances of the powerful effects of music upon animals, he says, 'A learned native of this country (India) told me that he had frequently seen the most venomous and malignant snakes leave their holes upon hearing notes from a flute, which, as he supposed, gave them peculiar delight.' *Asiatic Researches*, iii. 315.

As to their pretension of being in their own persons insensible to the poison of serpents, we have never met with any satisfactory proof of it. Those which they exhibit, and by which they often allow themselves to be bitten, are confessedly deprived of all or most of their venomous power by the extraction of their poison-fangs. But nevertheless, we know ourselves, and have read, many authenticated instances of their fearless handling of very venomous serpents in their native state; and it is therefore our impression that they possess some knack in seizing and handling such serpents, which prevents them from biting till their poison-fangs have been extracted. Their presence of mind and the possession of such a secret easily accounts for all the stories told on this point. But when they do happen to fail, and to receive a bite from the serpent, they suffer as others. They seem also to trust to the effect of their music in so diverting the attention of the serpents as to prevent them from attempting to exercise the fatal power they possess. In this also they sometimes fail. Roberts mentions an Indian serpent-charmer who came to a gentleman's house to exhibit his tame snakes. He was told that there was a *cobra di capello* in a cage, and asked if he could charm it. 'Oh, yes!' said the charmer; and the serpent was accordingly released from its cage. The man began his incantations and charms; but the reptile fastened upon his arm, and he was dead before night. This serpent 'would not listen to the voice of the charmer.'

We will now briefly specify the principal forms in which the serpent-charmers exercise the powers which they claim. As the houses in some parts of the East are much infested with serpents, the most profitable part of the charmer's business is to detect their retreat and draw them forth. They certainly discover where they are without ocular evidence, and make them come forth, either in the manner already described, or by the notes of a pipe. It is often said that the charmer introduces his tame serpents, and that they obey the accustomed call, and are exhibited in proof of the triumph of the charmer's art. This may sometimes be the case; but instances are known in which there could not have been any collusion or contrivance; and, after the severest test and scrutiny, many have been obliged to rest in the conclusion that the charmers do really possess the physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking places. This is Mr. Lane's conclusion, who also suspects that they discover the presence of serpents by the smell, and compares their attractive powers to those of the fowler, who by the fascination of his voice allures the bird into his net. In the *Missionary Magazine* for March, 1837, a missionary to India (G. Gogerly) states that some incredulous persons, after the most minute and careful precaution against artifice of any kind, sent a serpent-charmer into the garden. 'The man began playing with his pipe, and proceeding from one part of the garden to another for some minutes, stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder, when almost immediately a large cobra di capello put forth his hooded head, and the man fearlessly ran to the spot, seized it by the throat, and drew it forth. He then shewed the poison-fangs, and beat them out; afterwards it was taken to the room where his baskets were left, and deposited among the rest.' From the statement of the precautions used on this occasion, for which we refer to the publication, this was a very fair trial. Does not his beating out the poison-fangs explain what follows in the next verse? 'Break their teeth, O God, in their mouth.' This is usually done by the serpent-charmers, who then tame them, and use them in various exhibitions. These exhibitions are much the same everywhere. The most usual are thus described by Mr. Gogerly, in the paper above cited, which we the rather quote, as it partly serves to explain our present cut: 'Taking out eight or ten different kinds, they cast them on the ground. The animals immediately make off in different directions. The *sap-wullah* (charmer) then applies his pipe to his mouth, and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and approaching him within two feet, raise their heads from

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INDIAN SERPENT-CHARMERS.

the ground, and bending backward and forward, keep time with the tune. When he ceases playing, they drop their heads, and remain quiet on the ground.' He adds that there is another and inferior kind of serpent-charmers, who are Bengalese of the lowest caste. They do not use the pipe, but merely beat with their fingers on a small drum which is held in the hand. Sometimes these men, sitting on the ground, hold the cover of a basket with one hand, and with the other pull the tails of the serpents, and otherwise irritate them, until the animals become so infuriated that they dart forward and seize the naked arm of the *sap-wullah*, which he exposes for the purpose. They sometimes allow their arms to be bitten in this manner till they are covered with blood.

Other serpent-charmers allow large serpents to twine round their bodies, as if merely to shew their perfect tameness, and the impunity with which they are able

> 'To dally with the crested worm,
> To stroke his azure neck, or to receive
> The lambent homage of his arrowy tongue.'

Others again, in this situation, allow themselves, when compressed in the serpent's folds, to be dreadfully wounded in many places (the poisoned fangs of course being wanting), till, when streaming with blood, tortured, swollen, and in a really dangerous condition, the coadjutor makes his appearance, and applies the pipe or whistle to his lips. The serpents listen to the music, gradually unloose their coils, and creep back to the cage from which they had been released at the commencement of the awful and cruel exhibition. Of such a display there is a very detailed account in Captain Riley's *Narrative of the Loss of the American brig Commerce*, New York, 1817. One of the serpents employed was the *Effah*, of which a figure is given under Job xx. There are other allusions in the Scripture to the charming of serpents; as in Eccles. x. 11, and Jer. viii. 17. Such passages intimate the existence of the art, without denying or affirming the power and skill to which the charmers pretend.

8. '*Snail*' (שַׁבְלוּל *shabbelul*). The original word seems to come from another, which signifies a trail or a path; and is therefore very descriptive of a creature so remarkable for leaving its path or trail behind it. The glutinous secretion assists its progress, but then every excursion is undertaken at the expense of its own substance. To modify this inconvenience it prefers travelling in the night, or after a shower, when the expenditure is consequently least, or at its minimum. If in a hot climate it were cast a great distance from damp or a sheltered spot, it would in all likelihood soon perish from the loss of moisture. The number of words (as marked by italics) brought in to make out the sense, seems to intimate something obscure in our version. We should be disposed to render the first part of this verse by, 'Like the snail which wastes away as it goes.'

9. '*Before your pots can feel the thorns.*'—Dry thorns, when used as fuel, make a rapid fire, and would heat a pot very soon. This circumstance seems to have given rise to a proverbial expression among the Jews, to denote that it was speedily to happen, or would be of short duration.

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PSALM LIX.

1 *David prayeth to be delivered from his enemies.* 6 *He complaineth of their cruelty.* 8 *He trusteth in God.* 11 *He prayeth against them.* 16 *He praiseth God.*

To the chief Musician, [1]Al-taschith, Michtam of David; [2]when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: [3]defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake [4]to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords *are* in their lips: for [5]who, *say they*, doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: for God *is* [6]my defence.

10 The God of my mercy shall prevent me: God shall let me see *my desire* upon [7]mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down [8]for meat, [9]and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

1 Or, *Destroy not*, *A golden* Psalm *of David*. 2 1 Sam. 19. 11. 3 Heb. *set me on high*. 4 Heb. *to meet me*.
5 Psal. 10. 11, and 73. 11, and 94. 7. 6 Heb. *my high place*. 7 Heb. *mine observers*. 8 Heb. *to eat*.
9 Or, *if they be not satisfied, then they will stay all night*.

TITLE.—It must be confessed that the contents have very little agreement with the title of this psalm. But it is easier to discover the inappropriateness of the present title than to find materials for a better. It is clear to us that the heathen were in some way concerned; but *how* is less certain. De Wette regards it as a plaint of the people having reference to the relations that arose during the Captivity: but according to Ewald the Psalmist is one of the last kings of Judah besieged in Jerusalem by a multitude of heathenish enemies.

Verse 7. '*Swords are in their lips.*'—This and similar expressions of Scripture bring to mind the strong poetical phrase of our great dramatic poet, 'I'll speak daggers to her.' See Ps. lv. 21.

15. '*Wander up and down for meat.*'—Dogs may in England do this for amusement, when their essential wants are provided for by their masters: but in the East, where they have no particular masters, they are obliged to do so from necessity. Retaining much of their native habits, as beasts of prey, they do this chiefly by night, as the text intimates, being in general dozy and inactive in the daytime. This contributes to render their presence in an Oriental city more formidable, to passengers, at night than by day. In their night prowlings they effectually clear the streets of whatever offal or carrion may be in them; and their want of squeamish appetites is then, as well as by day, evinced to an extent which would alone well account for all the abhorrent allusions which the Scriptures contain. They refuse scarcely anything (except crude vegetables) capable of mastication; and yet are for ever lean, hungry, and unsatisfied; which seems to intimate that the dog was so much intended for and suited to complete domestication, that even while in a position more favourable than that which any other undomesticated beast obtains, it is only in fellowship with man that he can arrive at a prosperous condition of existence.



STREET DOGS OF THE EAST.

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PSALM LX.

1 *David, complaining to God of former judgment, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.*

To the chief Musician upon Shushan-eduth, [1]Michtam of David, to teach; [2]when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, [3]thou hast cast us off, thou hast [4]scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. Selah.

5 [5]That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, [6]triumph thou because of me.

9 Who will bring me *into* the [7]strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* [8]hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the [9]help of man.

12 Through God we shall do valiantly; for he *it is that* shall tread down our enemies.

[1] Or, *a golden* psalm. [2] 2 Sam. 8. 3, 13. 1 Chron. 18. 3. [3] Psal. 44. 9. [4] Heb. *broken*. [5] Psal. 108. 6, &c.
[6] Or, *triumph thou over me* (by an irony). [7] Heb. *city of strength*. [8] Psal. 44. 9, and 108. 11. [9] Heb. *salvation*.

TITLE, '*Shushan-eduth*.'—'The Lily of the testimony' is the obvious translation of these words. But see the note on the title to Psalm xlv. The present word, *shushan*, in the singular form, has received the same interpretations and applications as the plural, *shushanim*, which there occurs.

Verse 4. '*Thou hast given a banner to them that feared thee*.'—This is an image that seems to be derived from a prince or commander giving the protection of his banner to those who submitted to him. There are many examples of this in comparatively modern times; and from the present and other kindred allusions the custom would seem to be ancient; indeed, it is impossible that there should not have been some means—and therefore some *such* means—to indicate that a body of people, in a place, had been taken under the protection of a person competent to grant it.

This is perhaps explained by a custom mentioned by Richardson in his *Dissertation on the Language, etc. of Eastern Nations* (p. 269, edit. 1778). 'The khalif, along with the *alcab* or titles, used generally to send to their feudatory princes a banner, which, whilst they preserved their allegiance, was always carried before them. It was thus that the Khalif Wathek invested Taher ben Abdallah, about the year 873, in the principality of Khorassan.' The delivery of a banner seems also to have involved an obligation on the part of the giver to protect those to whom it was given: in support of which view Harmer cites Albertus Aquensis, who states that when Jerusalem was taken by the Crusaders in 1099, about three hundred Saracens got upon the roof of a very lofty building, and earnestly begged for quarter; but they could not be induced by any promises of safety to come down, until they had received the banner of Tancred (one of the Christian generals) as a pledge of life.

8. '*My washpot ..... my shoe*.'—These expressions imply that Moab and Edom should be reduced to slavery, as intimated by a reference to some of the lowest offices which a slave performs, as presenting the washing-basin to the master, and taking charge of his sandals.

9. '*The strong city*.'—This was probably Petra; and is remarkably appropriate with reference to that city, which the researches of Burckhardt, Laborde, and others, have made known to us under that name.

PSALM LXI.

1 *David fleeth to God upon his former experience. 4 He voweth perpetual service unto him, because of his promises.*

To the chief Musician upon Neginah, *A Psalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will [1]trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows:

[1] Or, *make my refuge*.

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thou hast given *me* the heritage of those that fear thy name.

6 [z]Thou wilt prolong the king's life: *and* his years [a]as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

[z] Heb. *Thou shalt add days to the days of the king.*

[a] Heb. *as generation and generation.*

PSALM LXI.—The occasion on which this psalm was composed is very uncertain; perhaps when, in consequence of the rebellion of Absalom, David remained in exile in the land beyond Jordan.

PSALM LXII.

1 *David professing his confidence in God discourageth his enemies.* 5 *In the same confidence he encourageth the godly.* 9 *No trust is to be put in worldly things.* 11 *Power and mercy belong to God.*

To the chief Musician, to Jeduthun, A Psalm of David.

[1]TRULY my soul [2]waiteth upon God: from him *cometh* my salvation.

2 He only *is* my rock and my salvation; *he is* my [3]defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse [4]inwardly. Selah.

5 My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* [5]altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

11 God hath spoken once; twice have I heard this; that [6]power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for [7]thou renderest to every man according to his work.

[1] Or, *Only.* [2] Heb. *is silent.* [3] Heb. *high place.* [4] Heb. *in their inward parts.* [5] Or, *alike.* [6] Or, *strength.*
[7] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Ezek. 7. 27. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. Ephes. 6. 8. Colosa. 3. 25. 1 Pet. 1. 17. Rev. 22. 12.

PSALM LXII.—Bishop Patrick thinks that, from the internal evidence, this psalm was composed when David had overcome all the fears which the rebellion of Absalom had at first occasioned, but before he was fully restored to his kingdom.

PSALM LXIII.

1 *David's thirst for God.* 4 *His manner of blessing God.* 9 *His confidence of his enemies' destruction, and his own safety.*

A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and [1]thirsty land, [2]where no water is;

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy lovingkindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* [3]marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

[1] Heb. *weary.* [2] Heb. *without water.* [3] Heb. *fatness.*

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9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 [4]They shall fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

[4] Heb. *They shall make him run out* like water *by the hands of the sword.*

TITLE, '*When he was in the wilderness of Judah.*'—David was often in the wilderness of Judah in the time of Saul; but after he came to the throne only once—when he fled through this wilderness to the Jordan from his son Absalom. It is clear from *v.* 11, which mentions 'the king,' that the latter is the occasion to which the psalm refers.

Verse 4. '*I will lift up my hands in thy name.*'—That is, he would swear by that name and no other. According to the prevalent notion of most nations, it is paying the utmost reverence to a name to swear by it. An illustration of the sentiment may be found in the species of honour formerly paid to a chieftain in the Hebrides, by swearing in his name, and paying as great respect to that as to the most sacred oath. Pinkerton's *Collection*, x. 264.

PSALM LXIV.

1 *David prayeth for deliverance, complaining of his enemies.* 7 *He promiseth himself to see such an evident destruction of his enemies, that the righteous shall rejoice at it.*

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 [1]Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves *in* an evil [2]matter: they commune [3]of laying snares privily; they say, Who shall see them?

6 They search out iniquities; [4]they accomplish [5]a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But God shall shoot at them *with* an arrow; suddenly [6]shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

[1] Psal. 11. 2. [2] Or, *speech.* [3] Heb. *to hide snares.* [4] Or, *we are consumed by that which they have throughly searched.* [5] Heb. *a search searched.* [6] Heb. *their wound shall be.*

PSALM LXIV.—It is not agreed whether this psalm should be referred either to the time of Saul's persecution or Absalom's rebellion; but the references to slanderous imputations which it contains, seem to belong to the former period of affliction rather than to the latter.

PSALM LXV.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*

To the chief Musician, A Psalm *and* Song of David.

PRAISE [1]waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 [2]Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; *being* girded with power.

7 Which stilleth the noise of the seas, the

[1] Heb. *is silent.* [2] Heb. *words*, or, *matters of iniquities.*

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noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening [3]to rejoice.

9 Thou visitest the earth, and [4]waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: [5]thou settlest the furrows thereof: [6]thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest [7]the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills [8]rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

[3] Or, *to sing.* [4] Or, *after thou hadst made it to desire rain.* [5] Or, *thou causest rain to descend into the furrows thereof.* [6] Heb. *thou dissolvest it.* [7] Heb. *the year of thy goodness.* [8] Heb. *are girded with joy.*

PSALM LXV.—It is the general opinion that this psalm was composed by David, on occasion of the return of plenty, after the three years of drought and famine which followed Absalom's rebellion, as recorded in 2 Sam. xxi. The style and sentiment of the psalm confirm the title in ascribing it to David, but there seems no clear intimation of the occasion to which it should be referred. It is, like many other psalms, of that general character which seems to require no particular occasion to call forth the sentiments it embodies.

PSALM LXVI.

1 *David exhorteth to praise God,* 5 *to observe his great works,* 8 *to bless him for his gracious benefits.* 12 *He voweth for himself religious service to God.* 16 *He declareth God's special goodness to himself.*

To the chief Musician, A Song *or* Psalm.

MAKE a joyful noise unto God, [1]all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies [2]*submit themselves* unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which [3]holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net: thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a [4]wealthy *place.*

13 I will go into thy house with burnt offerings: I will pay thee my vows,

14 Which my lips have [5]uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of [6]fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear *me:*

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

[1] Heb. *all the earth.* [2] Or, *yield feigned obedience.* [3] Heb. *lie.* [4] Heb. *putteth.* [5] Heb. *moist.* [6] Heb. *opened.* [7] Heb. *marrow.*

PSALM LXVI.—The author and occasion of this psalm are not well determined. The writer signalises the Lord's mercies to Israel in general, and to himself in particular, in a connection of ideas which reminds us of David, who was probably the author. Some conceive that it rather relates to the restoration of the Jews from the Babylonish captivity; but v. 13 seems conclusive against this opinion. It is urged from that verse that the *temple* was standing; but the general term 'house' is equally applicable to the tabernacle.

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PSALM LXVII.

1 *A prayer for the enlargement of God's kingdom,* 3 *to the joy of the people,* 6 *and to the increase of God's blessings.*

To the chief Musician on Neginoth, A Psalm *or* Song.

GOD be merciful unto us, and bless us; *and* cause his face to shine [1]upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and [2]govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

[1] Heb. *with us.* [2] Heb. *lead.*

PSALM LXVII.—It is agreed that this psalm was written by the same author as the preceding. Bishop Patrick concludes that its time may be placed after the settlement of David in his kingdom and the removal of the ark to Mount Zion, when he blessed the people in the name of the Lord of Hosts (2 Sam. vi. 17, 18), perhaps in the words of this psalm. But Calmet thinks that this, as well as the two preceding psalms, were composed after the return from Babylon; and that the particular occasion was the restoration of fertility to the soil, after the long period of drought and scarceness recorded by Haggai (chap. i. 10, 11; ii. 17-19); but there is nothing in it which might not be applicable as a thanksgiving for any plentiful harvest.

PSALM LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praise God for his mercies,* 7 *for his care of the church,* 19 *and for his great works.*

To the chief Musician, A Psalm *or* Song of David.

LET [1]God arise, let his enemies be scattered: let them also that hate him flee [2]before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish in the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them [3]exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the solitary [4]in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land.*

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst [5]send a plentiful rain, whereby thou didst [6]confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word: great *was* the [7]company of those that published *it.*

12 Kings of armies [8]did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings [9]in it, it was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, [10]*even* thousands of angels: the LORD *is* among them, *as in* Sinai, in the holy *place.*

18 [11]Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts [12]for men; yea, *for* the rebellious also, that the LORD God might dwell *among them.*

19 Blessed *be* the LORD, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salva-

[1] Num. 10. 35. [2] Heb. *from his face.* [3] Heb. *rejoice with gladness.* [4] Heb. *in a house.* [5] Heb. *shake out.* [6] Heb. *confirm it.* [7] Heb. *army.* [8] Heb. *did flee, did flee.* [9] Or, *for her, she was.* [10] Or, *even many thousands.* [11] Ephes. 4. 8. [12] Heb. *in the man.*

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tion; and unto God the LORD *belong* the issues from death.

21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

23 That thy foot may be [13]dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the LORD, [14]*from the fountain of Israel.*

27 There *is* little Benjamin *with* their ruler, the princes of Judah [15]*and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke [16]the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: [17]scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth [18]send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the [19]clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

13 Or, *red.* 14 Or, ye that are *of the fountain of Israel.* 15 Or, with *their company.* 16 Or, *the beasts of the reeds.* 17 Or, *he scattereth.* 18 Heb. *give.* 19 Or, *heavens.*

PSALM LXVIII.—This noble psalm, which begins with the well-known exordium on the removal of the ark, is usually concluded to have been composed by David, in order to be sung in the procession of the ark from the house of Obed-edom to Mount Zion. It is divided into nine parts, suited to the several divisions of the march, and which were probably sung by different choirs.

Verse 13. '*Though ye have lien among the pots.*'—This is a very difficult verse, perhaps the most difficult in the Psalms; and Lowth and others, with whom we are inclined to concur, regard it as inexplicable by any information we now possess. The word מִשְׁפְּתָיִם *mishpetayim* is the same which is rendered 'hooks' in the text of the Auth. Vers. and 'hearth-stones' in the margin. Without the formative מ, that is, as שִׁפְתַיִם *shepathayim*, it also occurs in Gen. xlix. 14, where it is rendered 'two burdens,' and in Judg. v. 16, where we have 'sheepfolds.' Here is a sufficient diversity of translation; and it is curious that one version should afford nearly all the varieties of interpretation which have been suggested. The interpretation 'sheepfolds' is supported by high authority. '*To lie down among the folds,*' says Gesenius, 'seems to be taken proverbially of shepherds and husbandmen living in leisure and quiet;' and he thinks that the word is in the dual because the folds were usually divided into two compartments for the different kinds of flocks. Some, retaining this interpretation, preserve also the contrast which our translation exhibits between the two clauses of the verse, and which he does not admit, by supposing the reference to be to the time when the Israelites abode with their flocks in the wilderness as to a season of hardship and privation. In Judg. v. 16, which is the strongest place for 'sheepfolds,' we have, 'Why abidest thou among the sheepfolds, to hear the bleatings of thy flocks?' where the last clause is in Hebrew 'the pipings of the flocks,' that is, of the shepherds who play on the pipe while guarding their flocks. Hence Hengstenberg has some ground for urging that the sense of 'sheepfolds' is not strictly applicable even to that text, seeing that he who lies down among the sheepfolds does not hear the shepherd's flute, but is the shepherd himself. He further objects that if we took the sense of 'sheepfolds,' the passage in Ezekiel would be too much disjoined from the others. He, with Jerome and others, prefers the sense of 'boundaries.' We do not see but the same word may have *both* meanings, as the sense of 'sheepfolds' is obviously applicable by an easy transition of ideas to 'boundaries.' How the sense of 'boundaries' agrees here, may be seen from Hengstenberg's translation: 'When ye rest between the boundaries, ye shall be like the wings of doves covered with silver, and their feathers with the gleam of gold:' that is to say, when they rest once more within their own boundaries, after the strife of war, they shall be in a condition of prosperity and honour. Here the antithesis is lost, but a very good sense is obtained, to which, however, the word 'sheepfolds,' if taken as a symbol of rest, is not so inapplicable as Hengstenberg supposes. The sense of 'between the *pots*' is not a very happy one, and it has the sanction of no ancient version. However, it is in fact equivalent to that of hearth-stones, which is given to the same word in the margin of Ezek. xl. 43, and which French and Skinner have introduced here:—

'Although they lie among the hearth-stones,
They are become like a dove's wings overlaid with silver,
And her pinions overlaid with yellow gold.'

To this is applicable the illustration of Harmer, who ingeniously conjectures that the former state of Israel in Egypt is here compared to that of a dove, making its abode in the hollow of a rock, which had been smutted by the fires which shepherds had made in it for the heating of their milk and other culinary purposes. He supposes the word rendered 'pots' denotes the small heaps of stones on which the pots were set, having a hollow under them to receive the fuel, this being a common way of cooking under such circumstances.

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— '*The wings of a dove, covered with silver, and her feathers with yellow gold.*'—This second member of the verse is perhaps not less difficult than the preceding. The plumage of some of the doves of the East might very well be compared to silver; but there is no source of comparison to gold, unless in those brilliant and sometimes golden reflections which the lustrous plumage of some doves exhibits. And that this is intended is the more probable when we consider that the reference is not necessarily to the colour but to the brilliancy of gold, whatever be the hue. Thus understood, the image affords a very intelligible contrast of condition, which might perhaps thus be interpreted:—'Although you were reduced to lie down among the ashes, ye rose therefrom with the silver wings of a dove, her feathers lustrous as gold.' Harmer conjectures that, as the doves were sacred among the Syrians, and as it was customary among the ancients to adorn their sacred animals with trinkets of gold, there may here be some reference to a dove thus adorned. However, those who assign a warlike interpretation to the first member of the verse, sustain their view by concluding that the dove referred to was one wrought in vivid colours upon a standard; and that there is a reference, perhaps prophetic, to the Assyrian standard, which is assumed to have borne the image of that bird; and then, by an altered but warranted construction, the passage may refer to the humiliation of such a standard as borne by the Assyrians, Syrians, Canaanites, or others; or, on the other hand, as some think, to its triumph after previous humiliation, as borne by the Hebrews themselves. We prefer the more simple explanation, but should not like to insist upon it.

14. '*White as snow in Salmon.*'—There was a mountain of this name in the tribe of Ephraim (Judg. ix. 48) which may be here intended; particularly if the reference be, as some suppose, retrospectively, to the defeat of the kings of Canaan. Some however doubt whether a mountain be at all intended. Boothroyd has, 'The Almighty, having scattered those kings, hath by this turned death-shade to splendour;' the version after Parkhurst, 'It snowed in Salmon;' Carrières, in his paraphrase, has, 'You became white as the snow on Mount Salmon;' and Calmet, more paraphrastically, 'You were covered with a lustre like that of the snow which covers Mount Salmon;' French and Skinner, 'They glisten therein as snow upon Salmon;' Hengstenberg, 'When the Almighty scattereth kings in it, it snows on Salmon.' We certainly think that Carrières has seized the right idea. The intention evidently is to describe, by a figure, the honour and prosperity the Hebrews acquired by the defeat of their enemies; and to express this by whiteness, and, superlatively, by the whiteness of snow. Nothing can be more usual, in Persia for instance, than for a person to say, under an influx of prosperity or honour, or on receiving happy intelligence, 'My face is made white;' or, gratefully, in return for a favour or compliment, 'You have made my face white:' so also, 'His face is whitened,' expresses the sense which is entertained of the happiness or favour which another has received. When Sir Gore Ouseley, the British ambassador to Persia, spoke to the king in high terms of the manner in which the Persian ambassador to England had discharged his functions, the king, highly pleased, said to the latter, 'You have made my face white in a foreign country, and I will make your face white in this.' And when, many years after, the king addressed some complimentary expressions, the same former ambassador to England, who was present as master of the ceremonies, said, addressing the English envoy (Sir J. Macdonald), 'Your face is whitened, your consequence is increased by his Majesty's condescension.' Such a figurative use of the idea of whiteness does, we imagine, furnish the best explanation of the present and some other texts of Scripture.

25. '*The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.*'—This is, without doubt, the description of a religious procession in the time of David. On such occasions now in Western Asia, under the Moslem rule, men and women do not appear together; and we must look to Eastern Asia for illustrations of this and many other customs which the West no longer exhibits. 'In the sacred and domestic processions of the Hindoos,' says Roberts, 'they observe the same order, and have the same class of people in attendance. See them taking their god to exhibit to the people, or to remove some calamity; he is put into his car or tabernacle, and the whole is placed on men's shoulders. As they move along, the men and women precede, and sing his praises; then follow the musicians, who play with all their might in honour of the god and for the enjoyment of the people.'

27. '*There is little Benjamin,*' etc.—In this enumeration of the tribes which took part in the procession, the Psalmist must be considered as naming a few as representatives of the whole. In the *choice* of these he may have been guided in the first instance by geographical considerations: Benjamin is on the south, Zebulun and Naphtali on the north. But this assuredly was not the only—it was not even the chief—consideration that guided him. 'The epithets which are applied to the first two tribes,' says Hengstenberg, 'and the circumstance that those only are named which were particularly distinguished in the conflict, shew that it was considerations of this kind that chiefly influenced the Psalmist. The first Judges belonged to the tribes mentioned, Othniel to Judah, Ehud to Benjamin; Zebulun and Naphtali distinguished themselves particularly in the conflicts under Deborah and Barak (compare Judges v. 18); and Saul was from Benjamin, and David from Judah. Everything that is there said of the tribes bears upon their relation to their enemies.'

30. '*The company of spearmen.*'—The marginal reading, 'The beasts of the reeds,' is doubtless the most correct. It is not agreed whether this phrase denotes lions, boars, river-horses, or crocodiles. We apprehend that all wild and savage beasts inhabiting the banks of rivers are intended, without any particular reference to the species.

— '*Calves of the people.*'—This expression may probably denote the mass of the people, undistinguished for rank or power, and particularly the young men; while the 'bulls' are probably their mature and influential leaders. Some apply this in a military sense, and understand that the calves were the troops, and the bulls the commanders.

PSALM LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to destruction.* 30 *He praiseth God with thanksgiving.*

To the chief Musician upon Shoshannim, *A Psalm* of David.

SAVE me, O God; for the waters are come in unto *my* soul.

2 I sink in [1]deep mire, where *there is* no standing: I am come into [2]deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrong-

[1] Heb. *the mire of depth.*

[2] Heb. *depth of waters.*

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fully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my [3]sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 [4]For the zeal of thine house hath eaten me up: [5]and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I *was* the song of the [6]drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: [7]hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* [8]to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat; [9]and in my thirst they gave me vinegar to drink.

22 [10]Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let [11]their habitation be desolate; *and* [12]let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of [13]those whom thou hast wounded.

27 Add [14]iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The [15]humble shall see *this, and* be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that [16]moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

[3] Heb. *guiltiness.* [4] John 2. 17. [5] Rom. 15. 3. [6] Heb. *drinkers of strong drink.* [7] Heb. *make haste to hear me.*
[8] Heb. *to lament* with me. [9] Matt. 27. 48. Mark 15. 23. John 19. 29. [10] Rom. 11. 9. [11] Heb. *their palace.*
[12] Heb. *let there not be a dweller.* [13] Heb. *thy wounded.* [14] Or, *punishment of iniquity.* [15] Or, *meek.* [16] Heb. *creepeth.*

PSALM LXIX.—The expressions in the last two verses have led some to ascribe this psalm to the Captivity: but it is usually attributed to David on account of its great resemblance in style and thought to several of the undoubted Psalms of David, but it must remain uncertain whether it was composed during the persecutions of Saul or the rebellion of Absalom. This psalm is several times quoted in the New Testament, in such a manner as to evince that it bears a prophetic reference to the sufferings of Christ.

Verse 21.—'*In my thirst they gave me vinegar to drink.*'—We have some impression that the word translated 'vinegar,' denotes a weak and inferior kind of wine—a sort of *vin ordinaire*, and in that case the point of the complaint is that the Psalmist although a king, entitled to the choice of the land, was in his thirst presented with the meanest drink which it produced. Still Harmer's illustration of the text is curious, and may be true. The refreshing quality of vinegar cannot be doubted, but a royal personage had reason to complain of his treatment in having this only presented to him to quench his thirst, when it was made use of by the meanest people. Pitts

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tells us that the food that he and the rest had when first taken by the Algerines, was generally only five or six spoonfuls of vinegar, half a spoonful of oil, a few olives with a small quantity of black biscuit and a pint of water a day. The juice of lemons is what those of higher like now use, and probably among the higher orders the juice of pomegranates might be used, to produce a grateful acidity.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

To the chief Musician, *A Psalm* of David, to bring to remembrance.

Make haste, [1]O God, to deliver me; make haste [2]to help me, O LORD.

2 [3]Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

[1] Psal. 40. 13, &c. [2] Heb. *to my help.* [3] Psal. 35. 4, and 71. 13.

PSALM LXX.—This is very nearly the same as the latter part of the fortieth psalm, and seems to have been adopted from thence as a kind of introduction to the one that follows, with which it appears to be closely connected. This relation to the ensuing psalm accounts for its reappearance here, which it might otherwise be difficult to explain.

PSALM LXXI.

1 *David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul.* 14 *He promiseth constancy.* 17 *He prayeth for perseverance.* 19 *He praiseth God, and promiseth to do it cheerfully.*

IN [1]thee, O LORD, do I put my trust: let mè never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 [2]Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that [3]lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him.*

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof.*

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also [4]when I am old and greyheaded, O God, forsake me not; until I have shewed [5]thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

[1] Psal. 31. 1. [2] Heb. *Be thou to me for a rock of habitation.* [3] Heb. *watch*, or, *observe.* [4] Heb. *unto old age and grey hairs.* [5] Heb. *thine arm.*

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20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee [6]with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

[6] Heb. *with the instrument of psaltery.*

PSALM LXXI.—Although this psalm has no title, it is by general consent ascribed to David, and supposed to have been composed during Absalom's revolt, as he mentions his old age, and his danger of perishing. It is almost a copy of Psalm XXXI.; and as the passages, in the present psalm, which refer to his advanced age, are wanting in the other, it seems as if the thirty-first psalm (written probably during the persecutions of Saul) was taken, and adapted, by a little alteration and addition, to his later affliction.

PSALM LXXII.

1 *David, praying for Solomon, sheweth the goodness and glory of his in type, and in truth of Christ's kingdom.* 18 *He blesseth God.*

A Psalm [1]for Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace [2]so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him [3]shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 His name [4]shall endure for ever: [5]his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

[1] Or, *of.* [2] Heb. *till* there be *no moon.* [3] Heb. one *shall give.* [4] Heb. *shall be.*
[5] Heb. *shall be as a son to continue his father's name for ever.*

TITLE, '*For Solomon.*'—This seems to have been composed when David caused Solomon to be proclaimed king, as recorded in 1 Kings i. Some would rather read, as in the margin, '*of*' or '*by* Solomon,' but the whole psalm is far more intelligible in its typical reference to the Messiah, if apprehended of David speaking of Solomon's future reign (which he knew was to be prosperous and peaceful) as typical of that of Christ. Besides, the last verse ascribes the psalm very distinctly to David.

Verse 8. '*From sea to sea.*'—In the obvious sense, with reference to Solomon—for we are not here or elsewhere investigating the ulterior reference of the psalms to the Messiah—this probably means from the Red Sea to the Mediterranean.

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— '*From the river unto the ends of the earth.*'—That is, from the Euphrates to the shores of the Mediterranean. In this and many other passages 'the land' would be better than 'the earth.' Properly understood, the expression is not peculiarly Oriental, meaning no more than is meant by the names—such as 'Land's End,' 'Finisterre,' etc.—which Europeans apply to the utmost land points of their respective territories. As the Hebrew word (אֶרֶץ *eretz*) is used to denote not only the earth in a general sense, but also particular countries, and even the jurisdiction of a city, the largest term, 'the earth,' is rather too frequently given as the equivalent in our version.

9. '*They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.*'—The obsequious reverence paid to eastern sovereigns is well known, and the present passage indicates how early this existed; for it refers to court usages known to the writer as existing among the neighbouring nations, if they had not already been introduced into the Hebrew court. Indeed, when David became the monarch of a powerful state, it would have been difficult to prevent their introduction had the king been so minded; for the foreigners who came as tributaries or conquered foes to the foot of his throne would naturally pay him their homage according to the fashion to which they had been used. In Mr. Hugh Boyd's account of his embassy to the king of Kandy in Ceylon, there is a paragraph which curiously illustrates this text. Describing his introduction to the king, he says: 'The removal of the curtain was the signal of our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of humiliation. They almost literally licked the dust: prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs; then resting on their knees, they repeated in a very loud voice a certain form of words of the most extravagant meaning that can be conceived:—that the head of the king of kings might reach beyond the sun: that he might live a thousand years, etc.'

16. '*Flourish like grass.*'—The rapidity with which grass grows in the east gives a particular emphasis to this comparison. The following remark from the interesting account of Sir Thomas Roe's embassy to the Great Mogul is applicable primarily to tropical countries, but is almost equally suitable to other regions in which, as in Syria, no rain falls during the hottest months of the year, during which the herbage becomes parched and dried up. 'When the ground there hath been destitute of any rain nine months together [in Palestine, five months], and looks all of it like the barren sands in the deserts of Arabia, where there is not one spire of green grass to be found, within a few days after those fat enriching showers begin to fall, the face of the earth there (as it were by a new resurrection) is so revived, and, as it were, so renewed, as that it is presently covered all over with a pure green mantle.'

20. '*The prayers of David . . . . . are ended.*'—As David did not long survive the solemn appointment of Solomon as king, it is very probable that the present was the last psalm he composed, and therefore may have been placed last in any original collection of the psalms penned exclusively by him. It is certain, however, that, in the present order of the book were composed by David. The second of the five books into which the Hebrews divide the psalms ends here.

PSALM LXXIII.

1 *The prophet, prevailing in a temptation,* 2 *sheweth the occasion thereof, the prosperity of the wicked.* 13 *The wound given thereby, diffidence.* 15 *The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.*

[1]A Psalm of Asaph.

[2]TRULY God *is* good to Israel, *even* to such as are [3]of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 [4]For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* [5]firm.

5 They *are* not [6]in trouble *as other* men; neither are they plagued [7]like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: [8]they have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most high?

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and [9]chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, [10]it *was* too painful for me;

17 Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so,* O LORD, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

[1] Or, *A Psalm for Asaph.* [2] Or, *Yet.* [3] Heb. *clean of heart.* [4] Job 21. 7. Psal. 37. 1. Jer. 12. 1. [5] Heb. *fat.* [6] Heb. *in the trouble of* other men. [7] Heb. *with.* [8] Heb. *they pass the thoughts of the heart.* [9] Heb. *my chastisement was.* [10] Heb. *it was labour in mine eyes.*

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22 So foolish *was* I, and [11]ignorant: I was *as* a beast [12]before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth: *but* God *is* the [13]strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

[11] Heb. *I knew not.* [12] Heb. *with thee.* [13] Heb. *rock.*

TITLE.—We have already under Psalm l. stated that the psalms thus superscribed are usually attributed to that Asaph who was chief musician in the time of David. Calmet, however, thinks that from the internal evidence which they offer, these psalms could not have been composed in the time of David: but some in the time of Jehoshaphat, and others during the Captivity; and that they were probably written by some descendants of this celebrated master of the temple music, whose name they, by way of distinction, prefixed to their psalms.

Verse 6. '*As a chain.*'—This reference is probably to a chain worn around the neck for ornament.

PSALM LXXIV.

1 *The prophet complaineth of the desolation of the sanctuary.* 10 *He moveth God to help in consideration of his power,* 18 *of his reproachful enemies, of his children, and of his covenant.*

[1]Maschil of Asaph.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the [2]rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 [3]They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

8 They said in their hearts, Let us [4]destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the midst of the earth.

13 [5]Thou didst [6]divide the sea by thy strength: thou brakest the heads of the [7]dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 [8]Thou didst cleave the fountain and the flood: [9]thou driedst up [10]mighty rivers.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast [11]made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [12]increaseth continually.

[1] Or, A Psalm *for Asaph to give instruction.* [2] Or, *tribe.* [3] Heb. *they have sent thy sanctuary into the fire.* [4] Heb. *break.*
[5] Exod. 14. 2. [6] Heb. *break.* [7] Or, *whales.* [8] Exod. 17. 5. Num. 20. 11. [9] Josh. 3. 13. [10] Heb. *rivers of strength.*
[11] Heb. *made them.* [12] Heb. *ascendeth.*

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PSALM LXXIV.—This is one of the Psalms which, from its marked reference to the taking of Jerusalem and the destruction of the temple, could not have been written (unless in the spirit of prophecy) earlier than the Captivity. Bishop Patrick thinks its author may have been one of the descendants of Asaph, who was allowed to remain at Jerusalem with the Chaldeans. Some think that the psalm has a prophetic reference to the desolation of the city and temple under Antiochus Epiphanes, or even to its final destruction by the Romans.

Verses 13, 14. '*Dragons... Leviathan.*'—Pharaoh and his host are undoubtedly figuratively designated by these terms. This use of the name 'Leviathan,' as a symbol of the Egyptians or of their king, strengthens the conclusion that the crocodile is the animal intended by that name, since it could only have been known to the Jews as a beast of the Nile, and as such was the most fitting symbol that could be chosen.

PSALM LXXV.

1 *The prophet praiseth God.* 2 *He promiseth to judge uprightly.* 4 *He rebuketh the proud by consideration of God's providence.* 9 *He praiseth God, and promiseth to execute justice.*

To the chief Musician, [1]Al-taschith, A Psalm *or* Song [2]of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 [3]When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the [4]south.

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

[1] Or, *destroy not.* [2] Or, *for Asaph.* [3] Or, *When I shall take a set time.* [4] Heb. *desert.*

PSALM LXXV.—This psalm is generally supposed to have been composed on occasion of the Assyrian invasion, in the time of Hezekiah, in confident expectation of that deliverance which the Lord, by the mouth of Isaiah, had promised.

Verse 8. '*The wine is red; it is full of mixture.*'—The following very interesting notice of the wines of Palestine is from a communication addressed (in 1834) by an American traveller to Professor Silliman, the editor of the '*American Journal of Science and Arts*':—'The wines of Palestine are generally represented by modern travellers as being of excellent quality. The sweet wines are particularly esteemed in the east, because they are grateful to the taste, very exhilarating, and some of them will keep for a long time. They were, therefore, preferred by those who were addicted to drinking, and commonly selected for the table of kings. The prophet Joel, accordingly, describes a state of great prosperity by the figure of mountains dropping down new, or more correctly, sweet wine (Joel iii. 18). Their inebriating quality is alluded to by the prophet Isaiah: "I will feed them that oppress thee with their own flesh; and they shall be drunken with sweet wine" (Isa. xlix. 26). And the privation of this enjoyment is placed by the prophet Micah among the judgments which the Almighty threatened to bring upon his ancient people for their iniquity. "Thou shalt tread the vintage of sweet wine, but shalt not drink wine." (Micah vi. 15: but see the note there.)

'Thus the testimony of travellers concerning the spirituous nature of the wines of Palestine accords with that of the sacred writers. The ancient wines are said to have been mixed with water for common use; but it is evident that this practice did not prevail among the Jews: for Isaiah, in mentioning a mixture of wine and water, evidently means to express, by the phrase, the degenerate state of his nation. "Thy silver is become dross, thy wine mixed with water" (Isa. i. 22). It is observed by Thevenot, that the people of the Levant never mingle water with their wine at meals, but drink by itself what water they think proper for abating its strength. While the Greeks and Romans by mixed wine understood wine united and lowered with water, the Hebrews, on the contrary, meant by it wine made stronger and more inebriating by the addition of powerful ingredients, as honey, spices, etc., or wine inspissated by boiling it down to two-thirds or one-half of the quantity; myrrh, opiates, and other drugs being added. Severe denunciations against the use of this drink are contained in various parts of the sacred Scriptures.'

The writer then notices the large size and richness of the grapes of Palestine. But on this subject a sufficient statement has been given under Num. xiii. 23. He then proceeds:

'To these facts I will only add, that the wines of Palestine were generally kept in bottles made of leather, or goat skins, firmly sewed or pitched together. In these the process of fermentation took place, and the wine acquired its proper degree of strength.

In the absence of anything like chemical analysis, these are the data from which we must draw our conclusions concerning the nature of the wines referred to by the sacred writers. Some of them are represented to have been sweet wines, which, if not the strongest, are known to have been among the stronger kinds. The grapes from which they were produced were remarkable for their richness and excellence; the climate of the country being such as to favour their growth, and the developement of those principles which during fermentation are converted into alcohol. And as the grapes of that country are now known to furnish very rich and spirituous wines, we may

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infer that the ancient wines were similar in their character; since there is abundant evidence that the climate has not suffered any material change for three thousand years.

'I should not omit, in confirmation of this view of the spirituous nature of the wines of Palestine, to advert to the modes in which they were kept. It is now well known that when mixtures of alcohol and water are put into bladders, the water evaporates, and leaves the alcohol in a more concentrated form. And it is asserted that wine which has been kept in bottles, closed by pieces of bladder firmly tied over the mouth, in a few weeks acquires the strength and flavour which would be imparted to it only by several years' preservation in the ordinary way. Now it is probable that the leathern bags into which these wines are put would produce a similar effect upon the liquor, which, after the process of fermentation had ceased, would soon attain its complete and appropriate alcoholic character.'

PSALM LXXVI.

1 *A declaration of God's majesty in the church.* 11 *An exhortation to serve him reverently.*

To the chief Musician on Neginoth, A Psalm *or* Song [1]of Asaph.

IN Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents [2]unto him that ought to be feared.

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

[1] Or, *for Asaph.*

[2] Heb. *to fear.*

PSALM LXXVI.—This psalm is generally supposed to refer to the same event as the preceding; and it would seem to have been composed *after* the deliverance, by the destruction of Sennacherib's host, in anticipation of which the former psalm was written. It will be observed, that after the victory, Hezekiah 'commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer.' (2 Chron. xxix. 30.) These psalms appear to be denoted as those of 'Asaph the seer;' but it is not well agreed whether this Asaph was the same who lived in the time of David, and whose words were adopted as suitable to the occasion, or another Asaph who lived in the time of Hezekiah. Bishop Patrick and Calmet, with many others, are of the latter opinion. Those who are of the former, suppose its original reference was to the victory obtained by David over the Ammonites, or over the Philistines in the valley of Rephaim.

PSALM LXXVII.

1 *The psalmist sheweth what fierce combat he had with diffidence.* 10 *The victory which he had by consideration of God's great and gracious works.*

To the chief Musician, to Jeduthun, A Psalm [1]of Asaph.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the LORD: [2]my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

7 Will the LORD cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail [3]for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

[1] Or, *for Asaph.*

[2] Heb. *my hand.*

[3] Heb. *to generation and generation.*

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10 And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most high.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God!

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 [4]The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 [5]Thou leddest thy people like a flock by the hand of Moses and Aaron.

[4] Heb. *The clouds were poured forth with water.* [5] Exod. 14. 19.

PSALM LXXVII.—This psalm is very generally allowed to have been written by the Asaph who lived in the time of David and Solomon, and addressed by him to Jeduthun; as it is not likely that two persons of such names should be associated at a later time, in such a manner as were two others of the same names who lived at the time indicated. Calmet, however, thinks to overcome this difficulty by concluding that the bands of musicians descended from Asaph, Jeduthun, and other founders, took the names of those founders, and bore them even during the Captivity, to which period he ascribes the present psalm. Bishop Patrick and others conceive that the author was another Asaph, individually; and that it was composed either during the invasion of Sennacherib, or in the Babylonish captivity: but in the hymn which forms the third chapter of Habakkuk, there are many ideas and phrases taken from this psalm; and as Habakkuk prophesied in the time of Josiah, it is clear that this psalm must have been of earlier date.

PSALM LXXVIII.

1 *An exhortation both to learn and to preach the law of God.* 9 *The story of God's wrath against the incredulous and disobedient.* 67 *The Israelites being rejected, God chose Judah, Zion, and David.*

[1]Maschil of Asaph.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 [2]I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, [3]that they should make them known to their children:

6 That the generation to come might know *them, even* the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation [4]*that* set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, *being* armed, *and* [5]carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 [6]He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 [7]In the daytime also he led them with a cloud, and all the night with a light of fire.

15 [8]He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the most high in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

[1] Or, A Psalm *for Asaph to give instruction.* [2] Psal. 49. 4. Matth. 13. 35. [3] Deut. 4. 9, and 6. 7.
[4] Heb. *that prepared not their heart.* [5] Heb. *throwing forth.* [6] Exod. 14. 21. [7] Exod. 13. 21, and 14. 24.
[8] Exod. 17. 6. Num. 20. 11. Psal. 105. 41. 1 Cor. 10. 4.

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19 [9]Yea, they spake against God; they said, Can God [10]furnish a table in the wilderness?

20 [11]Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 [12]And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 [13]Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind [14]to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and [15]feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust. But [16]while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and [17]smote down the [18]chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.

40 How oft did they [19]provoke him in the wilderness, *and* grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them [20]from the enemy.

43 How he had [21]wrought his signs in Egypt, and his wonders in the field of Zoan:

44 [22]And had turned their rivers into blood; and their floods, that they could not drink.

45 [23]He sent divers sorts of flies among them, which devoured them; and [24]frogs, which destroyed them.

46 [25]He gave also their increase unto the caterpiller, and their labour unto the locust.

47 [26]He [27]destroyed their vines with hail, and their sycamore trees with [28]frost.

48 [29]He gave up their cattle also to the hail, and their flocks to [30]hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*.

50 [31]He made a way to his anger; he spared not their soul from death, but gave [32]their life over to the pestilence;

51 [33]And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea [34] [35]overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and [36]divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 [37]For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

[9] Num. 11. 4. [10] Heb. *order*. [11] Exod. 17. 6. Num. 20. 11. [12] Exod. 16. 14. John 6. 31.
[13] Or, *Every one did eat the bread of the mighty*. [14] Heb. *to go*. [15] Heb. *fowl of wing*. [16] Num. 11. 33.
[17] Heb. *made to bow*. [18] Or, *young men*. [19] Or, *rebel against him*. [20] Or, *from affliction*. [21] Heb. *set*. [22] Exod. 7. 20.
[23] Exod. 8. 24. [24] Exod. 8. 6. [25] Exod. 10. 13. [26] Exod. 9. 23. [27] Heb. *killed*. [28] Or, *great hailstones*.
[29] Heb. *He shut up*. [30] Or, *lightnings*. [31] Heb. *He weighed a path*. [32] Or, *their beasts to the murrain*. Exod. 9. 3.
[33] Exod. 12. 29. [34] Exod. 14. 27, and 15. 10. [35] Heb. *covered*. [36] Josh. 13. 7. [37] Deut. 32. 21.

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59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 [39]So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not [39]given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath [40]established for ever.

70 [41]He chose David also his servant, and took him from the sheepfolds:

71 [42]From following the ewes great with young he brought him [43]to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

[39] 1 Sam. 4. 11. [39] Heb. *praised*. [40] Heb. *founded*. [41] 1 Sam. 16. 11. 2 Sam. 7. 8. [42] Heb. *From after*. [43] 2 Sam. 5. 2. 1 Chron. 11. 2.

PSALM LXXVIII.—Although Calmet concludes (from verses 9 and 67—69) that this psalm commemorates the victory which king Asa gained over the ten tribes, we see no reason to question that it was written by the celebrated Levite of David's time, if not by David himself. It contains a short account of the history of the Jews from the time of deliverance from Egypt to that of David, all the particulars of which have already engaged our attention. Hengstenberg thinks that the general object of the Psalm is to warn Israel, who had escaped the judgments of God, not to provoke a fresh judgment. 'The conclusion however, verses 65—72, indicates, that besides this general object the Psalmist designed to warn the Israelites against a special sin to which they were peculiarly liable from the circumstances of the time. The danger was, that not being willing to acquiesce in the divine arrangement, by which the prerogative of Ephraim was transferred to Judah, of regarding that as a usurpation which was in fact a divine judgment, and rebelling against the sanctuary in Zion and the dominion of David and his tribe.

'The history renders it clear that this object was both immediate and a very important one. The numerous, powerful and haughty tribe of Ephraim had been in possession of precedency during the period of the Judges. The sanctuary in Shiloh was in the heart of it. How very determined were its claims for precedency appeared from its objections to Gideon, Judges viii. 1, and its opposition to Jephthah, Judges xii. 1. It became hence a matter of great difficulty for this tribe to acquiesce in the new arrangement of things under David; and assuredly this would have never taken place had not David been marked out in such a decided manner by God himself. For seven years David was king over Judah alone. The success of the rebellion of Absalom may assuredly be attributed, to a very great extent, to the jealousy of Ephraim as its cause. Similar consequences followed the insurrection of Sheba, who was supported by the whole of Israel, while the tribe of Judah remained faithful to its king, 2 Sam. xx. 2. Under David and Solomon, however, its participation in that national glory, the foundation of which was laid by these powerful kings, counterbalanced the jealousy of Ephraim, and this broke the energy of that tribe. But after Solomon's death it burst out into a violent flame; and the consequence of neglecting the cautions of this Psalm was the melancholy division which inflicted a death-wound on the Israelitish nation.'

Verse 25. '*Angels' food.*'—The marginal reading, 'the bread of the mighty,' is preferable; for nowhere does the word אַבִּירִים *abbirim*, mean 'angels,' but great, powerful, or chief persons. The meaning therefore is 'princely food'—food so good, delicious, and nourishing, that the rich and great would have been glad to obtain it.

63. '*Their maidens were not given to marriage.*'—This clause has been variously rendered even in the ancient versions. The Septuagint, the Arabic, and the Vulgate, nearly agree in rendering the verse, 'The fire destroyed the young men, and the virgins did not lament them;' and we should think this preferable, for it is that which spontaneously occurred to us, on reading the Hebrew, before consulting the versions. The Targum, however, followed by Aquila, Symmachus, and Theodotion, has, 'were not praised, or, celebrated in songs;' which sense our translators give as a marginal reading. This would perhaps refer to the praise of their accomplishments and beauty; but more probably to the nuptial songs chanted by the maidens at the marriage of their friends. This interpretation therefore comes to the ultimate sense conveyed in our version; and then the antithesis in this and the following verse would be certainly brought out better than in any other view: the songs for the brides and the lamentations of the widows being equally unheard in times of great calamity.

64. '*Their widows made no lamentation.*'—This implies the extent of the destruction, and is full of meaning to one who has been in an Oriental city, during a plague or other devastating calamity. At first the cry of wailing, which always follows a death in ordinary circumstances, is loud and frequent: but such cries do not increase, but subside, with the increase of the calamity and desolation. Death becomes a familiar object in every house: and every one, absorbed in his own losses, has little sympathy to spare for others. Hence the loudest lamentations cease to be noticed, or to draw condoling friends to the house of mourning; and therefore, as well as from the stupefaction of feeling which scenes of continued horror never fail to produce, a new death is received in silence, or only with sighs and tears. In fact, all the usual observances are suspended. The dead are carried out and buried without mourning ceremonies, and without the presence of surviving friends, by men who make it an employment to take away the dead, on the backs of mules or asses, from the homes they leave desolate. We have seen this.

70. '*He chose David also his servant, and took him from the sheepfolds,*' *etc.*—To apprehend the whole force of the passage to the end of v. 73 we should recollect some of the peculiar conditions of the ancient pastoral life. The He-

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brew patriarchs, and in a great measure their descendants, when settled in Canaan, did not usually intrust their flocks to menials and strangers, but either tended them in person, or intrusted them to their sons or near relations. The flock which David himself tended was that of his father Jesse. In later times, the increase of population and of the town life led to the use of hired shepherds: but the difference of treatment which the flock received under the differing circumstances was most strongly felt by the Jews, and was, on one occasion, most pointedly indicated by our Saviour, who in comparing himself to the shepherd-owner of a flock says, 'I am the good shepherd: the good shepherd giveth his life for the sheep. But *he that is an hireling*, and not the shepherd, *whose own the sheep are not*, seeth the wolf coming, and leaveth the sheep and fleeth... The hireling fleeth *because he is an hireling and careth not for the sheep*' (John x. 11-13.) This position of our Saviour is admirably illustrated by the conduct of David himself, who combated and slew both a lion and a bear in defence of his father's flock (1 Sam. xvii. 34. 35). If, therefore, the sheep under the shepherd-owner may rest in quiet, confident of lacking nothing which the care of that shepherd can provide, how much more he whose shepherd is the Lord.

PSALM LXXIX.

1 *The psalmist complaineth of the desolation of Jerusalem.* 8 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*

A Psalm [1]of Asaph.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them.*

4 [2]We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 [3]How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 [4]Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 [5]O remember not against us [6]former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the [7]revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of [8]thy power [9]preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise [10]to all generations.

[1] Or, *for Asaph.* [2] Psal. 44. 14. [3] Psal. 89. 46. [4] Jer. 10. 25. [5] Isa. 64. 9. [6] Or, *the iniquities of them that were before us.* [7] Heb. *vengeance.* [8] Heb. *thine arm.* [9] Heb. *reserve the children of death.* [10] Heb. *to generation and generation.*

PSALM LXXIX.—It is not doubted that this psalm was written after the ruin of the city and temple, and the destruction and captivity of the nation by Nebuchadnezzar. It appears to have been composed while the scenes of death and desolation were actually present or fresh in recollection: and some have supposed that it was written by Jeremiah, not only because he was the person then living who seems most likely to have been its author, but because it is very much in the style of his writings; and more than a whole verse of it (verses 6, 7) is found in Jer. x. 25.

Verse 3. '*There was none to bury them.*'—This in the East is no uncommon result of a great mortality, whether from war or from plague. Those who feel the deepest interest in the departed have already died, and strangers are too much absorbed in their own misery to undertake so great a labour. The bodies are therefore left to be devoured by dogs and jackals, or are disposed of by some summary public act. We saw much of this ourselves during the great plague of Baghdad in 1831. At first the people were so shocked at the mortality that they made great efforts to dispose of their dead. We recollect that in one quarter where the dead had accumulated frightfully, all the young men arose, and in one night buried all the dead. But this effort was not repeated; and at length, as the mortality increased, the survivors could not exert themselves further than to put the dead bodies into the street; or they left them in the houses, and withdrew to other houses which the plague had untenanted. This produced many shocking scenes; and at length the government found it necessary to hire men at a high price, to go through the town every day to collect the dead bodies, and—not to bury them, for there was no strength in the city left for that labour—but to cast them into the river Tigris. It was also noticed there, at that time, that as the mortality increased, and a man saw all his household thinned off, his anxiety about the disposal of his own body would become very great—greater it seemed to us than with respect to the question of life or death; and many took extraordinary pains and incurred much expense to secure beforehand the chance of a decent interment as soon as the angel of death should smite them down.

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PSALM LXXX.

1 *The psalmist in his prayer complaineth of the miseries of the church.* 8 *God's former favours are turned into judgments.* 14 *He prayeth for deliverance.*

To the chief Musician upon Shoshannim-Eduth, A Psalm [1]of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and [2]come *and* save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long [3]wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* [4]the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

1 Or, *for Asaph.* 2 Heb. *come for salvation to us.* 3 Heb. *wilt thou smoke.* 4 Heb. *the cedars of God.*

PSALM LXXX.—This psalm is generally supposed to refer to the state of the Hebrew nation during the Babylonish captivity: but it is not agreed whether it was written during the captivity, or in the spirit of prophecy at an earlier period. Some however refer it to the captivity of the ten tribes by the Assyrians, while others would rather assign it to an intermediate period—as the invasion of Judea by the Assyrians under Sennacherib.

13. '*The boar out of the wood doth waste it.*'—Irby and Mangles, travelling near Homs, passed a valley 'grubbed up in all directions in furrows by the wild-boars. The soil had all the appearance of having been literally ploughed up.' The Rev. John Hartley, in his 'Researches,' relates, that the Rev. Mr. Leeves was proceeding, in the dark of the evening, from Constantinople to Therapia. 'Passing a vineyard, he observed an animal of large size rushing forth from among the vines, crossing the road, and taking to flight with great precipitation. The Greek syrogee, who was riding first, exclaimed "Wild-boar! wild-boar!"—and really it proved to be a wild-boar, which was retreating from the vineyards to the woods. "What has the wild-boar to do with the vineyards?" inquired Mr. Leeves. "Oh!" said the syrogee, "it is the custom of the wild-boars to frequent the vineyards, and to devour the grapes." And it is astonishing what havoc a wild-boar is capable of effecting during a single night. What with eating, and what with trampling underfoot, he will destroy an immense quantity of grapes.' The propriety of the image in the 12th verse of this psalm must be familiar to all persons who have visited grape countries: '*All they which pass by the way do pluck her;*' but the force and beauty of the succeeding figure, derived from a practice connected with the natural history of the wild-boar, has probably been seldom observed.

The frequent mention of wild-boars in Scripture shews that these animals were by no means uncommon in Palestine. Many anecdotes might be adduced to shew that they were still of frequent occurrence in the times of the Crusades. There is, for instance, the well known incident of Richard Cœur de Lion's encounter with one of vast size, which he ran through with his lance; and while the animal was still endeavouring to gore his horse, he leapt from its back, and slew the fierce animal with his sword. At present wild-boars frequent the marshes of the Delta, and are not uncommon in Mount Carmel and in the valley of Ajalah; they are abundant about Lake Huleh and the sources of the Jordan, as well as lower down where the river enters the Dead Sea. The wild-boar of the East, though commonly smaller than the old breeds of domestic swine, grows occasionally to a very large size. It is passive while unmolested, but fierce and vindictive when roused. The ears of this species are small and rather rounded, the snout broad, the tusks very prominent, the tail distichous, and the colour dark ashy, the ridge of the back bearing a profusion of long bristles. Col. C. Hamilton Smith considers it doubtful whether this species is the same as that of Europe, for the farrow is not striped. He thinks it is probably identical with the wild hog of India.

The abode of the Oriental wild-boars is chiefly in the woods, from whence they rush and ravage the fields, plantations, gardens, and vineyards, in the season of production. What they eat is of small consequence compared with the havoc which they occasion by trampling with

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WILD BOAR.

their feet, turning up roots, breaking the branches, and lacerating the stems with their tusks. Thus a fine garden or vineyard may in one night be completely ruined. For such reasons it was a custom among the Greeks and Romans to sacrifice a hog to Ceres, at the beginning of harvest, and another to Bacchus at the commencement of the vintage,—the ravages of this animal being equally detrimental to the corn-field and to the vineyard. It will be recollected also that the wild hogs, where they are numerous, forage in herds, led on by some old boars, running with great speed and fierceness, which renders their injuries far more extensive than they could be from the operations of single animals.

PSALM LXXXI.

1 *An exhortation to a solemn praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief Musician upon Gittith, *A Psalm* [1]of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out [3]through the land of Egypt: *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands [3]were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I [4]proved thee at the waters of [5]Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

[1] Or, *for Asaph.* [2] Or, *against.* [3] Heb. *passed away.* [4] Exod. 17. 6. [5] Or, *strife.*

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9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 [6]So I gave them up [7]unto their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have [8][9]submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also [10]with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

[6] Acts 14. 16. [7] Or, *to the hardness of their hearts, or, imagination.* [8] Or, *yielded feigned obedience.* [9] Heb. *lied.* [10] Heb. *with the fat of wheat.*

PSALM LXXXI.—It is supposed that this psalm was composed for the feast of trumpets (Lev. xxiii. 24), and it is still used by the Jews for that occasion. Its date cannot be determined; but it is probably older than the time of David.

Verse 3. '*Blow up the trumpet in the new moon.*'—The new moons were used as seasons for religious festivals also by the Egyptians and other nations: and it was probably to prevent an idolatrous appropriation that the celebration of the new moons was admitted into the Mosaical system. The burnt sacrifices which attended its feast among the Israelites may be contrasted with the joy, the victims, and various ceremonies that signalized it in the East. The tribe of Arcat among the pagan Arabs are thus described: 'They acknowledged no law or compact, they worshipped the moon and prostrated themselves before it, when new, and when at the full, at its renewal and its completion: and on the 14th night they demanded of it all their wants and exigencies, renouncing Him who spread out the earth and raised up the skies. In every month they had a festival and rejoiced at the rise of the new moon.' *Antar* iii. 326.

5. '*I heard a language that I understood not.*'—The difference of language between the Hebrews and the Egyptians in the time of Joseph, is distinctly intimated in the account of his interview with his brethren, when their communications were through an interpreter: and when the brethren made private observations to each other, in their own language, evidently calculating that Joseph, whom they supposed to be an Egyptian, could not understand what they said.

10. '*Open thy mouth wide, and I will fill it.*'—This, which to us may seem rather a coarse image, is still very commonly used in the East. A person who forms large expectations from another, is said to open his mouth wide before him: and if his expectations are satisfied, his mouth is said to be filled. In Persia a grotesque literalness is given to the idea which is in general figurative—the king and prince-governors often directing the mouths of persons with whom they are pleased *to be filled* with choice sweetmeats.

PSALM LXXXII.

1 *The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.*

A Psalm [1]of Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and [2]accept the persons of the wicked? Selah.

3 [3]Defend the poor and fatherless: do justice to the afflicted and needy.

4 [4]Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are [5]out of course.

6 [6]I have said, Ye *are* gods; and all of you *are* children of the most high.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

[1] Or, *for Asaph.* [2] Deut. 1. 17. [3] Heb. *Judge.* [4] Prov. 24. 11. [5] Heb. *moved.* [6] John 10. 34.

PSALM LXXXII.—As this psalm is an admonition to judges, it is usually supposed to have been written either in the time of Jehoshaphat, who found it necessary to make great reforms in the administration of justice, or in that of Hezekiah, when we find Isaiah complaining very strongly of the conduct of the judges.

PSALM LXXXIII.

1 *A complaint to God of the enemies' conspiracies.* 9 *A prayer against them that oppress the church.*

A Song *or* Psalm [1]of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut

[1] Or, *for Asaph.*

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them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one [2]consent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: [3]they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the [4]Midianites; as *to* [5]Sisera, as *to* Jabin, at the brook of Kison:

10 *Which* perished at En-dor: they became *as* dung for the earth.

11 Make their nobles like [6]Oreb, and like Zeeb: yea, all their princes as [7]Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

[2] Heb. *heart.* [3] Heb. *they have been an arm to the children of Lot.* [4] Judg. 7. 22. [5] Judg. 4. 15, 24. [6] Judg. 7. 25. [7] Judg. 8. 21.

PSALM LXXXIII.—It is generally concluded that this psalm was composed in the time of Jehoshaphat, when the Ammonites and the Moabites were leagued with the Edomites and other nations against Judah; but were destroyed with their own arms and weapons, as recorded in 2 Chron. xx. It is not by any means unlikely that the writer was Jahaziel, that 'Levite of the sons of Asaph,' whom the Lord commissioned to assure Jehoshaphat of a signal deliverance from the powerful confederacy formed against him.

Verse 13. '*Like a wheel; as the stubble before the wind.*'—Instead of 'wheel,' the original word here employed should be considered as denoting any light matter wheeled or whirled about, as by a whirlwind. 'Whirling chaff' is a very good translation of the idea. It does not, however, much matter, as the idea of the allusion is preserved in each interpretation. It is clear that the whirlwind is in view—such as sweeps into its vortex, and whirls about with violence, whatever light substances it encounters. We think the force of this, and some other texts which refer to the whirlwind, may be best explained by reference to those sudden, partial, and strong currents of air which sometimes arise when, in other respects, there is perfect calm, or when the wind changes; and which sweep into their vortex not only chaff and stubble, but sand and branches of trees, with which are formed moving columns that appear almost to reach to the clouds. These whirlwinds, although less formidable than those of the deserts, are sometimes of great strength, and the weakest of them whirl off in a moment all the chaff and stubble within their scope.

14. '*The flame setteth the mountains on fire.*'—This allusion is doubtless derived from the accidental or intentional kindling of the dried herbage, when the flames sometimes extend to the woods, which sustain great devastation. The text of course supposes the mountains to be wooded.

PSALM LXXXIV.

1 *The prophet, longing for the communion of the sanctuary,* 4 *sheweth how blessed they are that dwell therein.* 8 *He prayeth to be restored unto it.*

To the chief Musician upon Gittith, A Psalm [1]for the sons of Korah.

How amiable *are* thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*

6 *Who* passing through the valley [2]of Baca make it a well; the rain also [3]filleth the pools.

7 They go [4]from strength to strength, *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. [5]I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: [6]no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, [7]blessed *is* the man that trusteth in thee.

[1] Or, *of.* [2] Or, *of mulberry trees, make him a well,* &c. [3] Heb. *covereth.* [4] Or, *from company to company.* [5] Heb. *I would choose rather to sit at the threshold.* [6] Psal. 34. 9, 10. [7] Psal. 2. 12.

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PSALM LXXXIV.—This psalm seems to have been composed with reference to the periodical journeys of the tribes to worship at Jerusalem at the great festivals. It is admirably suited to that occasion; and the Jewish writers affirm that it was actually long used by the travellers upon these sacred journeys.

Verses 1, 2. '*How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord,*' etc.—Rosenmüller thinks that the first part of the psalm cannot be better illustrated than by the example of those who go on pilgrimage to Mecca. As their enthusiasm increases in proportion as they advance through the desert to the holy place; as they are used to be ravished when they behold the shining towers of the kaaba, so does the journey to Jerusalem proceed with increased singing, spirit, and joy, through the scorched vallies. Joseph Pitts, in describing the devout enthusiasm of the Mecca pilgrims on the occasion to which Rosenmüller refers, says: 'I profess I could not choose but admire to see these poor creatures so extraordinarily devout and affectionate when they were about these superstitions, and with what awe and trembling they were possessed; insomuch that I could scarce forbear shedding of tears to see their zeal, though blind and idolatrous.'

A similar and more direct example of the same kind of feeling is given by Dr. Clarke in his very graphic description of the approach of his own cavalcade to Jerusalem. 'At three p.m. we again mounted our horses, and proceeded on our route. No sensation of fatigue or heat could counterbalance the eagerness and zeal which animated all our party, in the approach to Jerusalem: every individual pressed forward hoping first to announce the joyful intelligence of its appearance. We passed some insignificant ruins, either of ancient buildings or of modern villages; but had they been of more importance, they would have excited little notice at the time, so earnestly bent was every mind towards the main object of interest and curiosity. At length, after about two hours had been passed in this state of anxiety and suspense, ascending a hill towards the south, "*Hagiopolis!*" exclaimed a Greek in the van of our cavalcade; and instantly throwing himself from his horse, was seen bareheaded, upon his knees, facing the prospect he surveyed. Suddenly the sight burst upon us also. Who shall describe it? The effect produced was that of total silence throughout the whole company. Many of the party, by an immediate impulse, took off their hats, as if entering a church, without being sensible of doing so. The Greeks and Catholics shed torrents of tears; and presently beginning to cross themselves with unfeigned devotion, asked if they might be permitted to take off the covering from their feet, and proceed, barefooted, to the holy sepulchre. We had not been prepared for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnants of Jerusalem, we beheld, as it were, a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries, all of which, glittering in the sun's rays, shone with inconceivable splendour. As we drew nearer, our whole attention was engrossed by its noble and interesting appearance. The lofty hills by which it is surrounded give to the city itself an appearance of elevation inferior to that which it really possesses.'

In this passage the tourist seems to have had in view the beautiful and animated description (*Gerusalemme Liberata*, canto 3) of the emotions evinced by the first Crusaders in approaching Jerusalem, which we produce in Fairfax's translation.

'The purple morning left her crimson bed,
And donn'd her robes of pure vermilion hue;
Her amber locks she crown'd with roses red,
In Eden's flowery gardens gathered new;
When through the camp a murmur shrill was spread;
Arm, arm, they cried; arm, arm, the trumpets blew;
Their merry noise prevents the joyful blast,
So hum small bees before their swarms they cast.

Their captain rules their courage, guides their heat,
Their forwardness he staid with gentle rein;
And yet more easy, haply, were the feat,
To stop the current near Charybdis' main,
Or calm the blust'ring winds on mountains great,
Than fierce desires of warlike hearts restrain;
He rules them yet, and ranks them in their haste,
For well he knows disord'red speed makes waste.



CRUSADERS APPROACHING JERUSALEM.

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Feath'red their thoughts, their feet in wings were dight,
Swiftly they march'd, yet were not tir'd thereby,
For willing minds make heaviest burdens light;
But when the gliding sun was mounted high,
Jerusalem, behold, appear'd in sight,
Jerusalem they view, they see, they spy;
Jerusalem with merry noise they greet,
With joyful shouts, and acclamations sweet.

As when a troop of jolly sailors row,
Some new found land and country to descry;
Through dang'rous seas and under stars unknow,
Thrall to the faithless waves, and trothless sky;
If once the wished shore begin to show,
They all salute it with a joyful cry,
And each to other shew the land in haste,
Forgetting quite their pains and perils past.

To that delight which their first sight did breed,
That pleased so the secret of their thought,
A deep repentance did forthwith succeed,
That rev'rend fear and trembling with it brought.
Scantly they durst their feeble eyes dispread
Upon that town, where Christ was sold and bought,
Where for our sins he, faultless, suff'red pain,
There where he died, and where he liv'd again.

Soft words, low speech, deep sobs, sweet sighs, salt tears,
Rose from their breasts, with joy and pleasure mixt;
For thus fares he the Lord aright that fears,
Fear on devotion, joy on faith is fixt;
Such noise their passions make, as when one hears
The hoarse sea-waves roar hollow rocks betwixt;
Or as the wind in boults and shady greaves
A murmur makes, among the boughs and leaves.

Their naked feet trod on the dusty way,
Following th' ensample of their zealous guide;
Their scarfs, their crests, their plumes, and feathers gay,
They quickly doft, and willing laid aside;
Their moulten hearts their wonted pride allay,
Along their watery cheeks warm tears down slide.'

3. '*Sparrow.*'—The Hebrew word צִפּוֹר *tzippor*, occurs very frequently in the Scriptures, but is only twice rendered 'sparrow' in our version—here and in Ps. cii. 7; in the other places it is usually translated 'bird' or 'fowl.' The fact is, that although the name be in some cases that of a particular species of bird, which species is agreed to be the sparrow, it is also a general name for all birds declared by the law to be clean, if not for all birds, clean or unclean. It is not always easy to determine in what passages the word should be understood in the more restricted signification of 'sparrow;' but the present is certainly one of the number. It is not necessary to say anything concerning the appearance or habits of a bird so well known as this; but it may be observed, that familiar and bold as the bird is in our own country, it is much more so in the East. For as birds are there exposed to the least possible molestation from man, those which are naturally disposed to live in or near towns, and to construct their nests among human habitations, do so with more confidence and freedom, and with less curious search for secret and inaccessible positions, than we should be disposed to imagine. Nevertheless, we are not to understand literally that either the sparrow or swallow built their nests upon or against the altar itself, where they would have been continually disturbed by the officiating priests; but the altar is here put as a part for the whole, so that the precincts of the tabernacle are to be understood, within which, among the beams and rafters of the sacred enclosure, or of the offices within it, the sparrows and swallows were allowed to build their nests. David had probably particularly noticed them in his visits to the tabernacle; and now, banished and desolate, he longs for a privilege from which even the birds of smallest account were not excluded. Some however remove all consideration on this point by translating, 'Even as the sparrow findeth her house, and the swallow her nest, where she hath laid her young; so would I find thine altars, O Lord of hosts,' etc.

— '*The swallow.*'—The word here is דְּרוֹר *derur*, which the old versions render by 'turtle-dove,' probably from the resemblance of the name to תּוֹר *tur*, the common name of that bird. The Hebrew interpreters believe it is the swallow, and are followed by our version. The word means 'freedom, deliverance,' and may be supposed to refer to the free manner in which the swallow flies. It is only mentioned again, at least by this name, in Prov. xxvi. 2; and is there also associated with the *tzippor*, which our version there renders 'bird,' instead of 'sparrow.' In both texts the meaning agrees better with the swallow than the turtle-dove. It is not necessary to describe particularly the appearance and habits of so well-known a bird as this: and some of the observations in the preceding note are equally applicable here.



SWALLOW OF PALESTINE.

6. '*Valley of Baca.*'—Most translations render 'Baca' rather as an appellative than a proper name; and we think rightly. So understood, it would mean 'the valley of weeping,' or 'vale of tears;' unless, with some, we suppose it to mean a valley in which the *baca* abounded,—and therefore a dry, desolate valley.

PSALM LXXXV.

1 *The psalmist, out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, out of confidence of God's goodness.*

To the chief Musician, A Psalm [1]for the sons of Korah.

LORD, thou hast been [2]favourable unto thy land: thou hast brought back the captivity of Jacob.

2 [3]Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: [4]thou hast turned *thyself* from the fierceness of thine anger

[1] Or, *of.* [2] Or, *well pleased.* [3] Psal. 32. 1. [4] Or, *thou hast turned thine anger from waxing hot.*

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4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed *each other*.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set *us* in the way of his steps.

PSALM LXXXV.—This psalm was probably composed during the troubles which followed the restoration of the Jews to their own land, after their captivity in Babylon.

PSALM LXXXVI.

1 David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God. 11 He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of God's goodness.

[1]A Prayer of David.

Bow down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* [2]holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee [3]daily.

4 Rejoice the soul of thy servant: for unto thee, O LORD, do I lift up my soul.

5 [4]For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O LORD; [5]neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: [6]thou *art* God alone.

11 [7]Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest [8]hell.

14 O God, the proud are risen against me, and the assemblies of [9]violent *men* have sought after my soul; and have not set thee before them.

15 [10]But thou, O LORD, *art* a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

1 Or, *A Prayer*, being a Psalm *of David*. 2 Or, *one whom thou favourest*. 3 Or, *all the day*. 4 Joel 2. 13. 5 Deut. 3. 24. 6 Deut. 6. 4, and 32. 39 Isa. 37. 16, and 44. 6. Mark 12. 29. 1 Cor. 8. 4. Ephes. 4. 6. 7 Psal. 25. 3, and 119. 33. 8 Or, *grave*. 9 Heb. *terrible*. 10 Deut. 34. 6. Num. 14. 18. Psal. 103. 8, and 139. 4, and 145. 8.

PSALM LXXXVI.—This psalm is generally supposed to have been composed by David during the time of Saul's persecutions.

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PSALM LXXXVII.

1 *The nature and glory of the church.* 4 *The increase, honour, and comfort of the members thereof.*

A Psalm *or* Song [1]for the sons of Korah.

HIS foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

[1] Or, *of.*

PSALM LXXXVII.—The occasion and author of this psalm are uncertain. Calmet supposes it was written a little before or soon after the captives from Babylon arrived at Jerusalem. Other opinions are, that it was produced after the completion of Solomon's temple; or when the invading host of Assyrians, under Sennacherib, prevented the Levites from proceeding, in their courses, to the temple at Jerusalem.

Verse 4. '*Rahab.*'—This is generally understood to mean Egypt, for which it is a poetical name. In Isa. xxx. 7, where it is certainly applied to Egypt, there is an allusion to its meaning (*pride*), which has occasioned its being there translated in our version, instead of being given as a proper name. Jarchi's explanation of this and the following verse is usually adopted; and he supposes it to mean that, whereas the Philistines and others held Egypt and Babylon in such high esteem for their antiquity, arts, and learning, so that a person was honoured by its being said that he was born there; so thenceforward should the citizens of Zion be so privileged and distinguished, that the same should, with greater justice, be said of them.

5. '*This and that man was born in her.*'—It is well to observe that the word for 'man,' used here, is not אָדָם *adam*, the common name for man, but אִישׁ *ish*, which is usually employed when a name is introduced to be designated with distinction and honour. There are in Hebrew, in fact, three words to designate man, with varied signification—אָדָם *adam*, the common name; אִישׁ *ish*, the name of excellence and honour; and אֱנוֹשׁ *enosh*, man in his weak and inferior character, as liable to misfortune, misery, and death. The illustrative discrimination with which these words are respectively applied, gives to many passages of the Hebrew Scriptures a force and significance which cannot be preserved in translation into a language which has but one word to represent all these meanings—or indeed has no word for man but the one answering to ADAM, unless indeed our 'male,' in a sense of dignity and strength, answers in some measure to ISH.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A Song *or* Psalm [1]for the sons of Korah, to the chief Musician upon Mahalath Leannoth, [2]Maschil of Heman the Ezrahite.

O LORD God of my salvation, I have cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off [3]from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me, thy terrors have cut me off.

[1] Or, *of.* [2] Or, a psalm *of Heman the Ezrahite, giving instruction.* [3] Or, *by thy hand.*

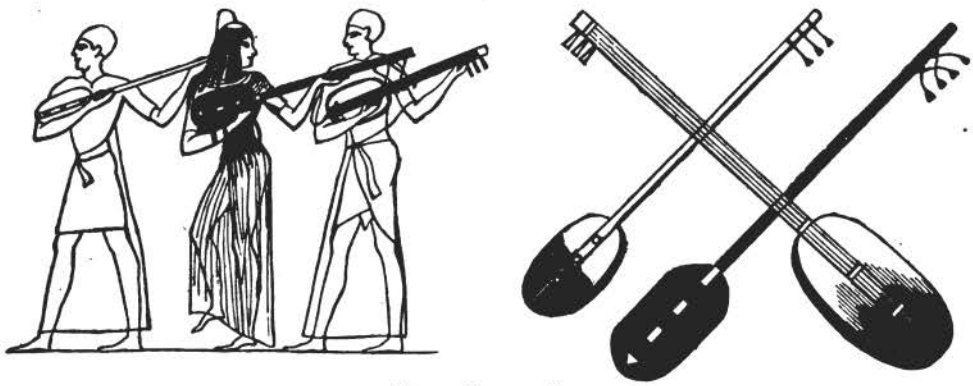
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17 They came round about me 'daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

[4] Or, *all the day*.

TITLE, '*Mahalath*.'—This word occurs also in the title to Psalm liii. It clearly denotes a musical instrument, and is supposed by Gesenius and others to indicate a kind of guitar. We should not like to affirm with much positiveness that this instrument is denoted either by this word or by the מְנִנִּים *minnim*, which some take for this instrument. Not that we doubt whether the Hebrews had such instruments, but because we are not satisfied that these are the precise words by which they were denoted. The prevalence in the East of instruments of this sort would alone suggest the probability that the Jews were not without them; and this probability is greatly increased by the evidence which the Egyptian paintings offer, that they were equally prevalent in ancient times in neighbouring



ANCIENT EGYPTIAN LUTES.

nations. This will be seen from the subjoined engraving, a very cursory inspection of which will shew the general resemblance of the above to the instruments of the lute or guitar class now in use in the East. The ancient Egyptian lute consisted of two parts, a long flat neck or handle, and a hollow oval body, composed wholly of wood, or covered with leather, whose upper surface was perforated with several holes to allow the sound to escape; over this body, and the whole length of the handle, extended three strings of catgut secured at the upper extremity. The length of the handle was sometimes twice, sometimes thrice that of the body, and the whole instrument seems to have measured three or four feet. It was struck with a plectrum, and the performers usually stood as they played. Both men and women used this instrument; some danced while they touched its strings, supporting it on the right arm; and in one instance it is seen slung by a band round the neck, like the modern Spanish guitar.

With all this evidence before us we need not hesitate to conclude that the Hebrews were in possession of many instruments of this kind, although we may not venture to affirm by what name they were called.

'*Heman the Ezrahite*.'—This might be supposed to be the same as the chief musician of the name, in the time of David. But he was a Levite, whereas the present Heman is called an Ezrahite, which is understood to denote a descent from Zerah, the son of Judah, who had a son called Heman (1 Chron. ii. 6). If therefore the chief musician be intended, some transcriber must have made a mistake in assigning to him a paternity that belonged to another person of the same name. But this psalm is generally concluded to have been written during the captivity; and, if so, we may suppose that it was written by a person called Heman, descended from the son of Zerah of that name, or else, supposing the term 'Ezrahite' erroneously applied, by a person descended from the chief musician, and belonging to the band founded by him, and perhaps distinguished by his name.



SYRO-ARABIAN LUTE.

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PSALM LXXXIX.

1 *The psalmist praiseth God for his covenant,* 5 *for his wonderful power,* 15 *for his care of his church,* 19 *for his favour to the kingdom of David.* 38 *Then complaining of contrary events,* 46 *he expostulateth, prayeth, and blesseth God.*

[1]Maschil of Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness [2]to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have [3]sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne [4]to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken [5]Rahab in pieces, as one that is slain; thou hast scattered thine enemies [6]with thy strong arm.

11 [7]The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast [8]a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the [9]habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that know the [10]joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

18 For [11]the LORD *is* our defence; and the Holy One of Israel *is* our king.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 [12]I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they [13]break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness [14]will I not utterly take from him, nor suffer my faithfulness [15]to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness [16]that I will not lie unto David.

36 [17]His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

[1] Or, A Psalm *for Ethan the Ezrahite, to give instruction.* [2] Heb. *to generation and generation.* [3] 2 Sam. 7. 11, &c. [4] Heb. *to generation and generation.* [5] Or, *Egypt.* [6] Heb. *with the arm of thy strength.* [7] Gen. 1. 1. Psal. 24. 1, and 50. 12. [8] Heb. *an arm with might.* [9] Or, *establishment.* [10] Num. 10. 6. [11] Or, *our shield is of the LORD; and our king is of the holy one of Israel.* [12] 1 Sam. 16. 12. [13] Heb. *profane my statutes.* [14] Heb. *I will not make void from him.* [15] Heb. *to lie.* [16] Heb. *if I lie.* [17] 2 Sam. 7. 16. Luke 1. 33. John 12. 34.

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41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his [18]glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former lovingkindnesses, *which* thou [19]swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and Amen.

[18] Heb. *brightness.* [19] 2 Sam. 7. 15.

TITLE, '*Ethan.*'—A person of this name was one of the chief musicians in the time of David (see the note 1 Chron. xxvi.); but he was a Levite, whereas the present is called an Ezrahite. In fact, the considerations stated in the note to the preceding psalm are exactly applicable here also. It is generally believed that this psalm was written early in the Captivity, probably soon after the ruin of the city and temple by the Babylonians.

Verse 10. '*Broken Rahab in pieces.*'—This doubtless alludes to the destruction of the Egyptians in the Red Sea.

25. '*I will set his hand also in the sea, and his right hand in the rivers.*'—That is, he should reign from the Mediterranean to the Euphrates; figuratively expressed by his left hand being extended to the sea, and his right hand to the rivers. A similar expression was used, according to Curtius, by the Scythian ambassadors to Alexander. 'If,' said they, 'the gods had given thee a body as great as thy mind, the whole world would not be able to contain thee. Thou wouldst reach with one hand to the east, and with the other to the west.'

38. '*Thine anointed.*'—This and what follows may be supposed to refer to Zedekiah, who was blinded, and kept as a prisoner at Babylon for the remainder of his life.

52. '*Amen.*'—Here ends the third of the five books into which the Hebrews divide the Psalms.

PSALM XC.

1 *Moses, setting forth God's providence,* 3 *complaineth of human fragility,* 7 *divine chastisements,* 10 *and brevity of life.* 12 *He prayeth for the knowledge and sensible experience of God's good providence.*

[1]A Prayer of Moses the man of God.

LORD, thou hast been our dwelling place [2]in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 [3]For a thousand years in thy sight *are but* as yesterday [4]when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* [5]groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are [6]passed away in thy wrath: we spend our years [7]as a tale *that is told.*

10 [8]The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may [9]apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

[1] Or, *A prayer,* being a psalm *of Moses.* [2] Heb. *in generation and generation.* [3] 2 Pet. 3. 8.
[4] Or, *when he hath passed* them. [5] Or, *is changed.* [6] Heb. *turned away.* [7] Or, *as a meditation.*
[8] Heb. as for *the days of our years in them* are *seventy years.* [9] Heb. *cause to come.*

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15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

TITLE, '*Moses.*'—It is generally agreed that this psalm was really written by Moses, as the title intimates. To him also the Hebrews attribute the nine following psalms; for which they do not appear to have any other foundation than their own absurd canon of criticism, under which they assign all anonymous psalms to that author whose name occurred in the last preceding title. It is clear, for instance, that the ninety-ninth psalm could not have been written by Moses, since the sixth verse mentions Samuel, who was not born till very long after his death.

Verse 4. '*As a watch in the night.*'—It is evident from this and other passages of Scripture, that the Jews had watchmen who used to patrol the streets at night; and there seems reason to think that they gave notice to the inhabitants how much of the night had passed. That such intimations were given is clear; but there are passages which seem rather to imply that these notices were given from the watch-towers—even as at present the strong-voiced muezzins of Moslem cities shout the call to prayers from the minarets—and whose cry in the early morning is heard with surprising distinctness to a great distance. Perhaps the notification was given by the one or the other according to times and circumstances; but in any case it would seem that the intimation was conveyed by the voice—and that probably in a kind of chaunt. See Isa. xxi. 6, 11; lii. 8. The night cries of our old watchmen illustrate the matter as clearly as any Oriental custom. To a person who awaked when the notices were given, the part of the night which had passed would seem but as a moment. So far as his own consciousness was concerned, he would seem to have been roused just as he had got into his sleep, and it is only the external evidence of the watchman's notice which can satisfy him that so much time has passed. Such seems to be the source of the figure here employed—and it is the more striking in the East where there are no other means of knowing how the night has passed than in this country, where the striking of the public clocks has been justly considered as rendering this part of the old watchman's office superfluous.

5, 6. '*They are like grass which groweth up. In the morning it flourisheth,*' *etc.*—See also the parallel passages which convey this favourite image, Job xiv. 2; Psalms xcii. 7; ciii. 15; Isa. xl. 6.—Among many beautiful parallels in the poets of all ages, here is one from Homer, who makes Glaucus say—

> Why asks the brave Tydides whence am I?
> For as the leaves, so springs the race of man.
> Chill blasts shake down the leaves, and warm'd anew
> By vernal airs the grove puts forth again:
> Age after age, so man is born and dies.'
>
> *Iliad.* vi. 169. COWPER.

10. '*Threescore years and ten.*'—Drs. Kennicott, Geddes, and others, incline to consider that this furnishes evidence that the psalm must have been of later date than the time of Moses. He lived himself to the age of a hundred and twenty years, when 'his eye was not dim nor his natural force abated;' and the days of the other eminent persons of that period, whose ages are recorded, considerably exceeded fourscore years. Aaron lived to the same age as Moses, Joshua to a hundred and ten years, and Caleb could scarcely have been younger when he died. But all these were probably special instances of the Divine favour. 'The decree which abbreviated the life of man, as a general rule, to seventy or eighty years,' observes Dr. J. M. Good, 'was given as a chastisement upon the whole race of Israelites in the wilderness; and with these few exceptions, none of them, at the date of this psalm, could have reached more than seventy, and few of them so high a number. But it does not appear that the term of life was lengthened afterwards. Samuel died about seventy years old, David under seventy-one, and Solomon under sixty; and the history of the world shews that the abbreviation of life in other countries was nearly in the same proportion.'

PSALM XCI.

1 *The state of the godly.* 3 *Their safety.* 9 *Their habitation.* 11 *Their servants.* 14 *Their friend; with the effects of them all.*

HE that dwelleth in the secret place of the most high shall [1]abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness: *nor* for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the most high, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 [2]For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and

[1] Heb. *lodge.*

[2] Matth. 4. 6. Luke 4. 10.

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[a]adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With [b]long life will I satisfy him, and shew him my salvation.

[a] Or, *asp*.

[b] Heb. *length of days*.

PSALM XCI.—This psalm is ascribed to David in the Septuagint, Vulgate, and Arabic versions; and many acquiesce in this determination, while others prefer, with the Jews, to attribute it to the author of the preceding psalm. There is no internal evidence that bears very distinctly on the question: but such as can be traced seems rather to favour the latter than the former conclusion. For instance, the preceding psalm dwells on the brevity of human life, and the present concludes with a promise of lengthened days to the righteous.

Verse 1. '*Shall abide under the shadow of the Almighty.*'—In the figurative language of the East, it is still very common to describe a protected person as sitting or dwelling under the shadow of his protector.

PSALM XCII.

1 *The prophet exhorteth to praise God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodness to the godly.*

A Psalm *or* Song for the sabbath day.

It is a good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most high:

2 To shew forth thy lovingkindness in the morning, and thy faithfulness [a]every night,

3 Upon an instrument of ten strings, and upon the psaltery; [b]upon the harp with [c]a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 But thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 [d]The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and [e]flourishing;

15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

[a] Heb. *in the nights*.

[b] Or, *upon the solemn sound with the harp*.

[c] Heb. *Higgaion*.

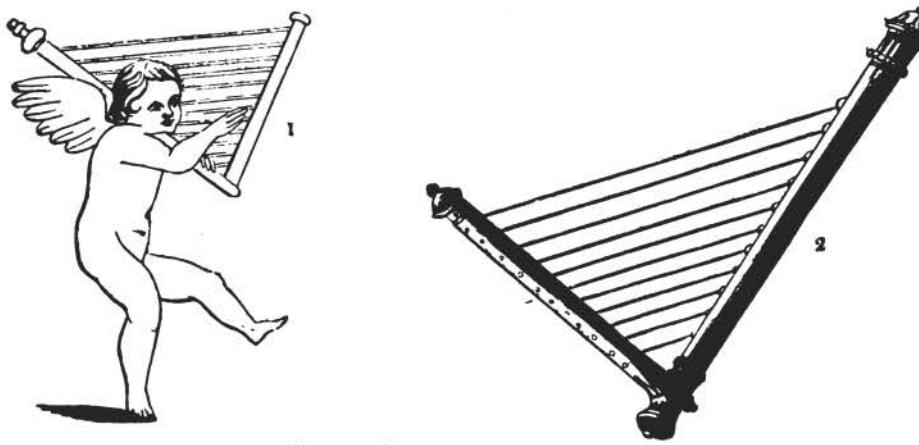
[d] Hos. 14. 5.

[e] Heb. *green*.

PSALM XCII.—Some of the Rabbins depart from their plan of attributing the whole of the psalms, on which we are now engaged, to Moses, in favour of a fancy which they have, that the present psalm was written by Adam, soon after his creation. It is scarcely worth while to notice so absurd a notion: but the reader will observe the mention of musical instruments in verse 3, which were not invented (and then only one of them) till the time of Jubal, a descendant of Cain: and when Adam was in Eden, where were the brutish foolish men of whom the psalm speaks; and where the wicked men, his enemies, that rose up against him? The cedars of Lebanon also are mentioned in verse 12. The Rabbins could scarcely have found a psalm less likely to have been written by Adam. David is probably its author; not Moses, because the musical instruments mentioned were not introduced into the sacred services till David's time.

Verse 3. '*Psaltery.*'—The original word is נֵבֶל *nebel*, which is preserved in the Greek νάβλα, and the Latin *nablum*. Our information concerning it is still less distinct than concerning the *kinnor*. The only tolerably probable conclusion with respect to it is that it was a stringed instrument, and that of the harp or lyre kind. The following is we believe the amount of the information to be gleaned from the Scriptures. The NEBEL is first, chronologically, mentioned in the Psalms of David, which may assure us that it was not of nearly so high antiquity as the *kinnor* and some other instruments. From 1 Kings x. 12, we learn that this instrument as well as the *kinnor* was of precious wood; although, if we are to believe Josephus, it would seem that some of them—those used in the temple—were ultimately made of that species of precious mixed metal called electrum. It is usually mentioned in connection with the *kinnor*. It was employed in the services of religion; but does not, so far as Scripture shews, appear to have been in use as a private instrument; whence we

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TRIANGULAR INSTRUMENTS FROM HERCULANEUM.

may perhaps infer that it was larger and more costly. It is also associated with the 'instrument of ten strings' (עָשׂוֹר *asor*) of our version, and which, in Ps. xxxiii. 2, and cxliv. 9, might seem to refer to the NEBEL itself, were it not that they are distinguished in the present text, where we have 'upon an instrument of ten strings (עָשׂוֹר) *and upon* the psaltery (נֵבֶל).' In fact, whatever inference we draw from the independent exhibition of the *asor* in the present text, we cannot but think that elsewhere it describes the number of strings either of the common NEBEL or of a particular variety of that instrument. This seems to be all the information we gain from the Scriptures on the subject. Josephus says the instrument was played with the fingers, and had twelve strings; we suppose it may have had more or fewer in different times and other different circumstances. In short, the general impression is, that the NEBEL was an instrument of the harp or lyre kind.

The form of the instrument has been a subject of very wide conjecture, into which we cannot profitably enter; and with respect to which it is scarcely possible to arrive at a perfectly satisfactory conclusion. We shall therefore confine our attention to the illustration of two ideas; one, founded on the most tangible intimations furnished by preceding writers; and the other offered by ourselves, as a conjecture founded on the observation of certain forms of Egyptian instruments,—with which we have only in the course of the present century become acquainted, and from which, consequently, the laborious writers of the last century could obtain no assistance in their investigations.

The general statement which has come down to us from the Christian fathers amounts to little more than that the NEBEL was in the form of the Greek letter *delta* (Δ). They say the same indeed of the *asor* (עָשׂוֹר) mentioned above; but if the names express distinct instruments, we conjecture this to be true of one only, and this we will for the present assume to be the NEBEL rather than the *asor*. On the hint thus furnished we have sought for examples of stringed instruments of the form indicated; and we have done this the more cheerfully, because we saw reason to conclude that instruments of this form must have been known to the Hebrews, by whatever name they called them: and it is really of less consequence to determine the precise appropriation of names than to ascertain the forms and characters of instruments and objects.

Triangular forms of stringed instruments do not frequently occur on ancient classical monuments; and then they are very different from our harps, to which the mere mention of the triangular form has led some to compare them. The usual form is very simple, that of an irregular triangle, open on one side, and crossed by strings the number of which is various. The manner in which it was held and played is shewn in the figure of the dancing Cupid, from Herculaneum (1), and another cut (2) shews a

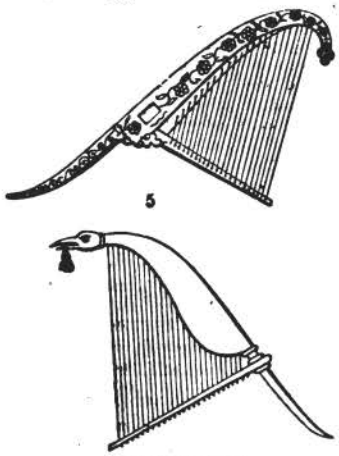


TRIANGULAR EGYPTIAN INSTRUMENTS.—From Rosellini.

more complete representation of a similar instrument from the same source. Now it was allowed by the Greeks that instruments of the trigonal form came from the East. It is usually said to have been borrowed from the Syrians, those near neighbours of the Jews, if the denomination did not indeed, in the Greek acceptation, include the Jews themselves.

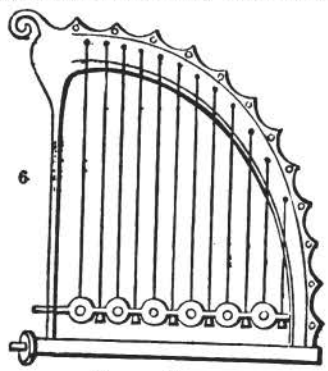
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The triangular form was also in use with the Egyptians. Athenæus mentions a certain musician called Alexander Alexandrinus, who was so admirable a performer on the trigonum, and gave such proof of his abilities at Rome, that he made the inhabitants *μουσομανεῖν—musically mad*. Burney, who cites this, observes, that the performer being a native of Alexandria, as his name implies, makes it probable that it was an Egyptian instrument upon which he gained his high reputation at Rome. Burney also refers to the figure of the Theban harp, engraved in his work after a drawing from Bruce, in proof that the Egyptians had the triangular form of the instrument: but, unfortunately, the triangulation is one of the errors into which Bruce fell, the particular harp in view being really in the form of a bow. But the observation, although not the reference, is still applicable, as very distinct triangular instruments have been found represented in the paintings of the ancient Egyptians. Of these we have copied one of the most remarkable from Rosellini (3). It is found on a column of the temple of Dakkeh in Nubia, which is of the time of the Ptolemies. It is played on, with both hands, by one of those monsters which the Egyptian mind was so prolific in producing; and whether we consider its size, or its peculiar character and form, no instrument of the kind claims a more attentive consideration. Another stringed instrument of the Egyptians, also triangular, but very different in its form and principle from the preceding, is shewn in the other engraving (4). It is given by Rosellini, not from a painting but from a real instrument found in Egypt, and deposited in the museum at Florence. In this, the strings (originally ten in number, as appears from the pegs) form a triangle by their extension from the upper end of a piece inserted at right angles into a large harmonical body of wood, with which the strings are at the other extremity connected; as shewn in the above engraving. Portions of the strings still remain, and appear to have been formed from the intestines of animals. Remembering that Solomon obtained wood for his 'psalteries' by distant commerce, it is remarkable that the wood of this instrument is what Rosellini calls 'a mahogany (*Swietana*) from the East Indies;' and which the Egyptians must have obtained through commercial channels. Coupling the delta form, which the old authorities assign to the NEBEL, with the number of the strings, Rosellini himself suggests that the present instrument has probably some resemblance to the עֲשׂוֹר נֵבֶל, 'the ten-stringed nebel' of the Hebrews. He of course thinks that the *asor* and *nebel* are identical. Besides these, the Egyptians had one or two other stringed



PERSIAN HARPS.

instruments of a triangular form, distinct from those which we have represented, as well as from the harps and lyres of that people; and if any reliance may be placed on the conclusion that the *nebel* was of a triangular figure, it becomes interesting to discover that stringed instruments of this form were known to the ancient neighbours of the Jews, although we may be unable with any certainty to point out the particular instruments with which the Jews were acquainted. We say 'known to' because it may be that the instrument represented above (3) was not an Egyptian instrument, but is represented as that of some foreign people, and the grotesque figure given to the musician seems in favour of that conclusion. It is remarkable indeed that this instrument is in principle essentially the same, and has about the same number of strings as the harp in use at no remote period among the Romans. Of this instrument the annexed figures (5) are from a Persian MS. in the possession of the late Sir Gore Ouseley. The MS. from which the first was taken is about 360 years old; the second 420. It is remarkable that the Egyptian and Persian instruments of this class have generally one side of the triangle open: but one of our cuts (6) shews a very curious and beautiful instrument, which has a complete



GRECIAN TRIGONUM.

frame, and which is a sort of nondescript, being a combination of the triangular forms which now engage our



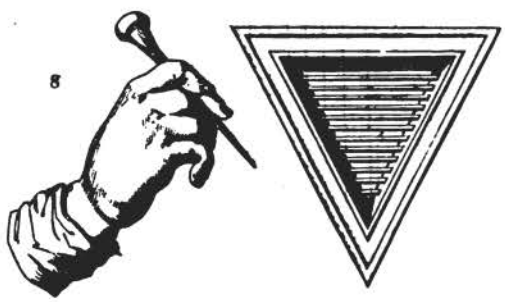
FIGURE supposed to represent KING DAVID.—Engraved in Donius, 'Lyra Barberina.'

attention, and the arched ones which we shall hereafter notice. As a suitable, though not, strictly speaking, an

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authentic illustration, we have introduced (8, 9) a specimen of the lyre in the form of a perfect Δ, and struck with a sort of stylus or plectrum, which the ancient illuminators of psalters were accustomed to represent in the hands of David. Josephus says that the *nebel* was played upon with the hand, as is the case in the figure from Egypt and that from Herculaneum; but the plectrum may have been employed in some forms of the instruments. We do not know whether the *nabel* was the same instrument as the νάβλα or nablum of the Greeks and Romans: nor is this of much consequence, as we have little information concerning the latter. It seems however to have been highly appreciated. One proof of this has been given; and another has been adduced by Bochart, from the '*Adulterer*' of Philemon, where, when one says that he is ignorant of the nabla, it is answered, 'Not know the nabla! then thou knowest nothing that is good.'

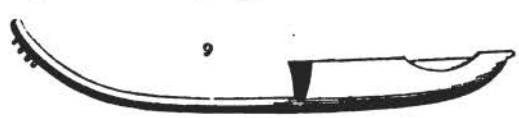
Having thus expounded that old opinion which assigns a triangular form to the *nebel*, we are now prepared to illustrate another view, which was suggested to us by the examination of some of the splendid works which, in the course of the present century, have made us so well acquainted with the public and private life of the ancient Egyptians, and which are calculated to afford us, in-



INSTRUMENT and PLECTRUM of adjoining figure.

directly, much valuable information concerning the arts and implements of their neighbours, and more particularly of the Jews.

At p. 46. in the note on the kinnor, we noticed the tradition which ascribed the origin of stringed instruments of the lyre or harp class to an observation of the sound caused by the twanging of a bow. It might therefore be inferred that the earliest instruments founded on this idea would bear the form of a bow. Yet we have not met with any figures from Greek or Roman monuments which bear in their form any indication of such an origin, whilst all the harps of Egypt are more or less of the bow shape, so that the idea of such an origin would be suggested even were there no tradition to support it. This the reader will perceive by an examination of the harps in our present engravings, as well as by those contained in the group of musical performers at p. 35. Indeed we think that the engravings, taken together, will enable him to trace the progress of the idea from the simplest modification of the bow form to the large and magnificent bowed harp. The most simple application of this idea seems to



be that afforded by the instrument represented in the figure (9) hereto annexed; and which is given by Rosellini, as copied from a real instrument preserved in the Museum at Florence. It is constructed of the same materials as that triangular instrument represented in the fourth figure under Ps. xcii., and preserved in the same Museum. From the number of the pegs, the strings seem to have been four in number; and which appear to have been conducted through a box or belly, framed at one extremity of the arc, in order to strengthen the sound. Fig. 10 exhibits another instrument of the same kind, with the four strings stretched over a box. This figure is further interesting, as shewing the manner in which the instrument was played, as carried upon the shoulder. In the two very interesting and highly enriched instruments played by the two central figures in the engraving given under Ps. xxxiii., the very simply arched figure is preserved, but, instead of a rather extraneous box, more of unity is obtained by an extensive hollow, gradually widening, being formed between the outer and inner surfaces of the arched frame. It is also large, and is not portable while played, but rests rather awkwardly upon the ground, without any base for its support. Fig. 11 exhibits another smaller instrument of this description; and fig. 4 shews the largest of this class, and which has the same number of strings that Josephus gives to the Hebrew *nabel*. Our remaining small cuts exhibit instruments also of the arc form, but in which the arc is more bent. In all these the hollow frame is much enlarged towards the lower end, and its bend there sometimes furnishes a sort of base, on which the instrument may be more conveniently poised than those last noticed. None of them seem to be portable; and as they are short, they are either placed on a stand, or the player sits on the ground, on which the instrument is rested. One of these cuts (fig. 15) is particularly interesting, as from the fine manner in which the player's head is thrown back, with the mouth open, he appears to be singing, proving that the performer sometimes accompanied the instrument with his voice.

Our large cut (16) exhibits what seems the most perfect and finished forms to which the Egyptian harp ultimately arrived. It is from a painting on the walls of what, on account of this and another similar representation, is called the 'Harp Tomb,' at Thebes. Bruce was the first to describe these representations, in a letter to Dr. Burney, which the latter printed in his *History of Music*. He also gave a drawing, engraved in that work, which appears to have been intended to represent the harp of our engraving. It is however so different in form and principle, though some resemblance is observable, that, as Browne suspected, it was probably finished from recollection. Denon afterwards gave, in a rude sketch, a more correct representation, preserving the arc form which Bruce had destroyed. Then came the great French work on Egypt, which gave the more finished engraving from which ours is copied; and also of the other, which is so similar that we have not thought it necessary to insert it. We are aware that the accuracy of even these representations has been strongly questioned by Dr. Richardson and others; but, so far as we can ascertain, the objections refer chiefly to colouring, and to some small matters of detail, which do not affect the general accuracy, particularly in a wood engraving. The only serious error seems to be, that, according to Rosellini, the *second* harp contains *thirteen* strings, not eighteen as stated by Bruce, nor twenty-one as in the French work. We need not expatiate on the form of the harp, which the engraving so adequately represents. But we will quote a few of the observations of Bruce, whose written account is much better than his figure, and is indeed correct, except as to his fundamental error in the *form* of the harp and the number of the strings. After describing correctly the figure of the player, he says, 'To guess by the detail of the figure, the painter should have had about the same degree of merit with a good sign painter in Europe; yet he has represented the action of the musician in a manner never to be mistaken. His left (right) hand seems employed in the upper part of the instrument among the notes in *alto*, as if in *arpeggio*; while stooping forwards, he seems with his right (left) hand to be beginning with the lowest string, and promising to ascend with the most rapid execution; this action, so obviously rendered by an indifferent artist, shews that it was a common one in his time; or, in other words, that great hands were then frequent, and consequently that

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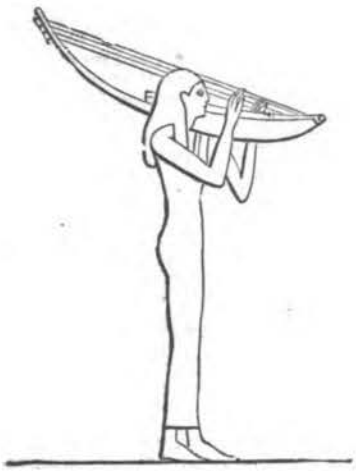


Fig. 10.



Fig. 11.



Fig. 12.



Fig. 13.

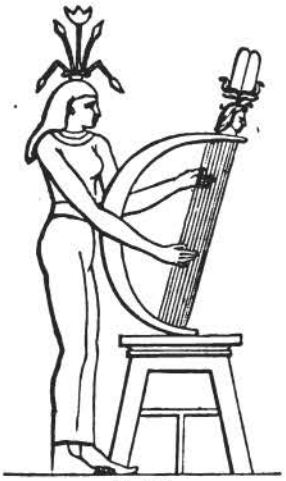


Fig. 14.



Fig. 15.

music was well understood and diligently followed. If we allow the performer's stature to be about five feet ten inches, then we may compute the harp, in its extreme length, to be somewhat less than six feet and a half. It seems to support itself in equilibrio on its foot, or base, and needs only the player's guidance to keep it steady. It has thirteen (eleven) strings, and the length of these, with the force and liberty with which they are treated, shew that they are made in a very different manner from those of the lyre.' He observes, that the absence of a forepiece, opposed to the longest string, must have improved its tone; but at the same time must have rendered the instrument itself weaker, and more liable to accidents, if carriage had not been so convenient in Egypt. He adds, 'Besides that the whole principles upon which the harp is constructed are rational and ingenious, the ornamental parts are likewise executed in the very best manner; the bottom and sides of the frame seem to be fineered, or inlaid, probably with ivory, tortoiseshell, and mother-of-pearl; the ordinary produce of the neighbouring seas and deserts. It would be even now impossible to furnish an instrument with more taste and elegance.' Dr. Burney himself has some interesting remarks on the same subject (vol. i. p. 224, *et seq.*), liable however to the correction necessary from his having been in some respects misled by Bruce's drawing.

When, some years after his letter to Dr. Burney, Bruce published his own work, he gave a representation of the second harp, which, although considerably '*improved*,' is far more faithfully copied than the other. With reference to both he says, 'These harps, in my opinion, overturn all the accounts hitherto given of the earliest state of music and musical instruments in the East; and are altogether, in their form, ornaments, and compass, an incontestable proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics, and music, were at the greatest perfection when this instrument was made; and that the period from which we date the invention of these arts was only the beginning of the æra of their restoration. This was the sentiment of Solomon, a writer who lived about the time when these harps were painted. "Is there," says Solomon, "any thing whereof it may be said, See, this is new! It hath been already of old time which was before us."'

Here then we observe real *harps*—the only ones of which antiquity has left any trace, and differing very considerably from any of those in use among ourselves. Such harps being in use among the Egyptians, the proba-

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bility will scarcely be disputed that they were known also to the Jews; and then when we reflect that the *nebel* appears to have been a large stringed instrument of the harp kind, it will appear as good a probability as can be obtained that the name is applicable to some such instruments as our present cuts exhibit. However, we are not solicitous to contend that this harp must certainly have been the *nebel* of the Hebrews. But if it be allowed that they were acquainted with such an instrument, we will not contend that it might not be denoted by some other undetermined name of stringed instruments, such as 'the instrument of ten strings,' 'the harp of solemn sound,' or 'the pleasant harp,' rather than that of the *nebel;* and shall therefore not object to be understood as introducing, under a name not distinctly appropriated, an instrument which may possibly not have been the *nebel* of the Hebrews, but which, by whatever of the undetermined names they called it, could scarcely fail to have been known to them. It may also be observed, that the two great harps, having, respectively, eleven and thirteen strings, have only one less and one more than the twelve which Josephus assigns to the *nebel*. Several of the smaller ones also offer such a number of strings as would alone suffice to suggest an approximation to the instrument in question. It is also remarkable that whereas the *nabel* is so mentioned in Scripture as to shew that it always or generally formed part of a band of instruments, so the Egyptian harp is seen to have been usually played in concert with other instruments. Sometimes, however, it was played alone, or as an accompaniment to the voice, and a band of seven or more choristers frequently sing to it a favourite air, beating time with their hands between each stanza.

'*The harp with a solemn sound.*'—The word translated 'solemn sound' is הִגָּיוֹן *higgaion*, which occurs untranslated in Ps. ix. 17; and in xix. 14, is rendered 'meditation.' Some think that it means a musical instrument; and if so, it would doubtless denote a species of harp or lyre of peculiarly grave tone: others refer it not to any distinct instrument, but to the modulation of the common *kinnor*, as, 'In a soft whisper upon the harp' (Mudge): 'Upon the murmuring harp' (Parkhurst): 'With the sweet melody of the harp' (Boothroyd): and see the marginal reading. The Septuagint renders it by *song*, 'With a song upon the cithara;' and so the Vulgate, followed by Waterland and others, and approved by Gesenius. All these modifications of meaning are derivable from the primary sense in הָגָה *hagah*, 'to meditate,' or, 'to speak' with reflection: and we should certainly prefer, in the present text, to understand it as an epithet applied to the notes of the kinnor, rather than as describing a particular instrument.

12. '*The righteous shall flourish like the palm-tree.*'—The palm was anciently supposed to rise under a weight, and to thrive in proportion to its being depressed. It was hence that the name of Phœnix was given to the tree by the Phœnicians. In this there is probably a further allusion than may at first view appear; for the ancients had an opinion that the palm was immortal; or, at least, that if it did die, it recovered, and obtained a second life by renewal.

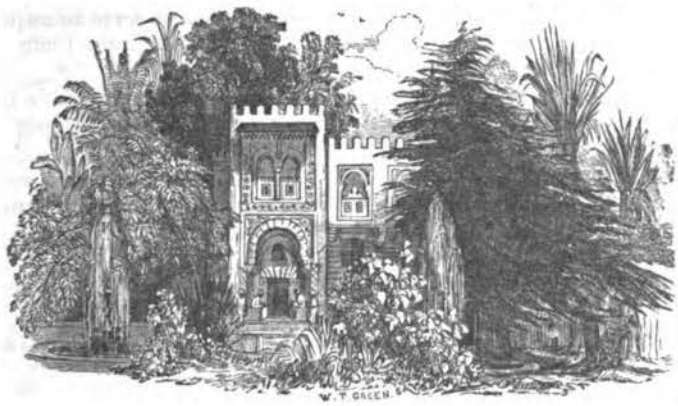
13. '*Shall flourish in the courts of our God.*'—We should not wonder if there were here an allusion to the actual presence of palm-trees, if not cedars, in the courts of houses. Of domesticated cedars we cannot speak: but it is quite usual for trees to be planted in the courts both of religious buildings and domestic habitations in the East; and while residing in the countries of the palm (Turkish Arabia for instance) we observed that this tree was invariably employed for the purpose. It is equally recommended to this preference by the elegance of its form, the excellence of its fruit, and the broken shade which its spreading head diffuses over the court in which it is placed.

14. '*They shall still bring forth fruit in old age.*'—The literal reference is evidently to the palm-tree, which is very long lived for a fruit-tree, and continues in fertility and vigour at an age far more than equivalent to the ex-



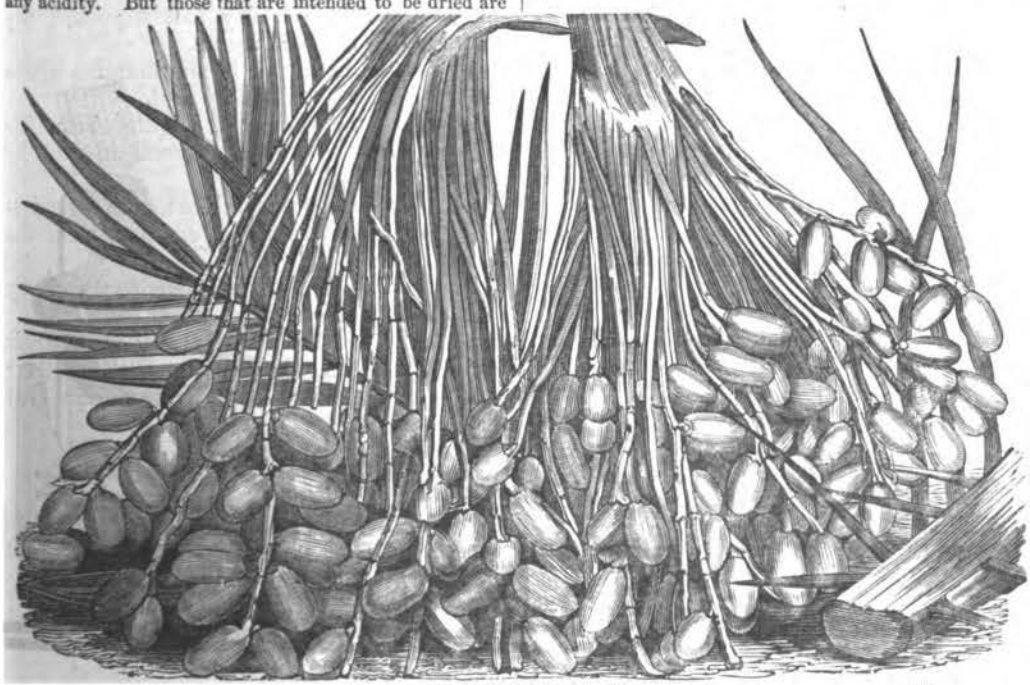
FROM A PAINTING IN A TOMB AT THEBES.

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PLANTED COURT OF ARABIA. *Verse* 13.

treme old age of man. The palm-tree reaches its full maturity in about thirty years (but bears fruit much earlier); and continues in full productiveness and perfect beauty for about seventy years longer. After this it begins gradually to decline, and perishes towards the latter end of its second century. This may serve as a general statement; but it is liable to large exceptions. Trees far more than two centuries old have been known; and perhaps the best general rule is afforded by the popular expression of the Arabs, which states that, after it has attained maturity, it remains in undiminished vigour during three human generations. The fruit is produced in clusters, which grow from the trunk of the tree, between the branches, or rather, leaves. The form of these clusters is best shewn in our engraving. In a good tree, and productive season, there may be from fifteen to twenty of these clusters, each weighing about as many pounds; but this differs with circumstances, and in the different varieties, of which there are many. The same variation extends to the size and quality of the fruit itself. When perfectly ripe, the most common sort is soft and pulpy, and very sweet, without any acidity. But those that are intended to be dried are not allowed to attain their softest condition. Great quantities are dried, and are then very hard, and have a shrunk and shrivelled appearance. They are then of great service as a standing article of food; and, from their hardness and portability, are very valuable to persons on a journey. The date has an exceedingly hard and solid kernel; but, like every other part of this precious tree, this is valuable, forming a most nourishing and acceptable food to camels and other cattle, when ground or softened by being soaked for two or three days in water. In the date countries, so much of man's subsistence depends upon this fruit, that the season of gathering is watched for with all the anxiety, and attended with all the joy, of the harvest or the vintage of other lands. After this it will be perceived that palm-trees must form a valuable property, and confer importance on their owners: so much is this the case, that there is an Arabic proverb reflecting on the custom for persons, who affect consequence to which they have no claim, to pretend that the dates they consume are produced by trees of their own. See Burckhardt's *Arabic Proverbs*, No. 126.



CLUSTER OF RIPE DATES.

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PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne *is* established [1]of old: thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, [2]for ever.

[1] Heb. *from then.* [2] Heb. *to length of days.*

PSALM XCIII.—The Septuagint and other ancient versions attribute this psalm to David; and there does not appear any good ground for disputing this conclusion.

PSALM XCIV.

1 *The prophet, calling for justice, complaineth of tyranny and impiety.* 8 *He teacheth God's providence.* 12 *He sheweth the blessedness of affliction.* 16 *God is the defender of the afflicted.*

O LORD [1]God, to whom vengeance belongeth; O God, to whom vengeance belongeth, [2]shew thyself.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 [3]Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it.*

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 [4]He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 [5]The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart [6]shall follow it.

16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had [7]almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea,* the LORD our God shall cut them off.

[1] Heb. *God of revenges.* [2] Heb. *shine forth.* [3] Psal. 10. 11, 13. [4] Exod. 4. 11. Prov. 20. 12. [5] 1 Cor. 3. 20. [6] Heb. shall be *after it.* [7] Or, *quickly.*

PSALM XCIV.—The Septuagint and Vulgate ascribe this psalm also to David; nor is there anything in it calculated to render this determination improbable; although some seem rather disposed to refer it to the Captivity. Delany supposes that it was written on occasion of the battle fought between the Israelites under the command of Joab, and the Ammonites and Syrians before Medeba, in consequence of the great indignities shewn to the ambassadors sent by David to Hannon, king of the children of Ammon.

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PSALM XCV.

1 *An exhortation to praise God,* 3 *for his greatness,* 6 *and for his goodness,* 8 *and not to tempt him.*

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2 Let us [1]come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King above all gods.

4 [2]In his hand *are* the deep places of the earth: [3]the strength of the hills *is* his also.

5 [4]The sea *is* his, and he made it: and his hands formed the dry *land.*

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. [5]To day if ye will hear his voice,

8 Harden not your heart, [6]as in the [7]provocation, *and* as *in* the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware in my wrath [8]that they should not enter into my rest.

[1] Heb. *prevent his face.* [2] Heb. *In whose.* [3] Or, *the heights of the hills are his.* [4] Heb. *whose the sea is.*
[5] Heb. 3. 7, and 4. 7. [6] Exod. 17. 2, 7. Num. 14. 22, &c. [7] Heb. *contention.* [8] Heb. *if they enter into my rest.*

PSALM XCV.—This psalm is likewise attributed to David in the Greek and Latin copies. It is certain that St. Paul (Heb. iv. 7) quotes a passage (verses 7 and 8) under his name; and this strengthens the probability, but is not perfectly conclusive, since it was usual, popularly, to call the whole book 'The Psalms of David.' It was probably intended as an invitation to worship on certain solemn occasions.

PSALM XCVI.

1 *An exhortation to praise God,* 4 *for his greatness,* 8 *for his kingdom,* 13 *and for his general judgment.*

O [1]SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory [2]*due unto* his name: bring an offering, and come into his courts.

9 O worship the LORD [3]in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen *that* [4]the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

[1] 1 Chron. 16. 23. [2] Heb. *of his name.* [3] Or, *in the glorious sanctuary.* [4] Psal. 93. 1, and 97. 1.

PSALM XCVI.—This psalm corresponds to the latter half of that which is given in 1 Chron. xvi., and which David is there said to have 'delivered first to thank the Lord into the hand of Asaph and his brethren,' on the day when the ark was removed from the house of Obed-edom to Mount Zion. There are, however, in the present psalm some alterations, which are supposed to have been made by Ezra, when the temple was rebuilt, after the Captivity.

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PSALM XCVII.

1 *The majesty of God's kingdom.* 7 *The church rejoiceth at God's judgments upon idolaters.* 10 *An exhortation to godliness and gladness.*

THE LORD reigneth; let the earth rejoice; let the [1]multitude of isles be glad *thereof*.

2 Clouds and darkness *are* round about him: [2]righteousness and judgment *are* the [3]habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 [4]Confounded be all they that serve graven images, that boast themselves of idols: [5]worship him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, [6]hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks [7]at the remembrance of his holiness.

1 Heb. *many, or, great isles.* 2 Psal. 89. 14. 3 Or, *establishment.*
4 Exod. 20. 4. Levit. 26. 1. Deut. 5. 8. 5 Heb. 1. 6. 6 Psal. 34. 14. Amos 5. 15. Rom. 12. 9. 7 Or, *to the memorial.*

PSALM XCVII.—The Septuagint and Vulgate call this 'A Psalm of David when his land was restored.' It is not clear what is meant by this: but the psalm was probably written by David, though it may be difficult to determine the occasion on which it was produced. Indeed there is something very uncertain in attempting, without strong internal evidence, to determine the occasion of particular psalms; since it is probable that very many were written without reference to particular circumstances, or, at least, to any such circumstances as history records.

Verse 11. '*Light is sown for the righteous.*'—The Prayer Book version is, 'There is sprung up a light for the righteous,' which certainly furnishes a more natural image, and is sanctioned by all the ancient versions, except the Syriac, which has 'Light has shone.' They appear to have read the word a letter differently (זרה for זרע) from our present copies, which require the version our translation exhibits.

PSALM XCVIII.

1 *The psalmist exhorteth the Jews,* 4 *the Gentiles,* 7 *and all creatures to praise God.*

A Psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 [1]The LORD hath made known his salvation: his righteousness hath he [2]openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; [3]for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

1 Isa. 52. 10. 2 Or, *revealed.* 3 Ps. 96. 13.

PSALM XCVIII.—This psalm also is ascribed to David in the Greek and Latin versions; and it is generally believed to have been written by him, although Calmet and some others would rather ascribe it to the Captivity.

Verse 6. '*Trumpets.*'—The word rendered 'trumpets,' is חֲצֹצְרוֹת *khatzotzeroth*. There has been some speculation with respect to the name which the instrument bears; but we are disposed to assent to the conclusion of Gesenius that it is an onomatopoetic word, imitating the broken, pulse-like sound of the trumpet, like the Latin word *tæratantara*, which the present word would more resemble if pronounced as in Arabic, *hadâderah*. The *trumpets* of the last temple were probably formed after the ancient model; and as these are represented among the spoils of that temple on the triumphal arch of Titus at Rome (see the engraving, under Exod. xxv. 23), we are enabled to see that they were long, straight trumpets, of a form which has

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always been and continues to be common. Straight trumpets, as well as curved horns, natural or artificial, are rather common on the ancient monuments of Greece and Rome; and the former sometimes occur in Egyptian paintings. In Rosellini's *Monumenti dell' Egitto*, there is a plate (M. R. xcii.) representing a battle-scene, copied from a painting on the walls of an Egyptian tomb, and in which a trumpeter, blowing vehemently a trumpet of this form, makes a very conspicuous appearance. He has another of the same sort under his left arm. They are both painted yellow, to indicate, probably, that they were either of gold or brass; and, as compared with the trumpeter's stature, seem to be about eighteen inches in length. Trumpets and horns are the only instruments concerning which any directions are given in the Law. 'In the infancy of a state,' says Burney, 'a nation has but little leisure for cultivating music any otherwise than as it is connected with religious rites and the military art;' and it is thus that he accounts for the fact that (with the exception of Miriam's timbrel) no instruments but horns and trumpets are noticed in the Law. And indeed it may be said that even these are scarcely mentioned as *musical* instruments, but as suited to and employed for making signals, calls, and conveying intimations during the religious solemnities, and in the field of war. In the main, the trumpet thus served the same purpose, in a religious and civil sense, as bells among Christians, and the voice among Mohammedans. Indeed, it is understood that Mohammed directed the voice to be employed, in order to mark a distinction between his own sect and the Jews with their trumpets and the Christians with their bells. It is clear, however, that trumpets and cornets were introduced into the musical choirs in the time of David; while they still continued to be employed



a, TRUMPET, or FUNERAL PIPE, from an ancient Tomb at Troy. *b*, Smaller, of the same kind, from Herculaneum.

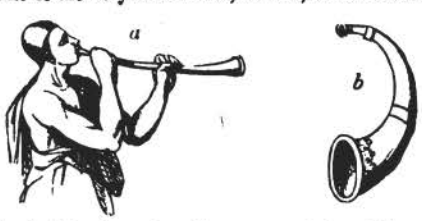
in their former service. The following particulars concerning the use of trumpets in the Temple will be useful, and are collected chiefly from Lightfoot's *Temple Service*. The trumpets were sounded exclusively by the priests, who



ANCIENT TRUMPET, from Calmet.

stood, not in the Levitical choir, but apart, and opposite to the Levites, on the other side of the altar, both parties looking towards it—the priests on the west side and the Levites on the east. The trumpets did not join in the concert, but were sounded during certain regulated pauses in the vocal and instrumental music. 'The manner of their blowing with their trumpets was first a long plain blast; then a blast with breakings and quaverings, and then a long plain blast again....The priests did never blow but these three blasts went together....The Jews do express these three several soundings that they made at one blowing by the words (translated) "An alarm in the midst, and a plain note before and after it:"—which our Christian writers do most commonly express by, *Taratantara*: though that word seems to put the quavering sound before and after, and the plain in the midst, contrary to the Jewish description of it.' The trumpets sounded this *taratantara* in the morning when the gates were opened, and served to call the Levites and others to their duties, and the people to worship. They were again sounded at the times of sacrifice; and again, several times, as above intimated, in the course of the musical service. They were never sounded in one day less than seven times, nor more than sixteen, that is, taking the three distinct blowings as one sounding—a point which has been much disputed by the Hebrew writers. The number of trumpets was not, according to regulation, to be less than two, nor more than a hundred and twenty. This information is of course derived from Rabbinical authorities, and refers particularly to the temple service in the times of the New Testament, although much, if not all of it, may be supposed equally applicable to a much earlier period.

— '*Cornet.*'—The original here is שׁוֹפָר SHOPHAR, and is the word *usually* rendered 'trumpet' in the Authorized Version, except when, as here, it occurs along with the *khatzotzerah*, when that is rendered 'trumpet' and this 'cornet.' It is also of more frequent occurrence than the word *keren* or 'horn;' and as we have considered the *khatzotzerah* to be a straight trumpet, and the *keren* was a very crooked one, it would appear that the shophar was a kind of intermediate one—not so much curved as those made from the horns of rams, etc., or an imitation of them, but having rather a resemblance to the straight horns of neat cattle. It is, however, difficult to draw a distinction between it and the *keren*, seeing that the words are sometimes used synonymously. Thus that which is called 'a jobel-horn,' in Josh. vi. 5, is in the same chapter (verses 4, 6, 8, 13) called 'a jobel-horn trumpet' (SHOPHAR). Upon the whole we may take the shophar, however distinguished from the *keren*, to have been that kind of horn or horn-shaped trumpet best known to the Hebrews. The name SHOPHAR means *bright* or *clear*, and the instrument may be conceived to have been so called from its clear and shrill sound, just as we call an instrument a 'clarion,' and speak of a musical tone as brilliant or clear. In the service of God this SHOPHAR or trumpet was only employed in making announcements, and for calling the people together in the time of the holy solemnities, of war, of rebellion or of



Ancient Cornets—*a*, from Herculaneum; *b*, from Calmet.

any other great occasion (Exod. xix. 13; Judges vii. 8; 1 Sam. xiii. 3; 2 Sam. xv. 10; 2 Chron. xv. 14; Isa. xviii. 3). The strong sound of the instrument would have confounded a choir of singers rather than have elevated their music. At feasts and exhortations of joy, horns and trumpets were not forgotten (2 Sam. vi. 15; 1 Chron. xvi. 42). There is no reason to conclude that the trumpet was an instrument peculiar to the Levites, as some have supposed. If that were the case, we should be unable to account for the 300 trumpets with which Gideon's men were furnished, and for the use of trumpets in making signals to watchmen who were not always Levites.

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PSALM XCIX.

1 *The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.*

THE LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth [1]be moved.

2 The LORD *is* great in Zion; and he *is* high above all the people.

3 Let them praise thy great and terrible name; *for* it *is* holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; *for* [2]he *is* holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

[1] Heb. *stagger.* [2] Or, *it is holy.*

PSALM XCIX.—The old versions attribute this psalm to David: and there does not appear any better conclusion. It would seem to have been written when he was quietly and firmly established in his kingdom. But some Biblical critics rather conceive that it was used at the dedication of the second temple, or of the city walls, after the Captivity. The mention of Samuel, in verse 6, shews that it could not have been written by Moses, and strengthens the probability of its being the composition of David. If it had been written after the Captivity, it is likely that some other and later prophet would also have been mentioned.

PSALM C.

1 *An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.*

A Psalm of [1]praise.

MAKE a joyful noise unto the LORD, [2]all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, [3]and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* [4]to all generations.

[1] Or, *thanksgiving.* [2] Heb. *all the earth.* [3] Or, *and his we are.* [4] Heb. *to generation and generation.*

PSALM C.—The Septuagint ascribes this as well as the preceding psalms to David. It is not very clear by whom it was written; but it is generally believed that it was designed to be used when the sacrifices of thanksgiving (Lev. vii. 12) were offered. The present is the only psalm that bears this title; in which the word translated 'praise' is, as the marginal reading intimates, the same that is rendered 'thanksgiving' in verse 4.

PSALM CI.

David maketh a vow and profession of godliness.

A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no [1]wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person.*

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

[1] Heb. *thing of Belial.*

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6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh [2]in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies [3]shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

[2] Or, *perfect in the way.* [3] Heb. *shall not be established.*

PSALM CI.—This psalm appears to have been written when David was established in his kingdom, and to express the views with which he purposed to conduct its government. Some think it was written soon after he became king of all Israel.

PSALM CII.

1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are to be recorded. 23 He sustaineth his weakness by the unchangeableness of God.

A Prayer [1]of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed [2]like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my [3]skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 [4]My days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose [5]those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He [6]weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 [7]Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt [8]endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

[1] Or, *for.* [2] Or (as some read), *into smoke.* [3] Or, *flesh.* [4] Isa. 40. 6. James 1. 10. [5] Heb. *the children of death.* [6] Heb. *afflicted.* [7] Heb. 1. 10. [8] Heb. *stand.*

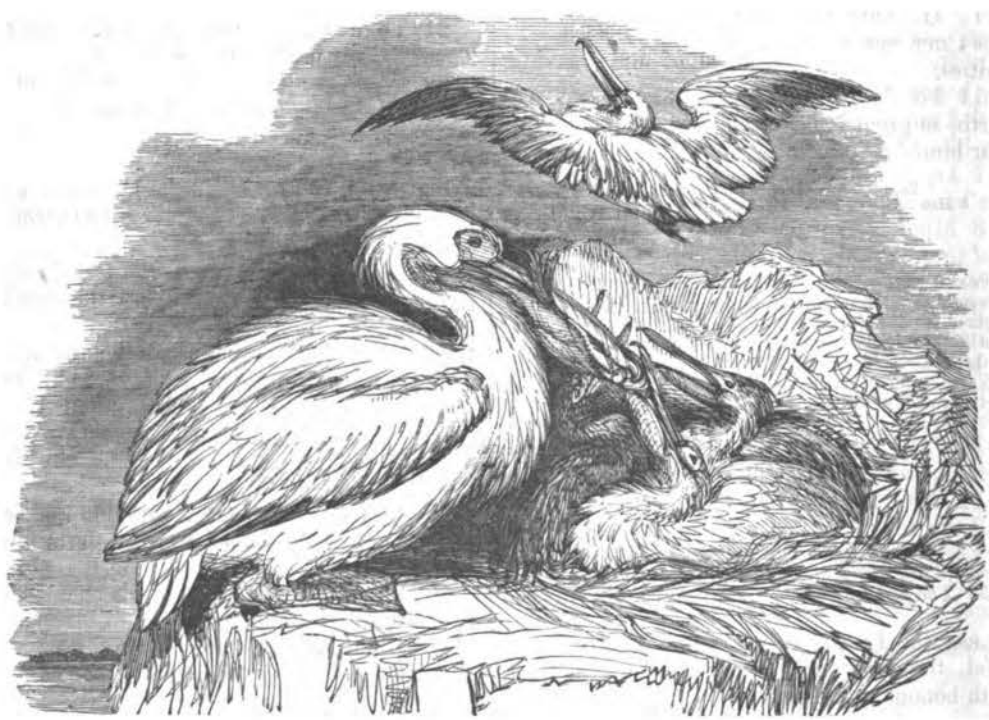
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PSALM CII.—It appears from verse 13, that this psalm was written towards the end of the Captivity; but its author cannot be determined. Daniel and Nehemiah have been named.

Verse 6. '*Pelican.*'—(קָאַת *kaath*). The pelican (*Pelecanus onocrotalus*) is spread over many parts of Asia, Africa, and Europe. Its plumage, when full grown, is nearly all white; with an expanse of wings that sometimes reaches to twelve feet. The most remarkable feature in the pelican is the pouch, a curious dilatation of the throat, for the bestowment of the food till the hour of retirement and eating has come round. We have often seen one of the species sitting on the ledge of a rock, a foot or two above the surface of the water, in pensive silence during the whole day; the continuity of its proceeding being only interrupted at distant intervals by the near approach of some unlucky fish, upon which it darted with unerring certainty, and then resumed its wonted stillness. At other times we have observed them urging their way, with rapid flight, thirty or forty miles into the country, after a day's fishing, to feast in the lonely wilderness upon the contents of their well-stored pouches: and were then reminded of the words, 'I am like a pelican in the wilderness.' These birds are very distinctly represented in the paintings of ancient Egypt, in which they are represented as congregated among the reeds in great numbers, the natives collecting basketfuls of their eggs. They still frequent the marshes of the Delta of the Nile, and the islands of the river high up the country; they are also seen on all the lakes of Palestine, except the Dead Sea.

7. '*Sparrow.*'—The word צִפּוֹר *tzippor*, we have explained elsewhere to be a general term for birds, or perhaps for small birds in particular, while at the same time, it is the proper name of the sparrow. It is quite clear that the word should be understood here in its general, not in its restricted signification; for the intimations do not by any means agree with a pert, active, chattering bird, fond of society, like the sparrow, but seem rather to require some moping bird, that sits watching solitary upon the house-tops in the night season The owl might well enough be understood; but it is safer to take the reference indefinitely, as indeed most translators do, having, instead of 'sparrow alone,'—'solitary bird,' or 'solitary little bird;' and 'bird alone,' or 'little bird alone.'

14. '*For thy servants take pleasure in her stones.*'—That is, they are still attached to her, and regard her with extreme affection, although in ruins. Jerusalem itself affords at this day a touching illustration of this passage. There is reason to believe that a considerable portion of the *lower part* of the walls which enclose the present mosque of Omar, which occupies the site of the ancient Jewish temple, are the same, or at least the southern, western, and eastern sides, are the same as those of Solomon's temple. At one part, where the remains of this old wall are the most considerable and of the most massive character—where two courses of masonry, composed of massive blocks of stone, rising to the height of thirty feet—is what is called the Wailing Place of the Jews. 'Here,' says Dr. Olin, 'at the foot of the wall, is an open place paved with flags, where the Jews assemble every Friday, and in small numbers on other days, for the purpose of praying and bewailing the desolations of their holy places. Neither the Jews nor Christians are allowed to enter the Haram, which is consecrated to Mohammedan worship, and this part of the wall is the nearest approach they can make to what they regard as the precise spot within the forbidden enclosure upon which the ancient temple stood. They keep the pavement swept with great care, and take off their shoes, as on holy ground. Standing or kneeling with their faces towards the ancient wall, they gaze in silence upon its venerable stones, or pour forth their complaints in half-suppressed, though audible tones. This, to me, was always a most affecting sight, and I repeated my visit to this interesting spot to enjoy and sympathize with the melancholy yet pleasing spectacle. The poor people



PELICAN AND YOUNG (*Pelecanus onocrotalus*).

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sometimes sobbed aloud, and still found tears to pour out for the desolations of their "beautiful house." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

PSALM CIII.

1 *An exhortation to praise God for his mercy,* 15 *and for the constancy thereof.*

A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 [1]The LORD *is* merciful and gracious, slow to anger, and [2]plenteous in mercy.

9 He will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For [3]as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we *are* dust.

15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and [4]it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 [5]To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, [6]that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

[1] Exod. 34. 6, 7. Num. 14. 18. Deut. 5. 10. Nehem. 9. 17. Psal. 86. 15. Jer. 32. 18. [2] Heb. *great of mercy.*
[3] Heb. *according to the height of the heaven.* [4] Heb. *it is not.* [5] Deut. 7. 9. [6] Heb. *mighty in strength.*

PSALM CIII.—Patrick, Delaney, and others, conceive this psalm to have been composed after David had recovered from a dangerous illness; but Dathe concludes that it was written after his affliction for the child of Bathsheba.

Verse 5. '*Thy youth is renewed like the eagle's.*'—This most probably alludes to the renewal of vigour and activity in birds after the moulting season, when they appear with full and renovated plumage. The change is of course most remarkable in such full-feathered and powerful birds as the eagle. That the eagle actually renews its youth, is one of those old absurdities, to which this text, properly understood, affords no sanction.

PSALM CIV.

1 *A meditation upon the mighty power,* 7 *and wonderful providence of God.* 31 *God's glory is eternal.* 33 *The prophet voweth perpetually to praise God.*

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 [1]Who maketh his angels spirits; his ministers a flaming fire:

[1] Heb. 1. 7.

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5 [8]*Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 [9]They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 [4]He sendeth the springs into the valleys, *which* [5]run among the hills.

11 They give drink to every beast of the field: the wild asses [6]quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* [7]sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And [9]wine *that* maketh glad the heart of man, *and* [9]oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein [10]all the beasts of the forest do creep *forth.*

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that leviathan, *whom* thou hast [11]made to play therein.

27 [12]These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD [13]shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

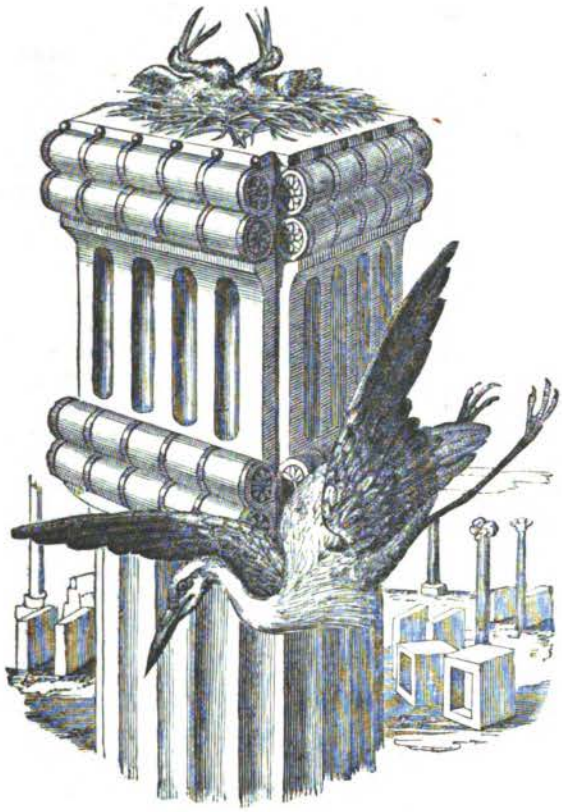
[2] Heb. *He hath founded the earth upon her bases.* [3] Or, *The mountains ascend, the valleys descend.* [4] Heb. *Who sendeth.*
[5] Heb. *walk.* [6] Heb. *break.* [7] Heb. *give a voice.* [8] Judg. 9. 13. [9] Heb. *to make* his *face shine with oil,* or, *more than oil.*
[10] Heb. *all the beasts thereof do trample on the forest.* [11] Heb. *formed.* [12] Psal. 145. 15. [13] Heb. *shall be.*

PSALM CIV.—This psalm is generally admitted to have been written by David, with whose name it is superscribed in the old versions. Bishop Lowth in different Lectures returns repeatedly to this magnificent composition, which he puts under the head of the Idyllium. 'The hundred and fourth psalm,' he observes, 'demonstrates the glory of the Creator from the wisdom, beauty, and variety of his works. The poet embellishes this noble subject with the clearest and most splendid colouring of language; and with imagery the most magnificent, lively, diversified, and pleasing, at the same time select, and happily adapted to the subject. There is nothing of the kind extant, indeed nothing can be conceived, more perfect than this hymn, whether it be considered with respect to its intrinsic beauties, or as a model of that species of composition.'

Verse 2. '*Who stretchest out the heavens like a curtain.*'—It is usual, in the East, in the summer season, and upon all occasions when a large company is to be received, to have the court of the house sheltered from the heat of the weather by an umbrella or veil, which being expanded upon ropes from one side of the parapet-wall to another may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of 'stretching out the heavens like a curtain.'

17. '*As for the stork, the fir trees are her house.*'—We have spoken generally of the stork in the note to Levit. xi. 19, and have given a representation of it under Job xxxix. In the note, we mentioned the situations in which the bird prefers to establish its nest. These are usually the elevated points of public buildings and private houses.

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STORK'S NEST AT PERSEPOLIS

That it does not usually build in trees, has been urged as an objection to our considering the stork to be intended in the present text. But this objection has less weight than appears at the first view. The storks will build anywhere rather than on the ground or in very low situations; and in the East the roofs are flat, and form in some sort an occupied part of the house; while those high stacks of chimneys are wanting which in Europe afford them an ample choice of convenient foundations for their nests. It is true that the wind chimneys indicated under Levit. xi. furnish an admirable substitute; but these occur only in a limited region of Asia, and then only to the better sort of houses. It hence follows that when all the elevated points have been secured, there remain some birds, and in some situations the greater number of them, that have no other alternative than to resort to the trees in the neighbourhood, and in particular the tops of the towers or minars of mosques, and the summits of the columns which remain standing of ruined buildings or cities. Never having had occasion to observe their habits in a place where fir-trees grew, we cannot from our own knowledge speak of their preference for such trees: but Shaw says that then 'the fir and other trees' became the dwelling of the stork in Barbary. In fact, we conjecture that the Psalmist does not speak of a general but a local habit. The stork in every locality naturally selects the trees best adapted to its purpose; and we may suppose that this happened to be the fir-tree in the place where this psalm was written.

20–22. '*Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey.... The sun ariseth, they gather themselves together, and lay them down in their dens.*'—There are now no lions, and few other of the superior beasts of prey in Palestine; but that they were formerly in Syria we should justly infer from circumstances, if we did not know it from history. The picture contained in this text could only be drawn in a country in which the lion is found, and the illustration of it must be obtained from countries in which it is now found. The following, from Forbes's *Oriental Memoirs*, will suffice:—'So great is the dread of beasts of prey in the villages on the Sabermatty river, at the head of the Gulf of Cambay, that the inhabitants carefully collect their cattle within the mud walls with which every village is encircled, at the close of day, after which all egress is avoided; and even the dogs, instinctively conscious of the perils by which they are surrounded, keep within the protection of the walls.

'It is certainly very dangerous to travel in the jungles or Indian forests after sunset, when the savage beasts leave their haunts and prowl abroad for prey; but as they retire to their dens at the approach of dawn, we do not often hear of accidents.'

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PSALM CV.

1 *An exhortation to praise God, and to seek out his works.* 7 *The story of God's providence over Abraham,* 16 *over Joseph,* 23 *over Jacob in Egypt,* 26 *over Moses delivering the Israelites,* 37 *over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.*

O [1]GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: seek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God: his judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.

9 [2]Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

11 Saying, [3]Unto thee will I give the land of Canaan, [4]the lot of your inheritance:

12 When there were *but* a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;

15 *Saying,* Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, [5]*even* Joseph, *who* was sold for a servant:

18 [6]Whose feet they hurt with fetters: [7]he was laid in iron:

19 Until the time that his word came: the word of the LORD tried him.

20 [8]The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 [9]He made him lord of his house, and ruler of all his [10]substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 [11]Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And he increased his people greatly; and made them stronger than their enemies.

25 [12]He turned their heart to hate his people, to deal subtilly with his servants.

26 [13]He sent Moses his servant; *and* Aaron whom he had chosen.

27 [14]They shewed [15]his signs among them, and wonders in the land of Ham.

28 [16]He sent darkness, and made it dark; and they rebelled not against his word.

29 [17]He turned their waters into blood, and slew their fish.

30 [18]Their land brought forth frogs in abundance, in the chambers of their kings.

31 [19]He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 [20 21]He gave them hail for rain, *and* flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 [22]He spake, and the locusts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 [23]He smote also all the firstborn in their land, the chief of all their strength.

37 [24]He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

38 [25]Egypt was glad when they departed: for the fear of them fell upon them.

39 [26]He spread a cloud for a covering; and fire to give light in the night.

40 [27]*The people* asked, and he brought quails, and satisfied them with the bread of heaven.

41 [28]He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, *and* Abraham his servant.

43 And he brought forth his people with joy, *and* his chosen with [29]gladness:

44 [30]And gave them the lands of the heathen; and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

[1] 1 Chron. 16. 8. Isa. 12. 4. [2] Gen. 17. 2; 22. 16, &c.; 26. 3; 28. 13; and 35. 11. Luke 1. 73. Heb. 6. 17.
[3] Gen. 13. 15, and 15. 18. [4] Heb. *the cord.* [5] Gen. 37. 28. [6] Gen. 39. 20. [7] Heb. *his soul came into iron.*
[8] Gen. 41. 14. [9] Gen. 41. 40. [10] Heb. *possession.* [11] Gen. 46. 6. [12] Exod. 1. 8, &c. [13] Exod. 3. 10. [14] Exod. 7. 9.
[15] Heb. *words of his signs.* [16] Exod. 10. 22. [17] Exod. 7. 20. [18] Exod. 8. 6. [19] Exod. 8. 17, 24. [20] Exod. 9. 23.
[21] Heb. *He gave their rain hail.* [22] Exod. 10. 4. [23] Exod. 12. 29. [24] Exod. 12. 35. [25] Exod. 12. 33.
Exod. 13. 21. [27] Exod. 16, 12, &c. [28] Exod. 17. 6. Num. 20. 11. 1 Cor. 10. 4. [29] Heb. *singing.* [30] Deut. 6. 10, 11. Josh. 3. 17.

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PSALM CV.—The first part of this psalm (to verse 16) is the same, with some small variation, as that given in 1 Chron. xvi., which was sung on the bringing of the ark to Mount Zion; and some think that the remainder was added by David at a subsequent period. But it is the opinion of Calmet and Dathe that the sequel was added by some holy person after the Captivity, and sung at the dedication of the second temple. This and the following psalm are chiefly historical, and refer to circumstances which have already engaged our attention.

Verse 18. '*Whose feet they hurt with fetters.*'—We do not read of this in Genesis, so that it remains uncertain whether these cruelties were inflicted upon Joseph by the Midianitish merchants to prevent his escape on the journey, or by the Egyptians when he was cast into prison. Looking to mere probabilities, the former would seem not unlikely, slaves having been anciently, as now, subject to grievous treatment on their way to the slave mart; but one who has examined the plates in the *Description de l'Egypte*, or in Rosellini, and noticed the torturing modes of personal restraint in use among the Egyptians (as exemplified in this work under Judges i. 7), will be disposed to ascribe these inflictions to the Egyptians.

PSALM CVI.

1 The psalmist exhorteth to praise God. 4 He prayeth for pardon of sin. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.

[1]PRAISE ye the LORD. O [2]give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; [3]but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 [4]And the waters covered their enemies: there was not one of them left.

12 [5]Then believed they his words; they sang his praise.

13 [6][7]They soon forgat his works; they waited not for his counsel:

14 [8]But [9]lusted exceedingly in the wilderness, and tempted God in the desert.

15 [10]And he gave them their request; but sent leanness into their soul.

16 [11]They envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 [12]The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 [13]And a fire was kindled in their company; the flame burned up the wicked.

19 [14]They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgat God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 [15]Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised [16]the pleasant land, they believed not his word:

25 [17]But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 [18]To overthrow their seed also among the nations, and to scatter them in the lands.

28 [19]They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 [20]Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.

32 [21]They angered *him* also at the waters of

[1] Heb. *Hallelujah.* [2] Psal. 107. 1, and 118. 1, and 136. 1. [3] Exod. 14. 11, 12. [4] Exod. 14. 27, and 15. 5. [5] Exod. 14. 31, and 15. 1. [6] Exod. 15. 24, and 17. 2. [7] Heb. *they made haste, they forgat.* [8] Num. 11. 4. 1 Cor. 10. 6. [9] Heb. *lusted a lust.* [10] Num. 11. 31. [11] Num. 16. 1, &c. [12] Num. 16. 31. Deut. 11. 6. [13] Num. 16. 35, 46. [14] Exod. 32. 4. [15] Exod. 32. 10. [16] Heb. *a land of desire.* [17] Num. 14. 2. [18] Heb. *to make them fall.* [19] Num. 25. 3. [20] Num. 25. 7. [21] Num. 20. 13.

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strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, [22]concerning whom the LORD commanded them:

35 [23]But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 [24]Many times did he deliver them; but they provoked *him* with their counsel, and were [25]brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry:

45 [26]And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

22 Deut. 7. 2. 23 Judg. 1. 21. 24 Judg. 2. 16. 25 Or, *impoverished*, or, *weakened*. 26 Deut. 30. 3.

PSALM CVI.—The first and last two verses of this psalm are ascribed to David in 1 Chron. xvi., which affords a reason for concluding that the whole was written by him. Yet it is supposed by many to have been composed during the Captivity: but this opinion does not seem to be well supported, for verse 47, on which it chiefly rests, happens to be one of those which occur in the psalm of David, in 1 Chron. xvi. This psalm ends the fourth of the books into which the Psalms are divided by the Jews.

Verse 28. '*Ate the sacrifices of the dead.*'—It appears that 'the dead' is a term of contempt applied to idols; perhaps not without some reference to the fact that many of these idols were no other than men deified after their deaths. To eat of what had been offered to them in sacrifice, implied a certain participation in the act of sacrifice. Some interpreters are, however, of opinion that the sacrifices which it was usual among the heathen to offer in honour of the dead, are here intended.

PSALM CVII.

1 *The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.*

O [1]GIVE thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and [2]from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

11 Because they rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the LORD in their

1 Psal. 106. 1, and 118. 1, and 136. 1. 2 Heb. *from the sea.*

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trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the gates of iron in sunder.

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 [8]Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with [4]rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, [5]and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and [6]are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

34 A fruitful land into [7]barrenness, for the wickedness of them that dwell therein.

35 [8]He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction, and sorrow.

40 [9]He poureth contempt upon princes, and causeth them to wander in the [10]wilderness, *where there is* no way.

41 [11]Yet setteth he the poor on high [12]from affliction, and maketh *him* families like a flock.

42 [13]The righteous shall see *it*, and rejoice: and all [14]iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

[8] Job 33. 20. [4] Heb. *singing.* [5] Heb. *maketh to stand.* [6] Heb. *all their wisdom is swallowed up.* [7] Heb. *saltness.*
[8] Isa. 41. 18. [9] Job 12. 21. [10] Or, *void place.* [11] 1 Sam. 2. 8. Psal. 113. 7, 8. [12] Or, *after.*
[13] Job 22. 19. [14] Job 5. 16.

PSALM CVII.—The author of this psalm is not known; but it was probably David, although some think it better to consider it as having been written after the return from the Babylonish captivity. This psalm is of very singular construction, and was obviously intended to be sung in responses. It has a frequently recurring double burden, or intercalary verse. The first burden is found in verses 6, 13, 19, 28; the second, 8, 15, 21, 31; that is, after the description of a class of calamities comes the first chorus expressing the cry to the Lord for deliverance; then a single verse describes the deliverance as granted, after which follows the chorus of thanksgiving—and thus on to verse 35, where the system ends. The two last burdens are however separate by two verses, instead of one, as before. It will also be observed that the second chorus has sometimes annexed another reflective distich illustrative of the sentiment, as in verses 9, 16. There are many other examples of a similar arrangement to be found in the psalms; but, in Lowth's opinion, few of them are equal, and none superior to this.

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PSALM CVIII.

1 *David encourageth himself to praise God.* 5 *He prayeth for God's assistance according to his promise.* 11 *His confidence in God's help.*

A Song *or* Psalm of David.

[1]O GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the [2]clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 [3]That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

[1] Psal. 57. 7. [2] Or, *skies.* [3] Psal. 60. 5.

PSALM CVIII.—This Psalm is made up out of two others, lvii. and lx., as indicated in the marginal references.

PSALM CIX.

1 *David, complaining of his slanderous enemies, under the person of Judas devoteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 30 *He promiseth thankfulness.*

To the chief Musician, A Psalm of David.

HOLD not thy peace, O God of my praise;

2 For the mouth of the wicked and the [1]mouth of the deceitful [2]are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I *give myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let [3]Satan stand at his right hand.

7 When he shall be judged, let him [4]be condemned: and let his prayer become sin.[5]

8 Let his days be few; *and* [5]let another take his [6]office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come [7]into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment

[1] Heb. *mouth of deceit.* [2] Heb. *have opened themselves.* [3] Or, *an adversary.* [4] Heb. *go out guilty*, or, *wicked.* [5] Acts 1. 20. [6] Or, *charge.* [7] Heb. *within him.*

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which covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: *when* they looked upon me they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* [s]from those that condemn his soul.

[s] Heb. *from the judges of his soul.*

Verse 18. '*Like water.*'—There is probably an allusion here to the water of jealousy. See Num. v. 18.

— '*Like oil into his bones.*'—It is said that there is nothing more pernicious to a naked bone than to put oil or any other moisture on it. It is stated to cause exquisite pain and to render the bone carious.

23. '*Tossed up and down as the locust.*'—The swarms of locusts are sometimes so numerous that they fly in the air like a succession of clouds. When the wind blows briskly, so that the swarms are crowded by others, and thrown one upon another, a lively idea is suggested of the comparison here employed by the Psalmist, and the scene is doubtless the very same which he had in view.

PSALM CX.

1 *The kingdom,* 4 *the priesthood,* 5 *the conquest,* 7 *and the passion of Christ.*

A Psalm of David.

[t]THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness [r]from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, [u]Thou *art* a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over [x]many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

[t] Matt. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.
[r] Or, *more than the womb of the morning: thou shalt have,* &c. [u] Heb. 5. 6, and 7. 17. [x] Or, *great.*

PSALM CX.—It is all but universally agreed that this psalm is rightly ascribed to David. That it has *any* reference to himself, however, is supposed by few. It has obviously throughout a prophetic reference to the future Messiah, and is in fact one of the most illustrious of the Messianic Psalms.

Verse 3. '*From the womb of the morning: thou hast the dew of thy youth.*'—'In the interpretation of this passage,' says Bishop Lowth, 'what monstrous blunders has an ignorance of the Hebrew idiom produced!' But he adds, 'In this passage however the mixture of the metaphor and comparison as well as the ellipses of the word to be repeated, creates a degree of obscurity: "Beyond the womb of the morning is the dew of thine offspring to thee;" that is, "Preferable to the dew which proceeds from the womb of the morning; more copious, more abundant."' This explanation is now generally received.

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PSALM CXI.

1 *The psalmist by his example inciteth others to praise God for his glorious,* 5 *and gracious works.* 10 *The fear of God breedeth true wisdom.*

[1]PRAISE ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

5 He hath given [2]meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They [3]stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 [4]The fear of the LORD *is* the beginning of wisdom: [5]a good understanding have all they [6]that do *his commandments:* his praise endureth for ever.

[1] Heb. *Hallelujah.* [2] Heb. *prey.* [3] Heb. are *established.* [4] Job 28. 28. Prov. 1. 7, and 9. 10. Eccles. 1. 16. [5] Or, *good success.* [6] Heb. *that do them.*

PSALM CXI.—This and the following psalm are two of the twelve alphabetical poems, and two of the three which are more strictly alphabetical than the other nine, inasmuch as every line, not merely every stanza, begins with its proper initial. The third of the poems thus perfectly alphabetical is Lament. iii.

PSALM CXII.

1 *Godliness hath the promises of this life,* 4 *and of the life to come.* 10 *The prosperity of the godly shall be an eyesore to the wicked.*

[1]PRAISE ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with [2]discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 [3]He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

[1] Heb. *Hallelujah.* [2] Heb. *judgment.* [3] 2 Cor. 9. 9.

PSALM CXII.—Although this psalm has no superscription, it is usually ascribed to David.

PSALM CXIII.

1 *An exhortation to praise God for his excellency,* 6 *and for his mercy.*

[1]PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 [2]Blessed be the name of the LORD from this time forth and for evermore.

3 [3]From the rising of the sun unto the going down of the same the LORD'S name *is* to be praised.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who [4]dwelleth on high,

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 [5]He raiseth up the poor out of the

[1] Heb. *Hallelujah.* [2] Dan. 2. 20. [3] Mal. 1. 11. [4] Heb. *exalteth* himself *to dwell.* [5] 1 Sam. 2. 8. Psal. 107.

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dust, *and* lifteth the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman [a]to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

[a] Heb. *to dwell in an house.*

PSALM CXIII.—This psalm is also generally attributed to David. This, and the five that follow, are the psalms which the Jews called Hallel or Hymns, and which they used to recite at their tables on occasions of religious festival, and particularly on the Paschal night, after the lamb had been eaten. A portion of these psalms probably composed 'the hymn' which was sung by our Saviour and his disciples after the Passover. Matth. xxvi. 30; Mark xiv. 26.

Verse 9. '*He maketh the barren woman to keep house.*'—Probably this means no more than that she, thus blessed, becomes the maternal head of a family. However the literal meaning, as given in our version, is susceptible of illustration from the usages of the harams or female establishments of the East. The virgins, and those who have borne no children, live together in community; but when one bears a son, she becomes entitled to a distinct establishment for herself, with suitable appointments and attendance. In the East it is always a joyful thing to be the mother of children; and in establishments of this nature, the distinction of being allowed to 'keep house' does of course give added intensity to the joys of motherhood.

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN [1]Israel went out of Egypt, the house of Jacob from a people of strange language;

2 Judah was his sanctuary, *and* Israel his dominion.

3 [2]The sea saw *it*, and fled: [3]Jordan was driven back.

4 The mountains skipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 [4]Which turned the rock *into* a standing water, the flint into a fountain of waters.

[1] Exod. 13. 3. [2] Exod. 14. 21. [3] Josh. 3. 13. [4] Exod. 17. 6. Num. 20. 11.

PSALM CXIV.—This and all the remaining untitled psalms are usually ascribed to David, unless where our notes indicate other opinions. Many of them are however ascribed by Calmet and some others to the Captivity, as we shall particularly state when there appears any satisfactory ground for such a conclusion.

PSALM CXV.

1 *Because God is truly glorious,* 4 *and idols are vanity,* 9 *the psalmist exhorteth to confidence in God.* 12 *God is to be praised for his blessings.*

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, [1]Where *is* now their God?

3 [2]But our God *is* in the heavens: he hath done whatsoever he hath pleased.

4 [3]Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD: he *is* their help and their shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.

[1] Psal. 42. 10, and 79. 10. [2] Psal. 135. 6. [3] Psal. 135. 15.

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13 He will bless them that fear the LORD, *both* small [4]and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 [5]But we will bless the LORD from this time forth and for evermore. Praise the LORD.

[4] Heb. *with.* [5] Dan. 2. 20.

PSALM CXVI.

1 *The psalmist professeth his love and duty to God for his deliverance.* 12 *He studieth to be thankful.*

I LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* [1]as long as I live.

3 [2]The sorrows of death compassed me, and the pains of hell [3]gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

10 [4]I believed, therefore have I spoken: I was greatly afflicted:

11 I said in my haste, [5]All men *are* liars.

12 What shall I render unto the LORD *for* all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious in the sight of the LORD *is* the death of his saints.

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

[1] Heb. *in my days.* [2] Psal. 18. 5, 6. [3] Heb. *found me.* [4] 2 Cor. 4. 13. [5] Rom. 3. 4.

PSALM CXVI.—This psalm is usually conceived to have been written by David on his restoration, after Absalom's rebellion. But some ascribe it to Hezekiah on his recovery from sickness, while a few assign it to Ezra on the return of the Jews from Babylon.

Verse 13. '*The cup of salvation,*' etc.—This is doubtless an allusion to the drink offering of strong wine poured out before the Lord in the holy place. (Num. xxviii. 7.) But the Jews had also in their families a more private cup of thanksgiving, as well for the common benefits of life as for the more marked instances of the Lord's mercies and deliverances. The use of this was daily, at each meal, and more solemn at a festival. On the daily occasions, the master took the cup, and thus 'called upon the name of the Lord: "Blessed be our God, the Lord of the world, who hath created the fruit of the vine;"' and having first drunk of it himself, it was presented in order to all who were present. This observance was more marked at the celebration of the passover; and was followed by Christ at the last passover which he kept with his disciples.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

O [1]PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

[1] Rom. 15. 11.

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PSALM CXVIII.

1 *An exhortation to praise God for his mercy.* 5 *The psalmist by his experience sheweth how good it is to trust in God.* 19 *Under the type of the psalmist the coming of Christ in his kingdom is expressed.*

O [1]GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD [2]in distress: the LORD answered me, *and set me* in a large place.

6 [3]The LORD *is* [4]on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD than to put confidence in man.

9 [5]*It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I [6]destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will [7]destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 [8]The LORD *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 [9]The stone *which* the builders refused is become the head *stone* of the corner.

23 [10]This is the LORD'S doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 [11]Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

1 1 Chron. 16. 8. Psal. 106. 1, and 107. 1, and 136. 1.
2 Heb. *out of distress.*
3 Psal. 56. 4, 11. Heb. 13. 6.
4 Heb. *for me.*
5 Psal. 146. 2.
6 Heb. *cut them off.*
7 Heb. *cut down.*
8 Exod. 15. 2. Isa. 12. 2.
9 Matth. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 4.
10 Heb. *This is from the LORD.*
11 Matth. 21. 9.

PSALM CXVIII.—This psalm is supposed by Street and others to have been an ode composed on some occasion of public thanksgiving (probably a victory, see verses 10, 11), and to have been sung partly by the victorious prince, and partly by a train of his attendants, as they went up to worship at the temple. Towards the end are two stanzas which seem to have been sung by the priests on the arrival of the procession at the gates of the temple, and in answer to the praises of Jehovah which the princes of his train uttered as they entered it. It is however supposed by some commentators that this psalm was composed for the feast of tabernacles, or at least that it was publicly sung on that occasion.

Verse 12. '*They compassed me about like bees.*'—Homer employs a similar figure, more expanded, to describe the congregation of a hostile multitude:

'As in the hovel, where the peasant milks
His kine in spring-time, when his pails are fill'd
Thick clouds of humming insects on the wing
Swarm all around him, so the Grecians swarm'd,
An unsumm'd multitude, o'er all the plain,
Bright-arm'd, high-crested, and athirst for war.'
Iliad, ii. 530. COWPER.

'*They are quenched as the fire of thorns.*'—This is very elliptical, and in the true genius of Hebrew poetry, which frequently leaves more than half of what is meant to be *understood* from what is expressed. The quenching the hostile array suddenly, as the most easily quenched fire, *implies* the previous comparison of such array to a fire. It is remarkable that, in a similar connection, Homer has such a comparison of an hostile army to fire, in which he *expresses* what David left to be understood, and omits (for he had no occasion to introduce) what David expresses, namely, the sudden quenching of the fire:

'As when devouring flames some forest seize
On the high mountains, splendid from afar
The blaze appears, so, moving in the plain,
The steel-clad host innum'rous flash'd to heav'n.'
Iliad, ii. 516. COWPER.

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PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

א ALEPH.

BLESSED *are* the [1]undefiled in the way, who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned [2]thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

ב BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

ג GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 [3]Open thou mine eyes, that I may behold wondrous things out of thy law.

19 [4]I *am* a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* [5]my counsellors.

ד DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: [6]teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul [7]melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

ה HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 [8]Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

ו VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 [9]So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly

[1] Or, *perfect*, or, *sincere*. [2] Heb. *judgments of thy righteousness*. [3] Heb. *Reveal*.
[4] Gen. 47. 9. 1 Chron. 29. 15. Psal. 39. 12. Heb. 11. 13. [5] Heb. *men of my counsel*. [6] Psal. 25. 4, and 27. 11, and 86. 11.
[7] Heb. *droppeth*. [8] Heb. *Make to pass*. [9] Or, *So shall I answer him that reproacheth me in a thing*.

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out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk [10]at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ז ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

ח CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I intreated thy [11]favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The [12]bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

ט TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou *art* good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted; that I might learn thy statutes.

72 [13]The law of thy mouth *is* better unto me than thousands of gold and silver.

י JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* [14]right, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be [15]for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

כ CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* [16]faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

[10] Heb. *at large.* [11] Heb. *face.* [12] Or, *companies.* [13] Psal. 19. 10. Prov. 8. 11. [14] Heb. *righteousness.* [15] Heb. *to comfort me.* [16] Heb. *faithfulness.*

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ל LAMED.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* [17]unto all generations: thou hast established the earth, and it [18]abideth.

91 They continue this day according to thine ordinances: for all *are* thy servants.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

מ MEM.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for [19]they *are* ever with me.

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 [20]How sweet are thy words unto my [21]taste! *yea*, *sweeter* than honey to my mouth.

104 Through thy precepts I get understanding: therefore I hate every false way.

נ NUN.

105 Thy word *is* a [22]lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart [23]to perform thy statutes alway, *even unto* the end.

ס SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding place and my shield: I hope in thy word.

115 [24]Depart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.

119 Thou [25]puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

ע AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I *am* thy servant; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 [26]Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

פ PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful

17 Heb. *to generation and generation.* 18 Heb. *standeth.* 19 Heb. *it is ever with me.* 20 Psal. 19. 10. 21 Heb. *palate.*
22 Or, *candle.* 23 Heb. *to do.* 24 Matth. 7. 23. 25 Heb. *causest to cease.* 26 Psal. 19. 10. Prov. 8. 11.

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unto me, [27]as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

ץ TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* [28]righteous and very [29]faithful.

139 [30]My zeal hath [31]consumed me, because mine enemies have forgotten thy words.

140 Thy word *is* very [32]pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have [33]taken hold on me: *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

ק KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, [34]and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

ר RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 [35]Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

160 [36]Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

ש SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law: and [37]nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

ת TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

[27] Heb. *according to the custom toward those, &c.* [28] Heb. *righteousness.* [29] Heb. *faithfulness.* [30] Psal. 69. 9. John 2. 17.
[31] Heb. *cut me off.* [32] Heb. *tried, or, refined.* [33] Heb. *found me.* [34] Or, *that I may keep.* [35] Or, *Many.*
[36] Heb. *The beginning of thy word is true.* [37] Heb. *they shall have no stumbling block.*

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PSALM CXIX.—This very remarkable psalm is generally admitted to have been written by David; and from its length and very artificial construction, we may infer with Bishop Patrick, that he was 'in a very sedate condition, under no extraordinary motions, when he composed this psalm, but quietly considered things as they were represented to his remembrance.' The construction of the psalm is, that it is divided into as many parts as there are letters in the Hebrew alphabet: each of these parts consists of eight verses, and every verse begins with that letter from which the section takes its name. Thus the initial letter of each verse in the first section is *aleph* (א), in the second *beth* (ב), and so on. Thus there are altogether eight initial repetitions of every letter which the Hebrew alphabet contains. For this reason the psalm is, in the Masora, styled 'The Great Alphabet.' The intention of this arrangement obviously was to facilitate the labour of those who learned the psalm by heart, or who wished to refer to particular verses, which would otherwise have been a matter of some difficulty in so long a psalm, consisting for the most part of unconnected sentences.

It is further remarkable in this psalm, that there are not more than two or three verses in it in which there is not some word or other signifying the law of God. Ten different terms, correctly rendered in our version, are employed for this purpose, the *law*, the *testimonies*, the *statutes*, the *commandments*, the *judgments*, the *word*, the *ways*, the *precepts*, the *righteousness*, and the *truth* of God. Sometimes two of these terms occur in the same verse.

Verse 70. '*Their heart is as fat as grease.*'—Fatness of heart is used to express the insensibility, dulness, or sensuality of those feelings or affections of which the heart is considered the seat. There is much propriety in this as a figure, if, as physiologists inform us, the lean, membraneous parts of our bodily frame are the only sensitive ones. French and Skinner have: 'Their heart is senseless as fat is.'

83. '*Like a bottle in the smoke.*'—This doubtless refers to a leathern bottle, of kid or goat-skin. The peasantry of Asia keep many articles, both dry and liquid, in such bottles, which, for security, are suspended from the roof or hung against the walls of their humble dwellings. Here they soon become quite black with smoke; for as, in the dwellings of the peasantry, there are seldom any chimneys, and the smoke can only escape through an aperture in the roof, or by the door, the apartment is full of dense smoke whenever a fire is kindled in it. And in those nights and days, when the smokiness of the hovels in which we daily rested during a winter's journey in Persia, Armenia, and Asia Minor, seemed to make the cold and weariness of actual travel a relief, we had ample occasion to observe the peculiar blackness of such skin vessels, arising from the manner in which substances offering a surface of this sort, receive the full influence of the smoke, and detain the minute particles of soot which rest upon them. When such vessels do not contain liquids, and are not quite filled by the solids which they hold, they contract a shrunk and shrivelled appearance, to which the Psalmist may also possibly allude as well as to the blackness. But we presume that the leading idea refers to the latter circumstance, as in the East *blackness* has an opposite signification to that felicitous meaning of *whiteness* which we have explained in the note to Psalm lxviii. 14. Perhaps a contrast is intended between such skin bottles and the rich vessels of gold and silver employed in the palaces of kings.

103. '*How sweet are thy words unto my taste!*'—To characterise words of instruction or affection by the quality of *sweetness*, and, superlatively, by the sweetness of honey, is still very common in the East.

136. '*Rivers of waters run down mine eyes.*'—The Orientals are in general very copious weepers; and this strong hyperbole is still much employed among them to express the highest degree of lamenting grief.

148. '*The night watches.*'—The Hebrews divided the natural *day* into three portions—morning, noon, and evening. These are mentioned by David as hours or times of prayer. The night also was divided into three parts, called 'watches.' Those are mentioned indefinitely by the Psalmist; but in Lament. ii. 19, we read of the first or beginning watches; in Judg. vii. 19, of the middle watch and in Exod. xiv. 24, of the morning watch. In Homer and the early Greek writers there are references to a similar division of the night. But, afterwards, the strictness of military discipline occasioned the introduction of a fourth night watch among the Greeks and Romans, from whom it was ultimately borrowed by the Jews. Hence we read of 'the fourth watch of the night' in the New Testament (Matth. xiv. 25), and the four are mentioned together in Mark xiii. 35. The precise beginning and ending of these four watches is thus determined by Dr. Hales, to whose elaborate work we may refer for more detailed information in this matter.

'1. Ὀψέ, *the late*, began at sunset, and ended with the third hour of the night, including the evening-dawn, or twilight. It was also called ὀψία ὥρα, *eventide*, Mark xi. 11; or simply ὀψία, *evening*. John xx. 19, &c. 2. Μεσονύκτιον, *the midnight*, lasted from the third hour till midnight.—3. Ἀλεκτοροφωνία, *the cock-crowing*, lasted from midnight till the third hour after, or the ninth hour of the night. It included the two cock-crowings, with the second or principal of which it ended.—4. Πρωΐ, *the early*, lasted from the ninth to the twelfth hour of the night, or sunrise, including the morning-dawn, or twilight. It is also called πρωΐα, *morning*, or *morning-tide*, ὥρα being understood, John xviii. 28, &c.'

PSALM CXX.

1 *David prayeth against Doeg,* 3 *reproveth his tongue,* 5 *complaineth of his necessary conversation with the wicked.*

A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 [1]What shall be given unto thee? or what shall be [2]done unto thee, thou false tongue?

4 [3]Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am* [4]*for* peace: but when I speak, they *are* for war.

[1] Or, *What shall* the deceitful tongue *give unto thee?* or, *what shall it profit thee?*
[2] Heb. *added.*
[3] Or, It is as *the sharp arrows of the mighty* man *with coals of juniper.*
[4] Or, a man *of peace.*

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TITLE, '*Song of degrees.*'—Fifteen psalms bear this title, which has given occasion to an immense quantity of discussion, an able analysis of which may be found in Calmet's *Dissertation sur les quinze Psaumes Graduels.* The word rendered 'degrees' מַעֲלוֹת *ma'aloth*, implies, radically, *ascents*, and is susceptible of shades of meaning which have respectively been taken to support various theories. 'Degrees' is most usually given, and from its indefinite character is suited to the obscurity in which the subject is involved. Some call them 'Songs of the *steps*,' and suppose that they were sung on the temple steps; and their nearly uniform shortness has been alleged in favour of this opinion. Others call them 'songs of *ascent*, or *ascension*,' and conceive they were intended to be sung either on ascending the hill upon which the temple stood; or else, at intervals, during the journey which the people made to Jerusalem three times in every year. But others, who similarly translate, think that the occasion on which they were employed, was during the journey of the returning captives from Babylon to Jerusalem. Calmet, after stating numerous alternatives of explanation, and characterising many of them as '*vaines et frivoles conjectures*,' takes up this last as the most probable opinion. It seems indeed clear, that at least some of them must be understood with reference to that occasion; but it does not necessarily follow that they were all written for it. It is possible that some of the psalms were originally composed to be sung by the Jews in their three annual journeys to Jerusalem; and these, being judged by the returning captives suitable to their longer journey, were appropriated to the occasion, with the addition of some other psalms bearing a more distinct reference to their own actual circumstances. There are some, however, who reject this line of explanation altogether, and understand that the word in question, whether rendered *degrees*, *ascents*, or *elevations*, has no other reference than to some circumstance, common to all the fifteen psalms, in the versification or the music—and particularly, perhaps, to the uniform or gradually elevated voice with which they were sung. Some others consider the title as one of excellence, applied either to the music or the words, equivalent, in fact, to 'an exalted song.' There are other opinions: but these are all we feel it necessary to state on a subject involved in great uncertainty, and concerning which it is perhaps now impossible to arrive at a satisfactory conclusion.

It will appear from the preceding statement that authorities must necessarily differ as to the time and the author, or authors, of these psalms. The question of time is involved in that of author: we have therefore only to state that some ascribe the whole of them to David, and conclude that those which appear to refer to the Babylonish captivity were composed in the spirit of prophecy. Some have attributed them to Solomon, on the same principle, and apparently because the 127th psalm bears his name. Others conceive that they were all composed on occasion of the return from Captivity. A middle opinion seems more probable; which is, that some were composed by David, others by Solomon, and a few perhaps by other writers who lived afterwards, before the Captivity; and that a further addition was made by one or more of the prophets (Ezra, Haggai, or Zechariah) after the edict had been issued for the restoration of the Jews to the city of their fathers. These observations may serve as a general introduction to the whole fifteen 'songs of degrees.'

Verse 4. '*Coals of juniper.*'—See the note on 1 Kings xix. 4. It would appear that this shrub burnt with more intense flame, or that its embers continued longer to glow, than most other kinds of wood used for fuel by the Hebrews.

5. '*Sojourn in Mesech ... dwell in the tents of Kedar.*'—Meshech was a son of Japhet, whose descendants are supposed to have settled between the Caspian and Black Seas, and the Kedarites were a people of Arabia. As it seems difficult to suppose that the former nation can be here intended, in a literal sense, even with respect to the captives at Babylon, and much less to David; some suppose that this Meshech was a part of Arabia, the nomades of which lived in tents covered with skins, as the word implies *a skin* in Chaldee and Syriac. Others, feeling the same objection, relinquish the proper name, and recur to one of the *significations* of the word, implying extension or prolongation, and render, 'Woe is me! for my sojourning is prolonged.' As to Kedar, it does not appear that either David or the captives dwelt among the Arabians, although it seems that the former remained on the skirts of Arabia, at one period of his wanderings; therefore some also give up the word as a proper name, and, with reference to its primary signification of *blackness*, as figuratively expressive of a depressed and sorrowful condition, translate, 'in the tents of mourning.' The proper names may, however, be retained, if we understand that there is merely a figurative comparison of the condition which the psalm describes, to that of one who dwells among a wandering people, averse to peace, and living by rapine and plunder. However, we will suggest another consideration, without pretending to think it conclusive. This is, that possibly some of the captives of the first Captivity (of Israel) may have been transported to the northern country, near the sources of the river Cyrus (Kur), denoted by the word Meshech; while it is certain, on the other hand, that Babylonia, and indeed all the country eastward to the Tigris, was, and is to this day, considered part of Arabia, and continues to bear the name of *Irak-Arabi*. Thus understood, therefore, the sojournings in Meshech and Kedar might be supposed to refer to the captive condition of the two great sections of the seed of Abraham.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

A Song of degrees.

[1] I WILL lift up mine eyes unto the hills, from whence cometh my help.

2 [2] My help *cometh* from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

[1] Or, *Shall I lift up mine eyes to the hills? whence should my help come?*

[2] Psal. 124. 8.

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Verse 6. '*The sun shall not smite thee by day.*'—We have already had occasion to notice the effect of the powerful sunbeams of the East, as manifested in what is called a sun-stroke. This is probably here alluded to. Those on whom this visitation falls sometimes perish instantly, others die soon from its effects, some live on in a state of idiotcy—and there are comparatively few who survive and perfectly recover.

— '*Nor the moon by night.*'—That there are countries in which the moon exerts an injurious influence upon the human body was not only a very ancient opinion, but has been also attested in modern times by the most credible witnesses. On this subject the following extracts are worthy of notice, especially when viewed in connection with the language of the great Roman poet, and that of the inspired Psalmist.

It is remarked by Mr. Carne, in his interesting *Letters from the East*, that 'the effect of moonlight on the eyes in Egypt is singularly injurious. The natives tell you, as I found afterwards also they did in Arabia, always to cover your eyes when you sleep in the open air. The moon here really strikes and affects the sight, when you sleep exposed to it, much more than the sun; a fact of which I had a very unpleasant proof one night, and took care to guard against it afterwards. Indeed the sight of a person who should sleep with his face exposed at night would soon be utterly impaired or destroyed.'

A similar statement occurs in the *Journal of the Voyages and Travels* of Messrs. Tyerman and Bennet. 'Lunar influence,' say they, 'seems to occasion phenomena of a very curious nature. It is confidently affirmed that it is not unusual for men on board ship, while lying in the moonlight, with their faces exposed to the beams, to have their muscles spasmodically distorted and their mouths drawn awry, affections from which some have never recovered: others have been so injured in their sight, as to lose it for several months. Fish, when taken from the sea-water and hung up in the light of the moon during a night, have acquired such deleterious qualities, that when eaten the next day the infected food has produced violent sickness and excruciating pains. We have conversed with people who have been themselves disordered after partaking of such fish. In the Baptist 'Missionary Accounts' there is a passage to the same effect:—"He who has slept in the moonlight is heavy when he awakes, and as if deprived of his senses, and, as it were, oppressed by the weight of the dampness which it spreads over his whole body." This is stated by the writer in proof of the fact which he asserts, that "the moonbeans have a pernicious influence in the East," if not generally in tropical climates.'

Another illustration is supplied by the Rev. Vere Monro (*Summer Rambles in Syria*, ii. 222), who, being at Aleppo, writes:—'My kind host allowed me to occupy a flat upon his house-top during my stay, in preference to being confined in a room; but the influence of the moon upon my head was so powerful, that whenever its beams reached me I was compelled to get up and move my mattress to some part of the hypaethral chamber, which was in shade: and it was easy to comprehend the full force of the Psalmist's prophetic promise—"the sun shall not smite thee by day, nor the moon by night." The injurious influence of the moon upon the eyes in Eastern countries has been noticed by various travellers. In passing from Messina to the coast of Calabria with Messrs. Wordsworth, Errington, and Menzies, the captain of our spironara had eyes of so light a blue as to be unnatural in appearance: he said it was occasioned by having slept under the moon's beams.'

To all this we may be allowed to add our own experience, which amounts to this:—All the Western Asiatics who sleep in the open air (whether on the house-tops or on the ground) are very careful to cover their heads and faces, especially when the moon shines. We ourselves habitually neglected this precaution, and indeed usually lay looking at the moon until we fell asleep, without being at any time sensible of the least inconvenience or injury from this cause. There is, however, no doubt of the Oriental opinion on the subject.

PSALM CXXII.

1 *David professeth his joy for the church, 6 and prayeth for the peace thereof.*

A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together.

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there [1]are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will seek thy good.

[1] Heb. *do sit.*

PSALM CXXII.—This psalm very strongly favours the opinion that at least some of the 'songs of degrees' were originally composed for the periodical journeys of the tribes to Jerusalem. Dr. Chandler, in his *History of David*, has some interesting remarks on this psalm, which we transcribe:—'This psalm is in the title ascribed to David, and it is truly worthy of him. From the beginning it plainly appears that, when he had deposited the ark in its proper place, and so far finished the building that the city was capable of receiving the people who should come up to the first festival there, he had been informed that they expressed a general desire of ascending it and visiting the house of the Lord, a privilege which they were seldom sure of obtaining before.—"I was glad," etc., ver. 1. When they were actually come up to the city, they are represented as crying out with triumph, in the height of their joy and surprise, when from the gates they beheld the buildings which presented themselves to their view, "Jerusalem is built! 'Tis a city well compact within itself, stately, beautiful, and regular!" The description, as it were, places us under the very gates, and the houses and palaces rise almost conspicuous to our view.

'What added to their joy when they beheld the city was the presence of the ark in it, the courts of judicature, and

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the several other circumstances mentioned in the psalm. How natural and affecting also is the sudden change from admiration to devotion, breathing out ardent prayers for the peace and prosperity of a city which so many considerations united to endear to them and render them solicitous for its safety! The Psalmist closes this divine ode with a solemn assurance to his people, whom he styles "his brethren and companions," that for their sakes, and the high reverence he bore to the house of God, he would himself both offer prayers for their prosperity, and, in the whole of his government, endeavour to secure the tranquillity of that city.

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIII.—This Psalm is supposed by some to have been composed during that period of distress when the king of Assyria sent Rabshekah to besiege Hezekiah in Jerusalem. It is to be observed that Hezekiah desired Isaiah to lift up his prayer for the remnant that was left (2 Kings xix. 4; Isa. xxxvii. 4). Accordingly we read (2 Chron. xxxii. 26) that both he and Hezekiah cried unto the Lord, which may well have been in the words of this Psalm.

Verse 2. '*The eyes of servants look unto the hand of their masters.*'—It is the custom in the East to convey orders to attendants or officers by slight but well understood motions of the hands or fingers. Thus a person while entertaining guests or visitors, and conversing with them, will give directions to the attendants by a very slight motion, which is seldom noticed by the strangers, as he does not interrupt the conversation or make any marked movement, not even to *look* towards those for whom his intimation is intended, as he well knows that their attention is steadily directed to the hands of their master. Thus a despot has been known, while in company, to convey silent orders for the decapitation of scores of persons, by a slight horizontal movement of his hand. The hands are also employed, by clapping them together, to summon the servants who may be in waiting outside, but not in immediate attendance—as there are no domestic bells in the East.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

A Song of degrees of David.

IF *it had not been* the LORD who was on our side, now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 [1]Our help *is* in the name of the LORD, who made heaven and earth.

1 Psal. 121. 2.

PSALM CXXIV.—We are not informed of the particular circumstances, if any, which led to the composition of this psalm; but it appeared to be so well adapted to the circumstances of the Jews on their return from the Babylonish captivity, that the Levites, we are informed by the Jewish writers, constantly used it in celebration of that happy event.

PSALM CXXV.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

A Song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

3 For the rod of [1]the wicked shall not rest

1 Heb. *wickedness.*

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upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

PSALM CXXV.—This psalm is supposed by Dr. Delany and others to have been composed by David just before the intended attack upon the strongholds of Zion. In this light he considers the Psalmist as answering the objections to the undertaking, which we may suppose to have been made in a council of war held on that occasion, from the great strength of the place, and as religiously reminding the people that, under the good providence of God, they might be confident of surmounting all difficulties.

PSALM CXXVI.

1 *The church, celebrating her incredible return out of captivity,* 4 *prayeth for, and prophesieth the good success thereof.*

A Song of degrees.

WHEN the LORD [1]turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD [2]hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in [3]joy.

6 He that goeth forth and weepeth, bearing [4]precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

[1] Heb. *returned the returning of Zion.* [2] Heb. *hath magnified to do with him.* [3] Or, *singing.* [4] Or, *seed basket.*

Verse 1. '*When the Lord turned again the captivity of Zion, we were like them that dream.*'—This has clear reference to the return from the Babylonish captivity, and seems as much as to say, 'When the proclamation was issued by Cyrus, allowing us to return to our own country, after a long captivity, we could scarcely believe it, and seemed to be indulging in dreams of happiness.' Some would read with the Chaldee paraphrast, 'We were like sick men restored to health;' which suggests a reminiscence of Gray's beautiful lines:

'See the wretch that long has tost
On the thorny bed of pain,
At length repair his vigour lost,
And breathe, and walk again:
The meanest flowret of the vale,
The simplest note that swells the gale,
The common sun, and air, and skies,
To him are opening Paradise.'

4. '*Turn again our captivity, O Lord, as the streams in the south.*'—The image here is taken from the torrents, which, as described under Job vi. 15, abound in the southern parts of Judæa, in Edom, and Arabia Petræa. These are constantly dried up in the summer, but as constantly return after the rainy season, and fill again their deserted channels to overflowing. The point of comparison thus seems to be, that as these torrents, which yearly leave their beds, return and fill them again, so the Jews, who had left their country desolate, now flow again into it.

6. '*He that goeth forth and weepeth, bearing precious seed,*' etc.—What is meant by this is explained in the preceding verse. If it be more than a current proverbial expression, it probably refers to the dangers which attend agricultural labours, particularly the sowing and the harvest, in countries so unsettled as Judea appears to have been when the captive Jews returned thither. In neighbourhoods infested by the wandering herdsmen, who neither sow nor reap themselves, but obtain the corn which they require by depredations or exactions upon the cultivators of the soil, it is truly a dangerous undertaking to carry forth the 'precious seed' to sow the field. It is carried from the town or village with anxiety and fear; and very often the presence of armed men is found necessary to protect the conveyance of the seed and the operation of sowing. The same danger and dread again occur at the season of harvest; and he is counted happy who has been enabled to sow his seed and reap his grain in peace. None in this country can imagine the continual anxiety which is felt in unsettled or exposed neighbourhoods in the East, about the safety of the corn in all circumstances, and the extraordinary expedients which are resorted to for its protection. It is very often deposited in pits or dry cisterns, very carefully concealed: and on one occasion, when in the monastery of Eutch Kelesia in Armenia, near Mount Ararat, the writer saw the corn belonging to the establishment heaped up *in the church*, which is a building highly venerated, and a place of pilgrimage to the Armenians. It was placed there, as the monks explained to us, that it might be, as they conceived, under the more special protection of God; and partly in the hope, that should the Kûrds break into the monastery to look for corn, the reputed sanctity of the church would deter them from intruding to carry off that which lay there.

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PSALM CXXVII.

1 The virtue of God's blessing. 3 Good children are his gift.

A Song of degrees [1]for Solomon.

EXCEPT the LORD build the house, they labour in vain [2]that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that [3]hath his quiver full of them: they shall not be ashamed, but they [4]shall speak with the enemies in the gate.

[1] Or, *of Solomon.* [2] Heb. that are *builders of it in it.* [3] Heb. *hath filled his quiver with them.* [4] Or, *shall subdue*, as Psal. 18. 47, or, *destroy.*

Verse 4. '*Children of the youth.*'—Rather 'of youth,' that is, the sons of youthful parents—as opposed to the children of old age. Of the former it is frequently observed that they are the strongest, as where Jacob calls his first-born Reuben, 'his might, the beginning of his strength;' but it is not necessary to insist on this, for the allusion may as well be to the fact that the man thus blessed is strong and formidable by having his sons grown up to man's estate while he is himself still in the prime of life.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

A Song of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

Verse 3. '*Fruitful vine by the sides of thine house . . . olive plants round about thy table.*'—We do not remember to have met with a single instance, in the East, of vines trained *against the walls of a house*, or of olives near or about a house. Neither have we read of such instances. The passage doubtless derives its figures from the fertility of the vine, and from the appearance of the olive, or the order in which olive trees are planted. The construction would then be: 'Thy wife, in the sides (interior apartments) of thy house, shall be as the fruitful vine; and thy children, round about thy table, like olive plants.'

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

A Song of degrees.

[1]MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the housetops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

[1] Or, *Much.*

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Verse 3. '*Plowed upon my back . . . . made long their furrows.*'—The apparent harshness of this figure will disappear if it be considered to refer to severe public scourgings. To those who have been so unhappy as to witness such scourgings, this allusion will then appear most expressive. The long weals or wounds which the scourge leawes at each stroke may most aptly be compared either to furrows or (as the original admits) to the ridges between the furrows. The furrows made by the plough in the East are very superficial, and (although straight) are usually carried to a great length, the fields not being enclosed as in this country.

6. '*Let them be as the grass upon the house-tops, which withereth afore it groweth up.*'—'This evening the season broke. Thunder, lightning, and rain, came from the west. The romantic valley of Deir-el-Kamr, and the high ranges of Lebanon, were clothed with mantles of thick mist; and the whole prospect became dreary and cheerless.

'In the morning of this day—not an hour too soon—the master of the house had lain in a stock of earth; which was carried up, and spread evenly on the roof of the house, which is flat. The whole roof is thus formed of mere earth, laid on and rolled hard, and flat; not, as in Malta, of a composition, which is smooth and impenetrable, and thus receives the rain-water, and carries it off into the tanks under the house. There is no want of water in this mountainous country, as there is in Malta. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of rude soil, so that the rain may not penetrate: but, upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes as useless and bad.'—JOWETT.

We should say, however, that if the Psalmist refers to grass as growing on house-tops generally, the Hebrew roofs must have been of an inferior description. On roofs composed of crude earth, as described above, grass will grow; but on the roof of the better sort of houses now, the preparation which the compost undergoes, together with the hardening, destroys the vitality of the soil, and grass is only to be found where some better and softer mould has collected under the parapet.

8. '*Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.*'—Precisely the same customs of salutation which are here indicated still prevail in Mohammedan Asia. Nearly the same form of words, implying the blessing and peace of God, is retained, and the neglect to give the salutation is still an indignity and insult.

Mohammed did not, as is commonly supposed, establish the existing usages in this matter. The Scripture proves the contrary. But he made imperative, as practical duties of religion, what had been mere matters of usage and spontaneous civility. It appears also from Imran-bin-Hussein, that he made some change in the previous formulary; for that authority says: 'In the days of ignorance we used to *Salàm* by these words: "May God brighten our eyes by thee," and "May your morning be happy." Then when we became Muslemans, we were forbidden these words.' The substituted forms and existing usages are very well stated by Mr. Lane in his excellent work on the *Modern Egyptians* (i. 250): 'Several of their (the Mohammedans') most common usages are founded upon precepts of their religion. Among these is their custom of greeting each other with the salutation of "Peace be on you!" To which the reply is, "On you be peace, and the mercy of God, and his blessings!" This salutation is never to be addressed by a Mooslim to one whom he knows to be of another religion, nor *vice versâ*. The giving it by one Mooslim to another is a duty, but one that may be omitted without sin: the returning it is absolutely obligatory. . . . Should a Mooslim however thus salute, by mistake, a person not of the same faith, the latter should not return it; and the former, on discovering his mistake, generally revokes his salutation; so also he sometimes does if a Mooslim refuse to return his salutation; usually saying, "Peace be on *us*, and on [all] the right worshippers of God."'

The present text shews the manifestation of degradation and insult by either the omission of any salutation, or by one different from the customary formularies, as illustrated by the above extract. We subjoin a few sentences from the book of Mohammedan traditions (*Mischat ul Masabih*), which will shew the importance attached to the *Salàm*, and explain the manner in which the Arabians were instructed to treat the Jews. 'Omar said, a man asked his majesty (Mohammed), "What quality is best for a Muslem an?" He said, "Giving food to others, and returning the salutation of acquaintance or strangers."' Mohammed is also reported by Abu-Hurairah to have said, 'You shall not enter into paradise until you believe; and you will not complete your faith till you love one another; and that is, making *Salàm* to friends and strangers.' Again, 'The person riding must make *Salàm* to him on foot first; and he that goes along to a person who is sitting down; and a small party must *Salàm* to a large party; and the young to the old.' And further, 'Do not *Salàm* first to Jews and Christians; and when one of them meets you in a road, tell him to go on one side.' He states also, that the Jews, out of spite to Mohammedans, and under the covert of equivocal or imperfect utterance, were in the habit of saying, *Al-sámo-álaica* ('Death unto you'), instead of *Al-salámo-alaica* ('Peace be unto you'); and he tells his followers to reply, *O-álaicum* ('Be the same to you'). Mohammed's wife, Aayeshah, relates that when once saluted, as above, by a party of Jews, he gave the answer intimated; but that she herself, less patient, answered, '*Al-sámo-álaicum*, and may God curse and be angry with you.' She adds, 'Then his highness said, "Be mild, O Aayeshah! and make a point of being kind, and withhold yourself from speaking harshly." I said, "Did you not hear what they said?" His majesty answered, "Did you not hear what *I* said? I answered them by what they said, and my prayer for them will be accepted, but not theirs for me."' We will conclude with a strikingly illustrative passage. Mohammed had said, 'Refrain from sitting by the roads;' and the account goes on—'The companions said, "O messenger of God! *certainly we must sit in roads, because we converse with one another.*" His highness then said, "If you do not desist from sitting in the roads, give the road its right." The companions asked, "What is the right of the road?" He said, "It is, not to look at people passing; and to remove anything inconvenient to passengers, as stones and thorns; and to answer the *Salàm* of people passing; and to tell people to act agreeably to the laws; and to hinder them from that which is unlawful; and to show them the road."' This last extract illustrates several customs of the road mentioned in Scripture.

PSALM CXXX.

1 *The psalmist professeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Israel to hope in God.*

A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

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6 My soul *waiteth* for the LORD more than they that watch for the morning: [1]*I say, more than* they that watch for the morning.

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

[1] Or, *which watch unto the morning.*

Verse 6. '*Watch for the morning.*'—The Targum paraphrases this by 'My soul waiteth for the Lord more than they that observe the morning watch which they looked for that they might offer the morning sacrifice.' The custom alluded to here is that described in Exod. xxx. 7, of burning 'sweet incense' every morning, at the time the lamps were dressed. But there may also be some allusion to sentinels, who at an early hour of the morning wait with anxiety to be relieved. In illustrating the beautiful poetry of David it should not be forgotten that he was a military man, and that much of his life was spent in camp or at the head of armies. It is, indeed, often remarked that the duty of keeping strict military watch is much neglected by the Orientals—but we know that this was not the practice of so careful a soldier as David—for in 1 Sam. xxvi. 14, 15, we find him severely rebuking Abner for not sufficiently guarding the royal camp.

PSALM CXXXI.

1 *David, professing his humility,* 3 *exhorteth Israel to hope in God.*

A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I [1]exercise myself in great matters, or in things too [2]high for me.

2 Surely I have behaved and quieted [3]myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 Let Israel hope in the LORD [4]from henceforth and for ever.

[1] Heb. *walk.* [2] Heb. *wonderful.* [3] Heb. *my soul.* [4] Heb. *from now.*

PSALM CXXXII.

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of God's promises.*

A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out a place for the LORD, [1]an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 [2]Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David; he will not turn from it; [3]Of the fruit of [4]thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 This *is* my rest for ever: here will I dwell; for I have desired it.

15 I will [5]abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 [6]There will I make the horn of David to bud: I have ordained a [7]lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

[1] Heb. *habitations.* [2] Num. 10. 35. [2] Chron. 6. 41. [3] 2 Sam. 7. 12. [4] Kings 8. 25. [2] Chron. 6. 16. Luke 1. 69. Acts 2. 30. [4] Heb. *thy belly.* [5] Or, *surely.* [6] Luke 1. 69. [7] Or, *candle.*

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PSALM CXXXII.—This psalm is supposed, with great probability, from the internal evidence of its contents, to have been composed and sung at the solemnity of bringing up of the ark, expressing the holy joy and triumph of that event.

Verse 17. '*Make the horn of David to bud....ordained a lamp for mine anointed.*'—These are metaphors frequently used in Scripture, and have been repeatedly explained in this work. Here the meaning is, that David should ever have a horn flourishing, and a lamp or light burning. A horn is an emblem of sovereignty. As one horn dropped off, another was to spring up; and his lamp, or family, should never be extinguished. This is perhaps, as Mudge thinks, an allusion to the ever-burning lamp of the tabernacle.

PSALM CXXXIII.

The benefit of the communion of saints.

A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell [1]together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

[1] Heb. *even together.*

Verse 2. '*The precious ointment upon the head, that ran down upon the beard .... that went down to the skirts of his garments.*'—As perfumed and spiced sherbets are much esteemed in the East for the palate, so are perfumed oils and spicy unguents for the person. A variety of fragrant oils are made in Persia and India, by putting blossoms of mogrees, jasmine, and other highly scented flowers, into the most delicate oil, which, after a certain time, imbibes the flavour, and is poured into small bottles, stopped with cotton and wax, to be dispersed throughout the provinces. These fragrant oils are not only used by all descriptions of Eastern females, but the venerable Mohammedan is fond of perfuming his beard, which, when grey, is often dyed black or a dark-brown with a composition of henna and other herbs. The Turks and Persians have also the custom of perfuming their beards by holding them over salvers of smoking incense, which are also offered to their guests. They likewise unloose the shawls and open their vests, to receive as much as possible of this favourite delicacy. The use of perfumes has been immemorially practised in the East: Moses gives particular directions for the preparations of oils and fragrant ointment for the sanctuary. Domestic happiness and brotherly union are beautifully compared by the Psalmist to the precious ointment. The manner of performing the ceremony of anointing the high priest has been particularly transmitted to us by Rabbinical writers, and their account serves to illustrate the present text. They inform us that the oil was poured upon the top of the priest's head, which was bare, so plentifully as to run down his face upon his beard to the collar, not to the lower 'skirts' of his robe. It has been said that at the consecration of the high priest the unction was repeated seven days together: an opinion founded on Exod. xxix. 29, 30.

3. '*Dew of Hermon.*'—There is no reason to suppose that the Hermon named here is any other than that mentioned in Deut. iii. 8, and described in the note; for there is no evidence to shew that the Jebel ed-Duhy, near Mount Tabor, popularly known as the Little Hermon, ever did bear the name of Hermon in Scripture times. It has been thought conclusive that Maundrell, speaking of this Hermon, says: 'We were sufficiently instructed by experience what the Psalmist meant by the "dew of Hermon," our tents being as wet with it as if it had rained all night.' But this surely was not a peculiarity of the hill, but must have been witnessed on the same night throughout the hills and valleys of the district.

PSALM CXXXIV.

An exhortation to bless God.

A Song of degrees.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands [1]*in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

[1] Or, in *holiness.*

PSALM CXXXIV.—This psalm is supposed by Lowth, in his note on Isa. lxii. 6, to have been probably the cry of the watch in the temple during the night; but from the plural form of the addresses in the first part of it, and the singular form of the pronoun 'thee' in the second part of it, it may seem more probable that one was sung by the Levitical captain of the temple guard, and the other by the guard, than, as Lowth supposes, by two different divisions of the watch.

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PSALM CXXXV.

1 An exhortation to praise God for his mercy, 5 for his power, 8 and for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 [1]He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

8 [2]Who smote the firstborn of Egypt, [3]both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 [4]Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 [5]And gave their land *for* an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, [6]throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 [7]The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

[1] Jer. 10. 13. [2] Exod. 12. 29. [3] Heb. *from man unto beast.* [4] Num. 21. 24, 25, 26, 34, 35. [5] Josh. 12. 7. [6] Heb. *to generation and generation.* [7] Psal. 115. 4, 5, 6, 7, 8, 9, 10, 11.

PSALM CXXXV.—This seems to have been the morning hymn which the Levites were called upon to sing at the opening of the gates of the temple; and, as some think, the one before was used at shutting them in the evening.

Verse 7. '*Lightnings for the rain.*'—This probably refers to the regular rainy season of autumn. This comes on towards the latter end of September, in which month there is lightning almost every night; and when this is seen in the western hemisphere, accompanied by thunder, the very near approach of rain is considered certain.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

O [1]GIVE thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 [2]To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 [3]To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 [4]To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 [5]To him that made great lights: for his mercy *endureth* for ever:

8 The sun [6]to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 [7]To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

11 [8]And brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

13 [9]To him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 [9]But [10]overthrew Pharaoh and his host

[1] Psal. 106. 1, and 107. 1, and 118. 1. [2] Gen. 1. 1. [3] Gen. 1. 9. Jer. 10. 12. [4] Gen. 1. 14. [5] Heb. *for the rulings by day.* [6] Exod. 12. 29. [7] Exod. 13. 17. [8] Exod. 14. 21, 22. [9] Exod. 14. 28. [10] Heb. *shaked off.*

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in the Red sea: for his mercy *endureth* for ever.

16 [11]To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

18 [12]And slew famous kings: for his mercy *endureth* for ever:

19 [13]Sihon king of the Amorites: for his mercy *endureth* for ever:

20 [14]And Og the king of Bashan: for his mercy *endureth* for ever:

21 [15]And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

11 Exod. 15. 22. 12 Deut. 29. 7. Psal. 135. 10, 11. 13 Num. 21. 23. 14 Num. 21. 33. 15 Josh. 12. 7.

PSALM CXXXVI.—This psalm is, in substance, very nearly the same as the preceding; and, although the author cannot be distinctly determined, there is sufficient probability in the common opinion which ascribes them to David. They appear to have been both intended for use on stated and recurring occasions.

PSALM CXXXVII.

1 *The constancy of the Jews in captivity.* 7 *The prophet curseth Edom and Babel.*

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us [1]a song; and they that [2]wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD'S song in a [3]strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above [4]my chief joy.

7 Remember, O LORD, [5]the children of Edom in the day of Jerusalem; who said, [6]Rase *it*, rase *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be [7]destroyed; happy *shall he be*, [8]that rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and [9]dasheth thy little ones against [10]the stones.

1 Heb. *the words of a song.* 2 Heb. *laid us on heaps.* 3 Heb. *land of a stranger.* 4 Heb. *the head of my joy.*
5 Obad. 10, &c. 6 Heb. *Make bare.* 7 Heb. *wasted.* 8 Heb. *that recompenseth unto thee thy deed which thou didst to us.*
9 Isa. 13. 16. 10 Heb. *the rock.*

PSALM CXXXVII.—This psalm was of course written during the Captivity, and, as it would seem, not long after the arrival of the captives at Babylon. It expresses very strongly the feelings of a people who had still fresh in their recollection the ruin of their glorious city, the profanation and destruction of their temple, and the scenes of blood and rapine which had rendered their own homes desolate. It shews how acutely they, captives in the monotonous and sultry plains of Babylonia, regretted their own pleasant land—the land of the olive and the vine (which Babylonia is not)—and their own possessions and comforts there. Their condition must have been very miserable in the first years of their captivity, before their minds were subdued to their depressed condition, and before that condition became itself somewhat ameliorated, as appears to have been the case ultimately; and this was partly, perhaps, through the favour of the Babylonian kings to Daniel and his three friends, and the power in the state which they acquired, and through which it pleased God to evince that his mercy had not wholly departed from the house of Israel.

Verse 1. '*By the rivers of Babylon*,' etc.—The rivers of Babylon must mean either the Euphrates and Tigris—or the Euphrates and its canals and tributaries. It is a conjecture of Chrysostom that the Jews at the beginning of their captivity were distributed along the several streams of the country, and not suffered to dwell in Babylon. It is supposed by some that they were employed in draining the marshy parts of the country. To one who, like ourselves, has been privileged to witness the existing indications of the most extensive and elaborate system of canals and aqueducts by which Chaldæa was once abundantly irrigated, and by which the communications between its cities were maintained—it will appear that vast hordes of men must have been employed in their construction and in keeping them in order; and as the Hebrews were not eminent in arts and manufactures—it is likely that they were employed in such works and in field labour, which in that country was always connected with irrigation from the rivers and canals.

2. '*Hanged our harps upon the willows*.'—On the banks of the Babylonian rivers (say the Euphrates and Tigris) there are no woods or forests, or any considerable trees besides the cultivated date-palm. But these rivers are in some parts rather extensively lined with a growth of tall shrubs and bushes, interspersed with some small

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and a few middling trees, among which the willow is at this day the most frequent and remarkable.

5. '*Let my right hand forget her cunning.*'—There is a striking and appropriate point in this, which has been overlooked. It is, that, as it is customary for people in the East to swear by their possessions, so one who has no possessions—who is poor and destitute, and has nothing of recognised value in the world—swears by his right hand, which is his sole stake in society, and by the 'cunning' of which he earns his daily bread. Hence the common Arabic proverb (given by Burckhardt, No. 550) reflecting on the change of demeanour produced by improved circumstances:—'He was wont to swear "by the cutting off of his right hand!" He now swears, "by the giving of money to the poor."' The words 'her cunning' are supplied by the translators, in whose time cunning (from the Saxon connan, Dutch *konnen*, 'to know'), meant 'skill;' and a cunning man was what we should now call a skilful man. In the present case the skill indicated is doubtless that of playing on the harp, in which particular sense it occurs so late as Prior:—

'When Pedro does the lute command,
She guides the cunning artist's hand.'

Modern translators usually substitute 'skill;' but perhaps a term still more general would be better—such as 'May my right hand lose its power.'

PSALM CXXXVIII.

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the kings of the earth shall praise God.* 7 *He professeth his confidence in God.*

A Psalm of David.

I WILL praise thee with my whole heart: [1]before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

[1] Psal. 119. 46.

Verse 1. '*Before the gods*'—that is, before the princes and magistrates of the earth.

PSALM CXXXIX.

1 *David praiseth God for his allseeing providence,* 17 *and for his infinite mercies.* 19 *He defieth the wicked.* 23 *He prayeth for sincerity.*

To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known *me.*

2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

3 Thou [1]compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but,* lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 [2]If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.*

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, [3]the darkness [4]hideth not from thee; but the night shineth as the day: [5]the darkness and the light *are* both alike *to thee.*

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous are thy works; and *that* my soul knoweth right well.

[1] Or, *winnowest.* [2] Amos 9. 2, 3, 4. [3] Job 26. 6. Heb. 4. 13. [4] Heb. *darkeneth not.* [5] Heb. *as* is *the darkness so* is *the light.* [6] Heb. *greatly.*

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15 My [7]substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book [8]all *my members* were written, [9]*which* in continuance were fashioned, when *as yet there was* none of them.

17 [10]How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* [11]wicked way in me, and lead me in the way everlasting.

[7] Or, *strength*, or, *body*. [8] Heb. *all of them*. [9] Or, *what days they should be fashioned*. [10] Psal. 40. 5. [11] Heb. *way of pain*, or, *grief*.

Verse 9. '*The wings of the morning.*'—This probably refers to the rapidity with which the morning rises to perfect day, and which is particularly marked in the East, where the morning and evening twilights are very short. On the same idea, Aurora, or the morning, was represented with wings by the European ancients. We imagine this general idea to be preferable to the common one, which supposes that the rays of the rising sun are called 'the wings of the morning,' from their inconceivable rapidity. The essential meaning is however the same.

15. '*Curiously wrought.*'—The word thus rendered is that which is usually employed to describe embroidery or designing in needlework. Whether the image implied in the term be taken directly from the work of the embroiderer, or refers generally, by a derived figure, to any work of a complicated and involved nature, but furnishing beautiful results—it may be difficult to determine. Ainsworth at once renders 'embroidered;' and Lowth, who translates, equivalently, 'wrought with a needle,' adds, 'Whoever observes this (in truth he will not be able to observe it in the common translations), and at the same time reflects upon the wonderful mechanism of the human body, the various implications of the veins, arteries, fibres, and membranes, and the undescribable texture of the whole fabric, will feel the beauty and gracefulness of this well-adapted metaphor.' Many parts of this fine hymn, which celebrate the wisdom of God in the organization of the human frame, might receive very effective illustration from physiological statements: but these are not usually furnished, nor does it fall within our own line of illustration to supply them.

PSALM CXL.

1 *David prayeth to be delivered from Saul and Doeg.* 8 *He prayeth against them.* 12 *He comforteth himself by confidence in God.*

To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the [1]violent man;

2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; [2]adders' poison *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O God the LORD, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; [3]*lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not [4] [5]an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

[1] Heb. *man of violences*. [2] Psal. 58. 4. Rom. 3. 13. [3] Or, *let them not be exalted*. [4] Heb. *a man of tongue*. [5] Or, *an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to his overthrow*.

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Verse 3. '*Adders' poison.*'—The word rendered 'adder,' עכשוב *acshub*, occurs here only; and it is perhaps impossible to determine what species is intended. As the word, in its proper signification, seems to express coiling, or bending back—an act common to most serpents—the name has perhaps no determinate reference; or it may be another name for the *pethen*, mentioned under Job xx.; which seems also to have been the opinion of the Seventy, as they render both words by *δρακὶς*, and are followed by the Vulgate (*aspis*).

As to the poison, it will be observed, that in the venomous serpents there is a gland under the eye secreting the poisonous matter, which is conveyed, in a small tube or canal, to the end of a fang which lies concealed at the roof of the mouth. This fang is moveable at the pleasure of the serpent, and is protruded when it is about to strike at an antagonist. The situation of this poison, which is, in a manner, behind the upper lip, gives great propriety to the expression, 'adders' poison is under their lips.' The usage of the Hebrew language renders it by no means improbable that the fang itself is called לָשׁוֹן *lashon*, 'a tongue,' in the present text: and a serpent might then be said to sharpen its tongue, when, in preparing to strike, it protruded its fangs. We do not see any explanation by which a more consistent meaning may be extracted from the expression here employed.

10. '*Let burning coals fall upon them,*' etc.—The expressions of wrath and imprecation against the enemies of God and of his people which occur in some of the Psalms as in this and lix., lxix., lxxix., seem to exhibit a vindictiveness which is apt to distress the feelings of many Christian readers. In order to obviate this offence many of our pious commentators assure us that these expressions are not maledictions or imprecations, but simply declarations of what will or may take place. But this is utterly inadmissible, for in many of the most startling passages the language of the original is plainly imperative, and not indicative (see Ps. lix. 14; lxix. 25, 28; lxxix. 6). 'The truth is,' says the writer of an able article on the subject in the *Bibliotheca Sacra* for 1844, 'that only a morbid benevolence, a mistaken philanthropy, takes offence at these psalms, for in reality they are not opposed to the spirit of the Gospel, or to that love of enemies which Christ enjoined. Resentment against evil doers is so far from being sinful, that we find it exemplified in the meek and spotless Redeemer himself (see Mark iii. 5). If the emotion and its utterance were essentially sinful, how could Paul (1 Cor. xvi. 22) wish the enemy of Christ to be accursed (*ἀνάθεμα*), or say of his own enemy, Alexander the coppersmith, "The Lord reward him according to his works" (2 Tim. iv. 14); and, especially, how could the spirits of the just in heaven call on God for vengeance? (Rev. vi. 10).

PSALM CXLI.

1 *David prayeth that his suit may be acceptable,* 3 *his conscience sincere,* 7 *and his life safe from snares.*

A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be [1]set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 [2]Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the LORD: in thee is my trust; [3]leave not my soul destitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal [4]escape.

1 Heb. *directed.*
2 Or, *Let the righteous smite me kindly, and reprove me; let not their precious oil break my head,* &c.
3 Heb. *make not my soul bare.*
4 Heb. *pass over.*

PSALM CXLI.—This psalm appears to have been composed by David, during that life of banishment and trouble which the hostility of Saul obliged him to lead.

Verse 2. '*Incense .... evening sacrifice.*'—This verse probably expresses David's desire that, being precluded from his customary attendance at the regular ordinances of religion, his simple prayer might be accepted, the same as though he had been present at the offering of the morning incense or the evening sacrifice. The variation of phrase expresses a reference to the first and last daily acts of public worship. For the people prayed without, while the incense was offered in the holy place. In the morning this took place *before* the sacrifice was laid upon the altar of burnt offering; but in the evening (at the ninth hour), *after* the sacrifice was laid upon the altar; and then, consequently, the sacrifice and the incense were at the same time offered. See Lightfoot's *Temple Service*, c. ix. sect. 5.

— '*The lifting up of my hands as the evening sacrifice.*'—At the morning and evening sacrifice the priests blessed the people in the form of words in Num. vi 24—26; and, as they did this, they lifted their hands high above their heads, with their fingers spread out. This uplifting of the hands was on some particular days omitted at the evening service, but never in the morning. See Lightfoot, as above.

5. '*Let the righteous smite me,*' etc.—This verse has greatly exercised the ingenuity of interpreters. The Septuagint and other ancient versions generally seem to understand it to express that the reproofs and amitings of the righteous were better than the rich and fragrant oils of the ungodly. We are rather disposed to understand, as in our version, that the intention is to affirm that the corrections of the righteous are, from their good intentions and beneficial effects, as excellent oils, which do not wound but heal the head on which they fall. Mr. Roberts informs us that in India common correction is usually administered on the crown of the head. Then, on the other

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hand, to anoint the head is a common practice; and there are certain oils which are believed, by external application, to have a most salutary effect on the head, in the cure or prevention of the complaints to which it is subject. Now from a combination of the ideas resulting from these usages arise certain popular forms of expression precisely equivalent to that which appears in the present text, as, to quote no more, 'My master has been beating my head, but it has been good oil for me.' The Arabs have a proverb of equivalent meaning: 'The blow that is profitable does not hurt the neck.'

7. '*Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.*'—This is a bold and striking figure. It implies the presence of such wasting calamities as leave not any living to bury the dead; and must have been peculiarly emphatic to the Jews, to whom the contact of even a bone imparted pollution, and were therefore beyond all people solicitous to bury their dead out of their sight. It implies depopulation; and such things do even literally occur in thinly peopled countries, under such circumstances as the Psalmist supposes. 'At five o'clock,' says Bruce, *Travels*, iv. 349, 'we left Garigana, and at a quarter past six in the evening arrived at a village *whose inhabitants had all perished with hunger the year before*, their wretched bones being all unburied, and scattered on the surface of the ground where the village formerly stood. *We encamped among the bones of the dead; no space could be found free from them.*'

PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

[1]Maschil of David; A Prayer when he was in the cave.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 [2]I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge [3]failed me; [4]no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

[1] Or, A Psalm *of David, giving instruction.* [2] Or, *Look on the right hand, and see.* [3] Heb. *perished from me.* [4] Heb. *no man sought after my soul.*

TITLE, '*The cave.*'—In the history we read particularly of two caves in which David took shelter, those of Adullam and Engedi: the latter is most generally supposed to be here intended.

PSALM CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 5 *He strengtheneth his faith by meditation and prayer.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for sanctification,* 12 *for destruction of his enemies.*

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: for [1]in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me: my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, [2]lest I be like unto them that go down into the pit.

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I [3]flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

[1] Exod. 34. 7. Rom. 3. 20. Gal. 2. 16. [2] Or, *for I am become like, &c.* [3] Heb. *hide me with thee.*

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PSALM CXLIII.—In some copies of the Septuagint, and in the Vulgate, this psalm has a title, describing it as having been composed during Absalom's rebellion: the general opinion concurs in this appropriation. This is the seventh and last of the penitential psalms.

PSALM CXLIV.

1 David blesseth God for his mercy. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom.

A Psalm of David.

BLESSED *be* the LORD [1]my strength, [2]which teacheth my hands [3]to war, *and* my fingers to fight:

2 [4][5]My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 [6]LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 [7]Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 [8]Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine [9]hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth [10]salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, [11]polished *after* the similitude of a palace:

13 *That* our garners *may be* full, affording [12]all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* [13]strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 [14]Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

1 Heb. *my rock.* 2 2 Sam. 22. 35. 3 Heb. *to the war*, &c. 4 2 Sam. 22. 2, 3, 40. 5 Or, *my mercy.*
6 Job 7. 17. Psal. 8. 4. Heb. 2. 6. 7 Job 14. 2. Psal. 35. 5. 8 Psal. 18. 13, 14. 9 Heb. *hands.* 10 Or, *victory.*
11 Heb. *cut.* 12 Heb. *from kind to kind.* 13 Heb. *able to bear burdens*; or, *loaden* with flesh. 14 Psal. 33. 12, and 65. 4.

PSALM CXLIV.—This is clearly a song of triumph for victory, or series of victories, gained by David, and may perhaps be referred to the war with the Ammonites, 2 Sam. x.

Verse 8. '*Their right hand is a right hand of falsehood.*'—This probably refers to the use of the right hand, as explained on a former occasion, in the act of taking an oath. The expression of course describes the parties as covenant breakers.

12. '*As corner stones.*'—Street suggests 'the carved corners' as a better translation. He says: 'In the description of the sanctuary or holy of holies, built by Solomon in the temple (1 Kings vi.), we are told that "He carved all the walls of the temple round about with carved figures of cherubim and palm-trees and fine flowers, within and without." The corners therefore of the building of the sanctuary were highly ornamented with carving; and the wishing any one to be as beautiful as they were, was the utmost stretch of the fancy of a Hebrew poet.'

13. '*In our streets.*'—Streets are not proper places for sheep. The word (חוּצוֹת *khutzoth*) is different from that properly rendered 'streets' in the ensuing verse, and is the same that is translated 'fields' in Job v. 10. The word literally means 'out-places,' and as such is susceptible of various applications; in the present text it probably denotes the out-pastures in the commons and deserts.

PSALM CXLV.

1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 and for his saving mercy.

David's *Psalm* of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; [1]and his greatness *is* unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous [2]works.

1 Heb. *and of his greatness* there is *no search.* 2 Heb. *things*, or, *words.*

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6 And *men* shall speak of the might of thy terrible acts: and I will [3]declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 [4]The LORD *is* gracious, and full of compassion; slow to anger, and [5]of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* [6]an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all [7]wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and [8]holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

[3] Heb. *declare it.* [4] Exod. 34. 6, 7. Num. 14. 18. Psal. 86. 5, 15, and 103. 8. [5] Heb. *great in mercy.* [6] Heb. *a kingdom of all ages.* [7] Or, *look unto thee.* [8] Or, *merciful*, or, *bountiful.*

PSALM CXLV.—This is one of the alphabetical psalms, in which each verse begins with its proper initial. But it will be observed that there are but twenty-one verses, whereas the Hebrew alphabet has twenty-two letters. This is because the psalm appears to be imperfect, as a verse beginning with נ (*n*) is wanting in the present Hebrew copies. A verse occupying the place in which we should expect to find it, appears in the Septuagint and Vulgate, whence we may perhaps infer that it existed in the more ancient Hebrew copies, and has since been lost. It would come between verses 13 and 14, and is, 'The Lord is faithful in all his words, and holy in all his works,' being nearly the same as verse 17. This psalm has always been so highly esteemed among the Jews, that the title of the whole book, סֵפֶר תְּהִלִּים *sepher tehillim*, 'book of praises,' is supposed to have been taken from it. It is wholly spent in praising God, and that with such fervid devotion, that the ancient Hebrews used to say that 'He could not fail to be an inhabitant of the heavenly Canaan who repeated this psalm three times a day.'

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

[1]PRAISE ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 [2]Put not your trust in princes, *nor* in the son of man, in whom *there is* no [3]help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy *is* *he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 [4]The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

[1] Heb. *Hallelujah.* [2] Psal. 118. 8, 9. [3] Or, *salvation.* [4] Exod. 15. 18.

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PSALM CXLVI.—This and the four following psalms are particularly styled the '*Hallelujahs*,' because they all begin and end with the word 'Hallelujah' (הַלְלוּ יָהּ), that is, 'Praise ye JAH,' or, as invariably given in our version, 'Praise ye the LORD.' The psalm is generally supposed to have been written after the Captivity, in the time when the Jews were distressed by the powerful opposition which was made to the rebuilding of the temple. The Septuagint and Vulgate attribute it to Haggai and Zechariah.

PSALM CXLVII.

1 *The prophet exhorteth to praise God for his care of the church,* 4 *his power,* 6 *and his mercy:* 7 *to praise him for his providence:* 12 *to praise him for his blessings upon the kingdom,* 15 *for his power over the meteors,* 19 *and for his ordinances in the church.*

PRAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their [1]wounds.

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our LORD, and of great power: [2]his understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 [3]He giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 [4]He maketh peace *in* thy borders, *and* filleth thee with the [5]finest of the wheat.

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He sheweth [6]his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

[1] Heb. *griefs.* [2] Heb. *of his understanding* there is *no number.* [3] Job 38. 41. Psal. 104. 27, 28.
[4] Heb. *Who maketh thy border peace.* [5] Heb. *fat of wheat.* [6] Heb. *his words.*

PSALM CXLVII.—This psalm of praise is generally supposed to have been composed when the returned captives had at last been allowed to complete the re-establishment of their city and temple. The Septuagint ascribes the psalm to Haggai and Zechariah; but some rather suppose Nehemiah to have been the author.

Verse 10. '*The legs of a man.*'—Infantry is doubtless intended by this rather remarkable expression, as is cavalry by 'the strength of the horse' in the preceding clause.

16. '*Snow like wool.*'—Snow to cover the ground, as wool does the sheep, both being white. Another explanation might perhaps be suggested by the fact, that the word for wool (צֶמֶר *tzemer*) is, in the plural form, by a transfer of ideas not unusual in Hebrew, sometimes applied to the foliage of trees: the comparison might then be derived from the fall of leaves from the trees.

— '*He scattereth the hoarfrost like ashes.*'—When wood is burning in the open air, some of the ashes, being light, are usually carried up along with the flame and smoke; and after floating awhile in the air, they fall down again softly and gently, and the Psalmist intends to express that the hoarfrost settled in the same silent and imperceptible manner.

17. '*Ice like morsels.*'—The Syriac version reads, 'like crumbs,' and the Arabic 'like wheaten flour.' The Psalmist is describing small rain—a rain that freezes as it falls—that is, what we call 'sleet.'

PSALM CXLVIII.

1 *The psalmist exhorteth the celestial,* 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

[1]PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

[1] Heb. *Hallelujah.*

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5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and [2]flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for his name alone is [3]excellent; his glory *is* above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

[2] Heb. *birds of wing.*

[3] Heb. *exalted.*

PSALM CXLVIII.—The author and occasion of this psalm, if it had any particular occasion, are equally uncertain. Calmet regards it as a sequel to the preceding, and supposes that it was sung at the dedication of the walls of Jerusalem. Others attribute it to David. This fine ode, in which the whole creation is called upon to unite in one grand chorus of praise to God, has been beautifully imitated by Milton, in that well-known morning hymn which he has given to Adam in paradise. See *Paradise Lost*, v. 153, etc.

PSALM CXLIX.

1 *The prophet exhorteth to praise God for his love to the church,* 5 *and for that power which he hath given to the church.*

[1]PRAISE ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praise his name [2]in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 *Let* the high *praises* of God *be* [3]in their mouth, and a two edged sword in their hand;

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 [4]To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

[1] Heb. *Hallelujah.*

[2] Or, *with the pipe.*

[3] Heb. *in their throat.*

[4] Deut. 7. 1, 2.

PSALM CXLIX.—This, being a song of victory, is usually ascribed to David, in whose reign the most distinguished victories were obtained by the Hebrews. Some suppose from the sixth, seventh, and eighth verses that this was actually a song of battle, sung on advancing to action. That the Jews were wont to sing the praises of God as they advanced to combat, may be seen from the book of Maccabees (2 Macc. xiii. 15): 'Having given the watchword to those that were about him, "Victory is of God," with the most valiant and choice young men he went into the king's tent.' And again, 2 Macc. xv. 25, 26, 'Then Nicanor and they that were with him came forward with trumpets and songs, but Judas and his company encountered the enemy with invocation and prayer.'

Verse 5. '*Upon their beds.*'—That is, upon the divans or couches (too frequently called 'beds' in our version), on which they were wont to recline or sit, when at ease.

PSALM CL.

1 *An exhortation to praise God,* 3 *with all kind of instruments.*

[1]PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the [2]trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and [3]dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

[1] Heb. *Hallelujah.*

[2] Or, *cornet.*

[3] Or, *pipe.*

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PSALM CL.—This appears to be a sequel to the preceding psalm, and forms a most appropriate conclusion to the whole book. The tradition of the Jews concerning it, however, is, that when the people of any place brought up their first-fruits to Jerusalem, as soon as they came to the mountain of the temple every one took his basket into his hand and sung this psalm till they came to the court of the Lord's house, where the Levites met them singing the 30th Psalm.

Verse 4. '*Timbrel.*'—Of timbrels, tabrets, or tambourines, we have already written under Gen. xxxi. 27, and Exod. xv. 20. Below are representations of the various instruments of the drum kind known to the ancient Egyptians, and of those now used in Western Asia. Whether the Israelites had drums or not does not clearly appear, and in the absence of the evidence *pro* or *con*, it is useless to speculate on the subject. If they had, they must be included under the general name of *toph*. The ancient Egyptians had a long drum very similar to the tom-toms of India. It was about two feet or two feet and a half in length, and was beaten with the hand. The case was wood or copper covered at both ends with parchment or leather, and braced with cords extended diagonally over the exterior of the cylinder. It was used chiefly in war. There was another large drum, less unlike our own; it was about two feet and a half long by about two feet broad, and was



MODERN ORIENTAL INSTRUMENTS OF THE DRUM KIND.

shaped much like a sugar-cask. It was formed of copper, and covered at the ends with red leather, braced by catgut strings passed through small holes in its broad margin. This kind of drum was beaten with sticks. It does not appear on the monuments, but an actual specimen was found in the excavations made by D'Athanasi in 1823, and is now in the Museum at Paris. Another species of drum is represented in the Egyptian paintings, and it is of the same kind that is still in use in Arabia under the name of the *darabooka* drum, as represented in the central figure of the above cut. It is made of parchment, stretched over the top of a funnel-shaped case of metal, pottery, or wood. It is beaten by the hand, and when

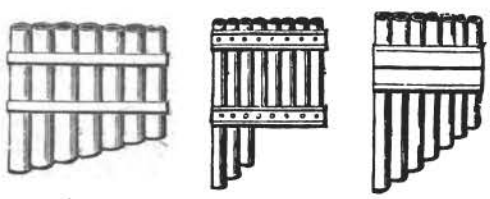


ANCIENT EGYPTIAN DRUMS.

relaxed the parchment is braced by exposing it for a few moments to the sun or to the warmth of a fire. This kind of drum claims particular attention from its being supposed to be represented in one of the coins ascribed to Simon Maccabæus. When closely examined, this instrument will appear to be the same in principle with our kettle-drum, which, indeed, has been confessedly derived from the East, where other instruments on the same principle are not wanting. Such instruments were not unknown to the Egyptians, as may be perceived by the central figure in the cut of Egyptian drums. The Rabbins speak obscurely of a sort of drum which may have been of this kind. It stood, they say, in the temple-court, and was used to call the priests to prayer, the Levites to singing, and the leprous persons to their purification. They venture to add that its sound could be heard so far as Jericho.

— '*Stringed instruments.*'—The word which occurs here and in Psalm xlv. 8, מְנִּים *minnim*, is supposed by some to denote a particular instrument of the lute or guitar kind. This however we have already found in the MAHALATH of the title of Psalm lxxxvii.; and there seems better foundation for the general opinion that the present word is, as our translators understood, a poetical reference to the strings of *any* instrument. This will more clearly appear if the two verses in which the word occurs are cited. In xlv. 8: 'Out of the ivory palaces the *strings* (i. e. concerts of stringed instruments) have made thee glad.' And here: 'Praise him with *strings* (stringed instruments) and *ugabs*' (or wind instruments).

— '*Organs.*'—In the note to Gen. iv. 21, we have stated the common opinion, which we see no reason to dispute, that the Hebrew עוּגָב *ugab*, mentioned as existing before the Deluge, was the still common instrument called a 'mouth organ,' or the syrinx of the ancients. The classical ancients ascribed the invention of it to Pan, the great sylvan god; and accordingly he was usually figured with



the instrument in his hands. The fable states that he formed it of reeds that grew by the river, and caused it to produce all kinds of agreeable sounds, while his goats were skipping around him, and feeding on the banks. This shews that it was regarded as properly a sylvan and pastoral instrument; and so it seems to be mentioned by Job (ch. xxi. 11, 12). Another story shews that a very good opinion of this instrument was entertained by, at least, the alleged inventor. He even thought it superior to the lyre of Apollo, whom he challenged to the trial; and, the challenge being accepted, the umpire (being no other than Midas) decided in favour of Pan's pipe. It is indeed remarkable that the lyre (*kinnor*) and syrinx (*ugab*) were the first two instruments of music, the invention of which is recorded in Scripture, and the only ones that are mentioned before the Deluge; and that subsequently the *ugab* is almost always mentioned in connection with the *kinnor*. The principle of the instrument is so simple that it has been one of the most diffused of musical instruments. 'A syrinx or *fistula Panis*, made of reeds tied together, exactly resembling that of the ancients, has been found to be in common use in the island of New Amsterdam in the South Seas, as flutes and drums have been in Otaheite and New Zealand; which indisputably proves them to be instruments natural to every people in a state of barbarism. They were first used by the Egyptians and Greeks, during the infancy of the musical art among them; and they seem to have been invented and practised at all times by nations remote from each other, and between whom it is hardly possible that there even could have been the least intercourse or communication.' (Burney, i. 267.) The combination of pipes in question is still used in different parts of Asia. The number of

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tubes which these instruments exhibit on ancient monuments varies from seven to eleven. Our cut exhibits the most usual forms. There is also another, in which the tubes are square; and, in the larger and deeper sorts, the tubes are sometimes confined by three bands. Independently of the general opinion, which considers the name *ugab* to refer to instruments of this class, it will be observed that, from the general diffusion of the syrinx, it is scarcely possible that it could have been unknown to the Hebrews.

5. '*The loud cymbals....the high-sounding cymbals.*'—The original word, here and elsewhere translated by 'cymbals,' is צְלְצְלִים *tzeltzelim*, which both the Septuagint and Vulgate render by *cymbala*. This singular name is undoubtedly intended to make an approach to the sound which the instruments afforded, as happens in several of our own names for musical instruments; and this sound we shall find in the instruments of the cymbal or sistrum kind. The present text speaks of two kinds of tzeltzelim, namely 'the voice-*tzeltzelim*' (rendered 'loud cymbals,' though the contrary is probably meant), and the 'high-sounding *tzeltzelim*;' and it therefore appears that there was more than one instrument of the class, and we may infer that *tzeltzelim* was a general name for all metallic instruments of agitation, including probably the cymbal and sistrum kinds. Some indeed think the *sistrum* to be exclusively meant by this word; and that *cymbals*, properly speaking, are denoted by the word שָׁלִשִׁים *shalishim*, in 1 Sam. xviii. 6, which is equally with the other rendered *cymbala* by the Septuagint and the Vulgate, and which our version translates 'instruments of music.' We are not anxious to inquire minutely into those distinctions, but being satisfied with the admission involved in either alternative, that both cymbals and sistrums were in use among the Jews—and which, on any probable grounds, there is not the least reason to question—we take the opportunity of laying the more common ancient forms of both sorts of instruments before our readers.

The ancient cymbals were of sonorous brass or copper, and exhibit greater diversity of form than our own instruments of the same name. Most of these variations may be estimated from our miscellaneous engraving. The differences are in size, in the depth or shallowness of the bowl, in the presence or absence of the border or rim, and in the form and character of the handle by which the player held the instrument. All this is better seen by the engraving than from description. The variety most markedly different from our own is that shewn in our engraving, in which the cymbals not only want the brim, but their convexities terminate in erect points which furnished the player his required hold. Most of them have a deeper concavity than our own instruments of the same class. The ancient Egyptians had cymbals exactly resembling those now commonly used in Europe, but smaller, being from five inches and a half to seven inches in diameter.

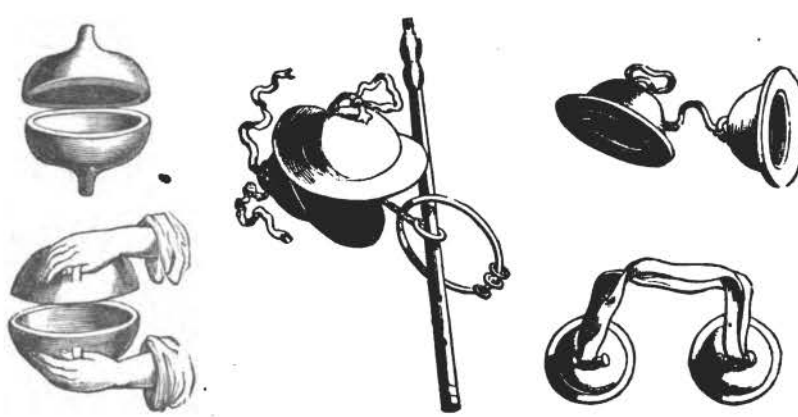
Cymbals were much employed in the sacred mysteries and religious processions of the ancient pagans; so that those people who were the most noted for their mysteries were also the most celebrated for their skill with the cymbals. They particularly figured in the services of Cybele and Bacchus; and the aversion with which men of sense and reflection, among the Romans, regarded the disgraceful orgies of the Bacchanalia, seems to have extended in some degree to the instruments which were associated with them. Thus Cicero reproaches Piso for using the cymbals. Livy says that the reason why these and the tambourines were employed in the more ancient mysteries of paganism was, that their loud noise might drown the cries and complaints of those who were slain, or on whom other violence was committed.

Another set of instruments of the same class, and which were probably included under the name of *tzeltzelim*, or some one other of the undetermined names of the Hebrew, were the castagnets, or crotala, snapped with the fingers



DANCING FIGURES, WITH CASTAGNETS.—From Herculaneum.

to mark the time in choral dances. The sound they gave is compared by some ancient writers to that which a stork makes by the concussion of its mandibles—a comparison which also, not unaptly, illustrates the mode in which they



ANCIENT CYMBALS, etc.—From Herculaneum.

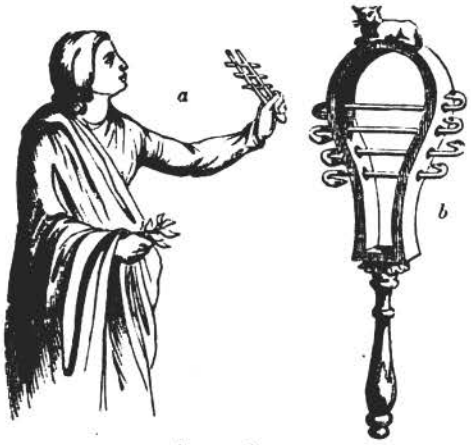
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SISTRUMS.—From Rosellini.

were used. Their form and the manner in which they were played are shewn in the annexed engraving. We suspect that the small instruments in the left hands of the two standing figures in the engraving at the end of this note, from a curious Egyptian painting, are intended for the same purpose, although of a different form from any that we have elsewhere seen.

We now come to the *sistrum*; the general form and character of which instrument will be best understood from the fig. *b*, of the annexed engraving. It is composed of a frame of sonorous metal, crossed by bars of the same. These bars move freely in the holes through which they are passed; and, when the instrument is agitated, the reverted ends, striking upon the frame, produce the sound.



ANCIENT SISTRA.

It is sometimes crowned with the figure of a cat, as a symbol of Isis, by whom it was said to have been invented, and in whose worship it was abundantly employed. It is often, however, seen, very simple and even rude in form, and without any ornament, as in fig. *a*, and also in those represented in the final engraving, where the performers appear to be delivering to the seated personage their sistra in exchange for the other instruments which they have in their left hands. The engraving is copied from Rosellini, and would prove, if any proof were wanting, the great antiquity of the instrument among the Egyptians. But this, although questioned by Winckelmann, has long since been demonstrated not only by the evidence of most ancient Egyptian monuments, but by the discovery of actual specimens of the instrument. Three of these are now in the British Museum, and others in different European collections. They are all of bronze, contain (or are pierced for) three or four bars, and, with difference of detail, are generally similar to the specimen in fig. *b*. One curious specimen, in the Berlin Museum, has but one bar, on which are three moveable rings. When employed at sacrifices, the agitation of the sistrum is said to have been understood to denote, mystically, the motion of the universe. It appears to have been sometimes used in war to give signals: and the Greeks also employed it to mark the rhythm in noted music, the sound given as the bars struck right and left serving to mark the cadence. It is remarkable that the Abyssinians, who confess that they derived the instrument from Egypt, employ it conspicuously in their religious services. Bruce says, 'It is used in the quick measures, or in allegros of singing psalms or thanksgivings. Each priest has a sistrum, which he shakes in a very threatening manner at his neighbour, leaping and turning round with such an indecent violence, that he resembles rather a priest of paganism, whence this instrument was derived, than a Christian.'

We have now only to add, that some writers think that the Hebrews had a knowledge of an instrument of this class, consisting of a round, oval, or triangular metallic rod, which afforded its sound by being struck with another straight rod, like our 'triangle.' The last-named instrument is indeed of Oriental origin, and some of the same kind (triangular) are supposed, both by Calmet and Gesenius, to be denoted by the Hebrew word *shalishim*, mentioned above. In some instruments of this class a jingling was produced by the insertion of moveable rings—as shewn in one of the figures of the central group of instruments (consisting of this, a pipe, and a pair of cymbals) given in the engraving in the opposite page.

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THE

PROVERBS.

We are informed in the beginning and other parts of the book that the proverbs which it contains were written by king Solomon. It has seemed to many that, on the ground of differences of style, of frequent repetitions, and of observations scarcely within the scope of Solomon's experience, that his claim to the authorship of every precept in the book might be disputed. De Wette says, 'The Proverbs, judging from their number and variety, seem rather the productions of a whole nation than of a single man. Many of them relate to private and rustic life, with one of which Solomon was not sufficiently acquainted, and in the other he could not participate.' Yet even this writer allows that a large portion of the whole must be ascribed to Solomon, especially in the first twenty-two chapters. He accounts for the incorporation of other proverbs by supposing that in the lapse of time, when the collection was made, many proverbs were taken to be Solomon's which did not really belong to him. This does not materially differ from the notion of Grotius, who, extensive as were his own powers, being unable to conceive that the book of Proverbs could be the work of one man, supposed it to be a collection of the finest proverbs of the age (much in the same manner as those published by the Emperors of Constantinople in subsequent times), and perfected from various collections under Hezekiah. But this objection, so far as it refers to the various character of the experiences it embodies, is sufficiently met by the account which the Scripture itself gives of the extraordinary endowments and various wisdom of Solomon, to whom God had given 'largeness of heart (mind) as the saud that is upon the sea-shore;' and it is satisfactory to be able to produce the book of Proverbs in corroboration of that text. In fact, the belief of such men as Grotius and De Wette on the contents of this book—that it must needs embody the experience of many minds, forms the most striking comment on the text just cited that we ever met with. The objection derived from the repetitions of the same proverbs, proves nothing against the undivided claim of Solomon to the authorship of what the book itself ascribes to him, but may go among other indications that the whole collection was not at once formed into its present shape by Solomon himself, or under his direction; but that successive collections of the proverbs uttered by Solomon were formed, and eventually combined to form the present book. This is by no means an unsupported conjecture; for such a collection in addition to former collections, is distinctly stated at the beginning of the twenty-fifth chapter, to have been made by 'the men of Hezekiah,' and which extends from that to the thirtieth chapter. This at least accounts for the repetitions of former proverbs which occur in *that* collection; and it may suggest that the collection formed at that late period, was not the first that had been made in addition to the original collection formed perhaps by Solomon himself, and embodied in the book which has come down to us. Again, Solomon is said, in 1 Kings iv. 32, to have produced no less than three thousand proverbs: this strongly corroborates the passages which ascribe the authorship of the present book to Solomon; and it would seem hard if so large a number should not supply the small proportion contained in the present book, without resorting to other authorship. That passage indeed indicates the source from which these collections were formed. The hypothesis given by Jahn in his *Introduction* is ingenious and deserves attention. He thinks that Solomon uttered three thousand proverbs; and supposes that the 'recorder' (המזכיר) wrote in the annals all the remarkable sayings of the king, with the occasion that gave birth to them, and at Solomon's command collected them into a book to which the king himself wrote the introduction (i.–ix.). Various readers made extracts from this book, to suit their own taste, but the whole was copied more rarely; thus it happened that much, especially from the end of the book, was lost. Afterwards some attempts were made to restore it, and the later additions were made. This explains the reiteration of some proverbs. The usage assumed in this statement of recording the utterances of the king, may seem strange to us, but is in accordance with the ancient Oriental usage which we have described under Esther vi. 1. With such various means of explaining all that has been by some deemed to bring into question Solomon's claim to the authorship of particular parts of the book, we may very safely allow our minds to rest upon the established conclusion in his favour. We should not, however, think it necessary to contend that every maxim in the book must be ascribed to him; nor, although we hold that there is not one of which it is possible to pro-

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nounce from internal evidence that he was not the author, it is not improbable that the collectors should include a few other excellent proverbs by known eminent men, or of whose origin they were uncertain, but which appeared to them not unworthy the wisdom of Solomon.

In addition to the portion added to the general collection by 'the men of Hezekiah,' in xxv.–xxix., we find the thirtieth chapter occupied with the prudent admonitions which Agur the son of Jakeh, delivered to his pupils, Ithiel and Ucal; and this is followed, in the thirty-first chapter, by the precepts which the mother of Lemuel delivered to her son. With respect to these personages different opinions are entertained. The old commentators usually supposed that Solomon himself is described under the name of Agur: but no satisfactory reason can be assigned for his assuming the name; and it is now more generally believed that Agur was an inspired writer whose moral and proverbial sentences were, by 'the men of Hezekiah,' added to those of the wise man on account of the conformity of their matter. It is perhaps meant that by Lemuel we should understand Solomon: but if we find difficulties in this conclusion, the dignity of the book is not affected if we suppose the last chapter to have been written by a different hand, and admit the mother of Lemuel to have been a Jewish woman married to some neighbouring prince, or Ahiah, the daughter of the high-priest Zechariah, and mother of king Hezekiah.

Bishop Lowth describes well the condition of intellectual culture under which proverbs become the most acceptable and suitable medium for the inculcation of morality and the teachings of wisdom:—'In those periods of remote antiquity, which may with propriety be called the infancy of societies and nations, the usual, if not the only, mode of instruction was by proverbs. Human wisdom was then indeed in a rude and unfinished state; it was not digested, methodised, or reduced to order and connection. Those who by genius and reflection, exercised in the school of experience, had acquired a stock of knowledge, were desirous of reducing it into the most compendious form, and comprised in a few maxims those observations which they apprehended most essential to human happiness. This mode of instruction was in truth more likely than any other to prove efficacious with men in a rude state of society; for it professed not to dispute, but to command—not to persuade, but to compel; it conducted them not by a circuit of argument, but led immediately to the approbation and practice of integrity and virtue. That it might not, however, be altogether destitute of allurement, and lest it should disgust by an appearance of roughness and severity, some degree of amusement became necessary; and the instructors of mankind added to their compositions the graces of harmony, and illustrated them by metaphors, comparisons, allusions, and other embellishments of style. This manner, which with other nations prevailed only during the first periods of civilization, with the Hebrews continued to be a favourite style to the latest ages of their literature.'

This indeed is true of other Oriental nations, who have retained an attachment to this mode of instruction long after they have come to the point of arranging their knowledge into digested systems. The Chinese, for instance, and the Persians, retain their partiality for proverbs, although they are not wanting in works in which 'wisdom is digested, methodised, and reduced to order and connection.' In the *Mémoires sur les Chinois* there is a large collection of proverbs, which are in general character very similar to the Proverbs of Solomon—although, of course, deficient in that higher wisdom by which the latter are informed. Burckhardt has also given us a collection of Arabic proverbs, with a commentary, many of which convey the same illustrations of the usages of the people which we find in the sacred book of Proverbs. In fact, it is necessary, to be thoroughly acquainted with the physical and intellectual condition of a people, to understand their proverbs well; and he who has acquired this by diligent study, will best understand and most entirely enjoy the Proverbs of Solomon.

Of the alleged subdivisions of the book there is not need in this place to say much. Even De Wette, although he points out distinct parts in that portion, regards i.–xxii. 16, as forming an independent whole, constituting the first collection, to which xxii. 17–xxiv. 22 was afterwards added by way of supplement. Then follows the collection by the 'men of Hezekiah,' succeeded by the two supplementary chapters which close the book. Bishop Lowth, disregarding such subdivisions, looks upon the whole as consisting of two parts, 'The first, serving as a proem or exordium, includes the first nine chapters; and is varied, elegant, sublime, and truly poetical; the order of the subject is in general excellently preserved, and the parts are very aptly connected among themselves. It is embellished with many beautiful descriptions and personifications; the diction is polished, and abounds with all the ornaments of poetry, insomuch that it scarcely yields in elegance and splendour to any of the sacred writings. The second part, which extends from the beginning of the tenth chapter to the end of the book, consists almost entirely of detached parables or maxims, which have but little in them of the sublime or poetical, except in a certain energetic and concise form of expression.' The Jewish writers not only believe the book to be the work of Solomon, but undertake to inform us that the Canticles were written in his youth, the Proverbs in his middle life, and Ecclesiastes in his old age. Whatever questions be discussed respecting the authorship or date, the canonical authority of the book admits of no question, and is indeed abundantly established by the references to it which are

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contained in the New Testament. These are the following, as set down by Eichhorn in his *Einleitung*:—Prov. iii. 7, in Rom. xii. 21, and 2 Cor. viii. 21; x. 12, in 1 Pet. iv. 8; xi. 31, in 1 Pet. iv. 18; xvii. 24, in James i. 19; xx. 9, in 1 John i. 10; xxvi. 11, in 2 Pet. ii. 22; i. 16, in Rom. iii. 10, 15; iii. 11, in Heb. xii. 5, 6; iii. 12, in Rev. iii. 19; xvii. 13, in Rom. xii. 17, 1 Thess. v. 15, 1 Pet. iii. 9; xx. 20, in Matt. xv. 4, Mark vii. 10; xxv. 21, in Rom. xii. 20; xxix. 23, in James iv. 6.

There are Hebrew commentaries by the Rabbis Solomon Jarchi, Levi ben Gershom, Isaac Arama, Shalom ben Abraham, Moses Alshech, and Isaac Eichel. The following are all the English and the principal of the foreign exegetical works on the book of Proverbs:—Melanchthonis *Explicatio Proverbiorum Salomonis*, 1525; Munsteri *Proverbia Salomonis*, etc., 1525; Cajetani *Parabolæ Salomonis*, 1545; Arborei *Comm. in Prov. Salomonis*, 1549; Rodolph Baynes, *Comm. in Prov. Salomonis*, 1555; Lavateri *Comm. in librum Proverbiorum*, 1586; Strigelii *Salomonis libri tres, Proverbia, Ecclesiastes, Canticum*, 1565; Jansen *Paraphrasis et Adnott. in Prov. Salomonis*, 1568; Merceri *Comm. in Salomonis Proverbia, Eccles. et Canticum*, 1573; Agellii *Comm. in Proverbia*, 1611; Cleaver, *An Explanation of the Proverbs*, 1608; Cartwright, *Comm. succincti et dilucidi in P. Salomonis*, 1617; Bohlii, *Ethica Sacra, sive Comm. super P. Salomonis*, 1640; Geieri *Prov. regum sapientissimi Salomonis*, 1653; *Les Proverbes de Salomon, avec une Explication tirée de Saintes Peres*, etc., 1678; C. B. Michaelis, *Notæ uberiores in P. Salomonis*, etc., 1720; Kortum, *Salomonische Moral, oder Lebenslehre*, etc., 1735; Grey, *Book of Proverbs*, 1738; Hanssens, *Betrachtungen über die Sprüche Salomo*, 1746; Schultens, *Proverbia Salomonis*, 1748; Loesner, *Observat. ad voces quasdam veterum interpretum Prov.*, 1761; Dathe, *Prolusio de ratione consensus Versionis Chaldaicæ et Syriacæ Prov. Salomonis*, 1764; Durrel, *Critical Remarks on the Books of Job, Proverbs*, etc., 1772; Hunt, *Observations on several passages in the Book of Proverbs*, 1775; Schnurrer, *Observatt. ad loca quædam Prov. Salomonis*, 1776; Moldenhauer, *Uebersetzung und Erlauterung über Sprüchwörter*, etc., 1777; J. D. Michaelis, *Uebersetzung der Sprüche und des Predigers Salomons*, 1778; Doederlein, *Sprüche Salomon's*, 1778; Reiske, *Conjecturæ in Jobum et Prov. Salomonis*, 1779; Jaeger, *Observatt. in Prov. Salomonis, Versionem Alexandrinam*, 1780; Hodgson, *The Proverbs of Solomon, translated, with Notes*, 1788; Ziegler, *Neue Uebersetzung der Denksprüche Salomo's*, 1791; Schleusner, *Comm. Novi Critici in Versiones Veteres Prov. Salomonis*, 1794; Muntinghe, *Die Sprüche Salomo's*, 1802; Holden, *An Attempt towards an improved Translation of the Proverbs of Solomon, with Notes*, etc., 1819; Case, *Commentary on the Proverbs of Solomon*, 1822; Umbreit, *Philologisch-kritischer und philosophischer Commentar über die Sprüche Salomo's*, 1826; Gramberg, *Das Buch der Sprüche Salomo's*, 1828; Bockel, *Die Denksprüche Salomo's*, 1829; French and Skinner, *New Translation of the Proverbs of Solomon... with Notes*, 1831; Löwenstein, *Die Proverbien Salomons*, 1838; Newman, *The Proverbs of Solomon*, 1839; Nicholls, *The Book of Proverbs explained and illustrated*, 1842.

CHAPTER I.

1 *The use of the proverbs.* 7 *An exhortation to fear God, and believe his word.* 10 *To avoid the enticings of sinners.* 20 *Wisdom complaineth of her contempt.* 24 *She threateneth her contemners.*

THE proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and [1]equity;

4 To give subtilty to the simple, to the young man knowledge and [2]discretion.

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and [3]the interpretation; the words of the wise, and their dark sayings.

7 ¶ [4]The fear of the LORD *is* [5]the beginning of knowledge: *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* [6]an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay

[1] Heb. *equities.* [2] Or, *advisement.* [3] Or, *an eloquent speech.* [4] Job 28. 28. Psal. 111. 10. Chap. 9. 10. [5] Or, *the principal part.* [6] Heb. *an adding.*

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wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 [7]For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread [8]in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ [9,10]Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ [11]Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 [12]Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the [13]turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

7 Isa. 59. 7. Rom. 3. 15. 8 Heb. *in the eyes of every thing that hath a wing.* 9 Heb. *wisdoms*, that is, *excellent wisdom.*
10 Chap. 8. 1. 11 Isa. 65. 12, and 66. 4. Jer. 7. 13. Ezek. 8. 18. 12 Job 27. 9. Isa. 1. 15. Jer. 1. 11, and 14. 12. Micah 3. 4.
13 Or, *ease of the simple.*

Verse 14. '*Cast in thy lot*,' etc.—This is probably an allusion to the custom among freebooters of dividing their spoil by lot. 'Let us all have one purse,' that is, let us all share alike; and whatsoever each requires shall be supplied out of the common stock.

20. '*Wisdom crieth without.*'—The accumulation of phrases implying publicity—the streets, the chief place of concourse, the openings of the gates, the city—probably refer to the custom in the East, particularly among the Arabians, for people to hold discussions and conversations on religion and morals in the open air, and especially in the more public parts of the town, to which the inhabitants resort for the sake of society. It is not unusual indeed for a man, respected for his eloquence, learning, or reputed sanctity, to collect in such places a congregation, which listens with attention and interest to the address he delivers. Thus such wisdom as they possess may be said to 'cry in the streets;' and, as the people read very little, if at all, a very large part of the information and mental cultivation which they possess is derived from the discussions, conversations, recitations, and lectures on various subjects, which they hear in the streets and public places.

CHAPTER II.

1 *Wisdom promiseth godliness to her children*, 10 *and safety from evil company*, 20 *and direction in good ways.*

MY son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

3 Yea, if thou criest after knowledge, *and* [1]liftest up thy voice for understanding;

4 [2]If thou seekest her as silver, and searchest for her as *for* hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 [3]For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

1 Heb. *givest thy voice.* 2 Matt. 13. 44. 3 1 Kings 3. 9. James 1. 5.

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9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;

15 Whose ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from the strange woman, [4]*even* from the stranger *which* flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 ¶ That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 [5]For the upright shall dwell in the land, and the perfect shall remain in it.

22 [6]But the wicked shall be cut off from the earth, and the transgressors shall be [7]rooted out of it.

[4] Chap. 5. 3, and 7. 5. [5] Psal. 37. 29. [6] Job 18. 17. Psal. 104. 35. [7] Or, *plucked up*.

Verse 4. '*Seekest her as silver.*'—Probably the allusion is to the extraction of silver with labour and difficulty from the mine. Of 'hid treasures' we shall have another occasion to speak.

16. '*The strange woman....the stranger.*'—These expressions are elsewhere applied to women of bad character: and, as it was usual for such women to withdraw from their own country and live among strangers, that their families might not be disgraced by their conduct, we are probably to understand the expression in the literal sense, as denoting a foreigner, or, at least, one not a native of, or connected by any natural tie with, the place in which she resided. In fact, that the greatest number of loose women in Palestine were from foreign countries seems probable, not only from their more impure and licentious manners, but from the Hebrew appellations implying a foreign extraction. Yet Jephthah's descent from a harlot (Judg. xi. 1), Solomon's decision in the case of two harlots (1 Kings iii. 16), and the case of Tamar (Gen. xxxviii. 2), afford sufficient evidence that this debauched course of life was followed by at least some Jewish women, and was not entirely confined to foreigners.

CHAPTER III.

1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotion,* 11 *to patience.* 13 *The happy gain of wisdom.* 19 *The power,* 21 *and the benefits of wisdom.* 27 *An exhortation to charitableness,* 30 *peaceableness,* 31 *and contentedness.* 33 *The cursed state of the wicked.*

MY son, forget not my law; [1]but let thine heart keep my commandments:

2 For length of days, and [2]long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: [3]bind them about thy neck; write them upon the table of thine heart:

4 [4]So shalt thou find favour and [5]good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 [6]In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ [7]Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be [8]health to thy navel, and [9]marrow to thy bones.

9 ¶ [10]Honour the LORD with thy substance, and with the firstfruits of all thine increase:

10 [11]So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ [12]My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and [13]the man *that* getteth understanding.

14 [14]For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

[1] Deut. 8. 1, and 30. 16. [2] Heb. *years of life.* [3] Exod. 13. 9. Deut. 6. 8. [4] Psal. 111. 10. [5] Or, *good success.*
[6] 1 Chron. 28. 9. [7] Rom. 12. 16. [8] Heb. *medicine.* [9] Heb. *watering,* or, *moistening.*
[10] Exod. 23. 19, and 34. 26. Deut. 26. 2, &c. Mal. 3. 10, &c. Luke 14. 13. [11] Deut. 28. 8.
[12] Job 5. 17. Heb. 12. 5. Revel. 3. 19. [13] Heb. *the man* that *draweth out understanding.*
[14] Job 28. 15, &c. Psal. 19. 10. Chap. 8. 11, 19, and 16. 16.

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15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he [15]established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 [16]Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from [17]them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

29 ¶ [18]Devise not evil against thy neighbour seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 [19]Envy thou not [20]the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: [21]but his secret *is* with the righteous.

33 ¶ [22]The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 [23]Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame [24]shall be the promotion of fools.

15 Or, *prepared.* 16 Psal. 37. 24, and 91. 11, 12. 17 Heb. *the owners thereof.* 18 Or, *Practise no evil.* 19 Psal. 37. 1. 20 Heb. *a man of violence.* 21 Psal. 25. 14. 22 Mal. 2. 2. 23 James 4. 6. 1 Pet. 5. 5. 24 Heb. *exalteth the fools.*

Verse 8. '*Health to thy navel.*'—Chardin thinks that this expression is derived from the habit, in the Oriental villages, of applying, for the cure of most diseases, plasters, ointments, oils, and friction externally, to the stomach and belly; the knowledge of, and the art of preparing, internal medicines, being very little known. Roberts, however, after truly observing that the navel of an infant is often clumsily managed in the East, so that it is no uncommon thing to see that part greatly enlarged and diseased, states that such a reference as the present to the navel, as being connected with earthly prosperity, is still common in India; where, for instance, it will be said of a person who has risen from poverty to affluence, 'his navel has grown much larger.'

CHAPTER IV.

1 *Solomon, to persuade to obedience,* 3 *sheweth what instruction he had of his parents,* 5 *to study wisdom,* 14 *and to shun the path of the wicked.* 20 *He exhorteth to faith,* 23 *and sanctification.*

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, [1]tender and only *beloved* in the sight of my mother.

4 [2]He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 ¶ Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head [3]an ornament of grace: [4]a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; [5]and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ [6]Enter not into the path of the wicked, and go not in the way of evil *men.*

1 1 Chron. 29. 1. 2 1 Chron. 28. 9. 3 Chap. 1. 9. 4 Or, *she shall compass thee with a crown of glory.* 5 Psal. 91. 11, 12. 6 Psal. 1. 1. Chap. 1. 10, 15.

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15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and [7]health to all their flesh.

23 ¶ Keep thy heart [8]with all diligence; for out of it *are* the issues of life.

24 Put away from thee [9]a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and [10]let all thy ways be established.

27 [11]Turn not to the right hand nor to the left: remove thy foot from evil.

7 Heb. *medicine.* 8 Heb. *above all keeping.* 9 Heb. *frowardness of mouth, and perverseness of lips.*
10 Or, *all thy ways shall be ordered aright.* 11 Deut. 5. 32.

Verse 18. '*That shineth more and more unto the perfect day.*'—This beautiful metaphor is derived from the light of the sun, which, from the appearance of its first faint radiance in the east, nothing can retard or prevent from rising to the glory of perfect day.

23. '*Out of it are the issues of life.*'—The word rendered 'the issues' is, literally, 'the goings forth.' There is most probably a latent metaphor alluding to the heart as the fountain from which the blood is diffused in streams to the different parts of the body. This is also corroborated by the fact that 'the blood' is metaphorically called 'the life' in the Hebrew, as in Gen. ix. 4, 'Flesh with the blood thereof, which is the life thereof, shall ye not eat.'

CHAPTER V.

1 *Solomon exhorteth to the study of wisdom.* 3 *He sheweth the mischief of whoredom and riot.* 15 *He exhorteth to contentedness, liberality, and chastity.* 22 *The wicked are overtaken with their own sins.*

MY son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 ¶ [1]For the lips of a strange woman drop *as* an honeycomb, and her [2]mouth *is* smoother than oil:

4 But her end is bitter as wormwood, sharp as a two edged sword.

5 [3]Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them.*

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with [4]thy wealth; and thy labours *be* in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind and pleasant roe; let her breasts [5]satisfy thee at all times; and [6]be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 [7]For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his [8]sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

1 Chap. 2. 16, and 6. 24. 2 Heb. *palate.* 3 Chap. 7. 27. 4 Heb. *thy strength.* 5 Heb. *water thee.*
6 Heb. *err thou always in her love.* 7 Job 31. 4, and 34. 21. Chap. 15. 3. Jer. 16. 17, and 32. 19. 8 Heb. *sin.*

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Verse 4. '*Wormwood.*'—The word לַעֲנָה *laanah*, certainly denotes an extremely disagreeable and bitter plant: and that it was wormwood is a well-supported and probable interpretation. We therefore give a cut of the *artemisia*



WORMWOOD (*Artemisia absinthium*).

absinthium. The Artemisia absinthium, and other species of artemisia, are common in Palestine, but many of them resemble each other so closely in their properties, that it is difficult to determine from the single characteristic of bitterness which of them may be meant. The manner in which it is mentioned may suggest that some more hurtful species than the common wormwood is intended; unless, as suggested by Gesenius, in the strong passages which seem to call for such an explanation, the name of the plant is employed figuratively to express poison.

15. '*Drink waters out of thine own cistern,*' etc.—This proverb is very much elucidated by the fact that even at the present day every respectable house in Jerusalem has a reservoir or cistern sunk in the courtyard; and this, during the later spring rains, is filled up with water, which serves over the long and dry summer, and then is again filled by the early rains of autumn. This is, in fact, the main dependence of the inhabitants of a region where springs of water are few, and where nearly all the rivers dry up very early in the summer. Therefore a man who has not his own cistern must depend on the cisterns of others, and must be constantly asking what is really a great favour from them, and an inconvenience to them, while the supply from this source is in danger of being cut off as soon as the owners of the cistern suspect that their water is likely to run short, or that the season of drought threatens to be of long duration.

16. '*Let thy fountains be dispersed abroad, and rivers of waters in the streets.*'—This is to an Oriental an image of the highest degree of blessedness. It is however founded on facts. It could, indeed, not often occur in Palestine that the waste water of a fountain should run in streams through the streets; but it does occur in some places where water is unusually abundant, as in Damascus; and to those who have been inured to the heat, the thirst, and the scarcity of water in eastern climates, gives an idea of redundant plenty, of luxurious extravagance, and even of sinful waste, which the inhabitants of a well-watered region cannot easily comprehend.

19. '*The loving hind and pleasant roe.*'—A reference to these animals, or at least to the latter, which we have supposed to be the gazelle, is still employed in the East to express whatever is graceful and beautiful in woman. We see in the Scriptures that, when a comparison drawn from it is applied to man, it is with reference to its agility and speed; but when to woman, the comparison regards its graceful form, timidity, and gentleness. This is precisely the same among the modern Orientals, with whom, in fact, the gazelle and the monkey represent the extremes of beauty and ugliness. It is rare to find a piece of amatory poetry in which the lady is not compared to the gazelle, or her eyes to the soft and lustrous ones of that most elegant creature. This has been well observed by D'Arvieux: 'The Arabs express a woman's beauty by saying, she has the eyes of the gazelle. The burden of their love-songs is the gazelle's eyes; and it is to this creature they invariably compare their mistresses when they wish to give, in one word, the idea of a perfect beauty. These gazelles are indeed very pretty creatures; and there is especially a certain innocent fear about them, that may well be compared to the modesty and bashfulness of a young girl.'

CHAPTER VI.

1 *Against suretiship,* 6 *idleness,* 12 *and mischievousness.* 16 *Seven things hateful to God.* 20 *The blessings of obedience.* 25 *The mischiefs of whoredom.*

MY son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, [1]and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 [2]How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

11 [3]So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

[1] Or, *so shalt thou prevail with thy friend.*

[2] Chap. 24. 33.

[3] Chap. 13. 4, and 20. 4.

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14 Frowardness *is* in his heart, he deviseth mischief continually; he [4]soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six *things* doth the LORD hate: yea, seven *are* an abomination [5]unto him:

17 [6]A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, [7]feet that be swift in running to mischief,

19 A false witness *that* speaketh lies, and he that soweth discord among brethren.

20 ¶ [8]My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 [9]For the commandment *is* a [10]lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

24 [11]To keep thee from the evil woman, from the flattery [12]of the tongue of a strange woman.

25 ¶ [13]Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26 For by means of a whorish woman *a man is brought* to a piece of bread: and [14]the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman lacketh [15]understanding: he *that* doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 [16]He will not regard any ransom; neither will he rest content, though thou givest many gifts.

[4] Heb. *casteth forth.* [5] Heb. *of his soul.* [6] Heb. *haughty eyes.* [7] Rom. 3. 15. [8] Chap. 1. 8. [9] Psal. 19. 8, and 119. 105. [10] Or, *candle.* [11] Chap. 2. 16, and 5. 3, and 7. 5. [12] Or, *of the strange tongue.* [13] Matt. 5. 28. [14] Heb. *the woman of a man*, or, *a man's wife.* [15] Heb. *heart.* [16] Heb. *He will not accept the face of any ransom.*

Verse 1. '*Surety for thy friend.*'—This admonition against becoming surety for a friend is, as Holden remarks, so harsh, so uncharitable, and so adverse to the spirit of the law (Lev. xix. 18), and so opposite to the advice of Solomon himself in other passages (Prov. xiv. 21; xvii. 17; xviii. 24; xxvii. 10), that it is impossible to conceive this to be the meaning. Some examples of suretiship are recorded in Scripture. Judah became surety to his father for his brother Benjamin (Gen. xliii. 9), and St. Paul for Philemon (Philem. 18, 19). The original word לְרֵעֶךָ translated 'for thy friend' had therefore better here be understood in the frequent sense of 'for thy neighbour,' or 'thy acquaintance;' and be regarded as denoting a neighbour with whom one is little acquainted. This appears not only from the second hemistich, which is explanatory of the first, but from the parallel passages in the book (Prov. xi. 15; xx. 16; xxvii. 13). And even in this case it can only be regarded as a maxim of economical prudence, advising great caution and circumspection in becoming surety; for the offices of love and kindness were not to be refused even to the strangers dwelling in Israel. See Exod. xii. 49; Lev. xix. 34; xxv. 35; Deut. x. 19.

— '*Stricken thy hand.*'—This refers to the almost universal custom of striking hands to confirm a bargain or compact.

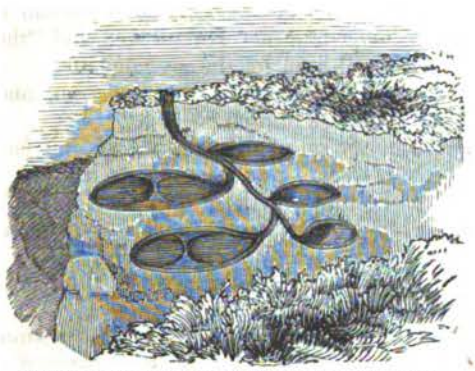
6. '*Go to the ant... consider her ways and be wise.*'—The study of the ways of the ant, which the wisest of men here recommends as calculated to furnish lessons of wisdom, has indeed been found most useful and instructive, revealing to us the wisdom of God as manifested in the humblest of his creatures, and furnishing important practical lessons, which the humbleness of the teacher should not lead us to despise, but to value the more highly.

The researches of Réaumur, Huber, Kirby, Spence, and other naturalists, into the habits and pursuits of these wonderful little beings, enable us much better than the early commentators to appreciate the force and propriety of this reference, whether understood with regard to the industry, the skill, or the economy which their communities exhibit.

Our woodcuts shew what only is capable of pictorial illustration—the skill, industry, and labour with which the domiciles of the different kinds of ants are constructed, and which, considered relatively to the size and resources of the respective architects, far exceed many of those greatest results of human ingenuity and labour by which the world has been astonished. Whether as masons, carpenters, miners, or carvers of wood, they offer examples which the most ingenious need not refuse to admire, and by which the wisest may be instructed. In the various species of ants the constructions are various, and none unworthy of attention. The mason-ant offers to our contemplation its earthen hillock, the interior of which exhibits a series of labyrinths, lodges, vaults, and galleries; its construction skilful, and its situation chosen with judgment. Such nests are sometimes constructed in twenty stories above and as many below the ground, by which arrangement the ants are enabled to regulate with great facility the heat, withdrawing to the underground apartments when those above become too warm, and proceeding upward when their lower rooms are too cold. With equal skill, and perhaps greater labour, do the carpenter-ants

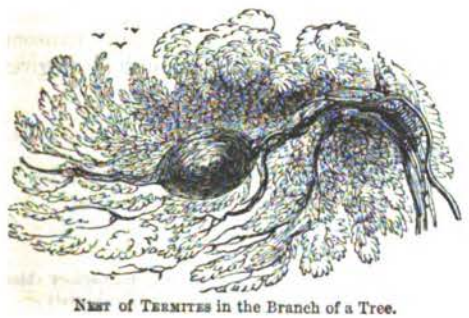
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chisel their stories, chambers, galleries, and colonnades in the bodies or roots of growing trees. Then, other species



Section of a Bank, shewing the NESTS of the MASON-ANT.

construct nests among or upon the branches of trees, various in their kinds and dimensions, but all wonderful instances of the results of the art and industry of co-operating numbers, even among creatures so small that myriads may be crushed unregarded beneath the foot. Some of these nests are as large as hogsheads; others from the size of a human head to a fist,—the latter being formed by the powerful bending of large leaves, and glueing the points of them together so as to form a purse. 'But when



NEST of TERMITES in the Branch of a Tree.

we look at the buildings erected by the white ants of tropical climates, all that we have been conveying dwindles into insignificance. Their industry appears greatly to surpass that of our ants and bees, and they are certainly more skilful in architectural contrivances. The elevation also of their edifices is more than five hundred times the height of the builders. Were our houses built according to the same proportions, they would be twelve or fifteen times higher than the London Monument, and four or five times higher than the pyramids of Egypt, with corresponding dimensions in the basement of the edifice. These statements are perhaps necessary to impress the extraordinary labours of ants upon the mind, for we are all more or less sensible to the force of comparisons.' See *Insect Architecture*, chap. xiv.—xvi., for this and most of the other facts in this note; and where also may be found numerous details concerning the ingenuity and industry of ants, to which our limits do not allow us to refer, however illustrative they might be considered. The nests just mentioned are frequently twelve feet high, and some have been mentioned so high as twenty feet, and large enough to contain twelve men. This is an exterior shell containing an interior building, in which are formed a vast number of apartments, galleries, and magazines. In the same regions also does the smaller white ant erect its strong pillar, with its overhanging roof or capital, in the form of a mushroom. These erections are about three feet high, the interior being divided into numerous angular cells which furnish lodging to the industrious little beings which construct this singular monument.



PYRAMIDAL NESTS of the TERMITES.

Although we have taken this line of illustration as the most eligible for our purpose, there is much in the economy and character of these insects not less worthy of admiration. Their unwearied industry and indomitable perseverance, the arduous and sincere exertions of every individual towards the common object, their regulated



TURRET-NESTS of the WHITE ANT.

labour, the alacrity and zeal with which the overburdened are assisted, their care in observing the times and seasons, the judgment with which they avail themselves of favourable circumstances, and the grand evidence which even these minute creatures are enabled to offer of the effects producible by the co-operation of numbers in a good and useful object,—are all circumstances which explain and enforce the injunction of the sacred writer.

13. '*Eyes.. feet.. fingers.*'—The Orientals are very expert in making communications to each other by means of signs and gestures, with the eyes, hands, or feet. The number of signs of this sort, having a well-understood conventional meaning, and in current use among the people, is very great, and which, although unintelligible to Europeans, are common to different nations in the East. In this way many a question is put and answered, and many an expressive intimation conveyed, even by children, who learn this language of signs much sooner than their mother tongue. Mr. Jowett, in his *Christian Researches*, suggests that the allusion to the feet, in the present text, should be considered in connection with the mode of sitting on the ground in the East, which brings the feet into view nearly in the same direct line with the hands, the whole body crouching down together, and the

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hands, in fact, often resting upon the feet. But, besides such common significant movements or signs, it is a fact that artificial systems of signs, by which any kind of communication may be held without speaking, and by means of which even the deaf and dumb may receive instruction, and communicate and understand, existed in the East long before such systems were thought of in Europe for the education of the deaf and dumb; and it is not impossible that something of the sort may be alluded to in the present text, as employed by guilty persons in making their communications to each other. In confirmation of this observation, we may refer to the mutes of the Grand Signior's seraglio at Constantinople, which we cannot do better than in a brief extract from the excellent account, given more than two centuries ago, by 'Master Robert Withers,' in Purchas. In the seraglio 'there are many dumb men, both old and young, who have liberty to go in and out with leave of the Capee Agha. And this is worthy the observation, that in the seraglio both the king and others can reason and discourse of anything as well and as distinctly, *alla mutesca*, by nods and signs, as they can with words: a thing well befitting the gravity of the better sort of Turks, who care not for much babbling. The same is also used among the sultanas and other the king's women: for with them likewise there are divers dumb women, both old and young. And this hath been an ancient custom in the seraglio: wherefore they get as many mutes as they can possibly find: and chiefly for this one reason, that they hold it not a thing befitting the Grand Signior, neither stands it with his greatness, to speak to any about him familiarly: but he may in that manner more tractably and domestically jest and sport with the mutes than with others that are about him' The public officers and governors, who acquire the knowledge of this system of communication when young, in the seraglio, for the sake of communicating with the mutes, employ it afterwards among themselves in their secret transactions and communications.

25. '*Neither let her take thee with her eyelids.*'—This probably refers to the care with which women in the East paint their eyelids, in a great measure in order to captivate the men, who, from the manner in which they are muffled up, can often see no more of their persons than their eyes—which may indeed be one reason why so much pains are taken to set them off.

28. '*Can one go upon hot coals, and not be burned?*'—This image would hardly occur to us, who never go barefoot, and are never or rarely exposed to any liability of *treading* upon burning coals. If we desired to express the same sentiment by a similar image, we should say, 'Can one *handle* hot coals, and not be burned?' But in the East travelling parties kindle fires in the open air, for cooking and for warmth, and a passenger might easily burn his naked foot by treading inadvertently upon the hot but not glowing place of one of these recently quitted fires. It seems to us that this is the natural connection of the image, although to Europeans, whose usages are different, it naturally enough suggests the idea of ordeals by fire—being the only way of treading on hot coals of which we have historical knowledge. We have seen the text copiously illustrated under this notice; but if the opinion of a gipsy were taken he would probably assign to it the same interpretation that we have given.

CHAPTER VII.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of a whore,* 22 *and the desperate simplicity of a young wanton.* 24 *He dehorteth from such wickedness.*

MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 [1]Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 [2]That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among [3]the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 In the twilight, [4]in the evening, in the black and dark night:

10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.

11 ([5]She *is* loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* [6]with an impudent face said unto him,

14 [7]*I have* peace offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the good man *is* not at home, he is gone a long journey:

20 He hath taken a bag of money [8]with him, *and* will come home at [9]the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her [10]straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

1 Deut. 6. 8, and 11. 18. Chap. 3. 3. 2 Chap. 5. 3. 3 Heb. *the sons.* 4 Heb. *in the evening of the day.* 5 Chap. 9. 13.
6 Heb. *she strengthened her face, and said.* 7 Heb. *Peace-offerings* are upon *me.* 8 Heb. *in his hand.* 9 Or, *the new moon.*
10 Heb. *suddenly.*

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23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.

27 [11]Her house *is* the way to hell, going down to the chambers of death.

[11] Chap. 2. 18, and 5. 5.

Verse 6. '*At the window of my house I looked through my casement.*'—The word rendered casement here is the same rendered 'lattice' in Judg. v. 28. The two passages are indeed exactly parallel: in both the person seated in the window, or kiosk, which projects from the house something like a bow-window, surveys what is going on without through the lattice, which enables one to see without being seen. As the mode of its construction enables it to catch every breath of air, this kiosk is a favourite station of the principal inmate of the house, not only on that account, but as one is there enabled to while away the time by observing what passes in different directions. In the present case, the person seated at one end of the kiosk could, without being observed, look through the lattice-work opposite to him all down the street, till the turning or corner intercepted his view.

10. '*The attire of an harlot.*'—It seems, from this and other passages, that women of this class were obliged or accustomed to distinguish themselves by some peculiarity of dress. In some parts of Greece also they were obliged to dress differently from other women. Speaking with reference to the present text, Archbishop Potter observes, 'What sort of habit this was is not certain; but if the Athenian custom was in this, as in many other things, taken from the Jews, we may conclude that their harlots wore flowered garments; for the Athenian law-giver, thinking it necessary to distinguish women of innocent conversation from harlots by some open and visible mark, ordered that those should never appear abroad but in grave and modest apparel, and that the rest should always wear flowered garments. Hence Clemens of Alexandria hath remarked that, "As fugitive slaves are known by their stigmata, so flowered garments are the indication of an harlot." ' In India, women of this class usually dress in scarlet (see Rev. xvii. 4). The customs in this matter vary in different parts of the East, and frequently there is no other distinction than that of choice, which operates in rendering the dress of such persons more gay and less concealing than that of respectable women. Perhaps no more is meant in the present text.

14. '*I have peace offerings with me; this day have I payed my vows.*'—Those sacrifices which were offered in grateful acknowledgment of mercies received, and as a means of preserving the favour and blessing of God, are called peace offerings in the law. If the sacrifice was a sheep or goat, the fat parts with the kidneys and the tail were alone consumed on the altar; the breast and right shoulder was the due of the priest, and the rest was appropriated as an offering-feast, to be consumed by the offerer and his friends. It is therefore to such a feast, prepared with the remains of a peace offering which she had made in fulfilment of a vow, that the woman here invites the unwary youth; as if she had said, 'I have an entertainment for thee at my house, for, having this day paid my vows, I mean to devote the remains of my offering to conviviality and joy.'

16. '*I have decked my bed with coverings of tapestry,*' etc.—We have intimated more than once that the beds of the East are made by heaping upon one another, upon the carpeted or matted floor, a number of mattresses, which are usually of padded cotton, and about three inches thick. Persons of hardy habits will be content with a few of these; and we ourselves habitually used a large one doubled, so as to give two thicknesses; but among luxurious persons, and generally in the harams of persons of quality, many more are used, perhaps as many as fifteen, forming a pile three or four feet high. This is necessary to introduce an explanation of what is meant by the rich 'coverings' here indicated. Miss Pardoe, from being much in the harams of persons of rank at Constantinople, had rare opportunities of witnessing their more luxurious arrangements, and she thus describes the beds:—'Our beds were composed of mattresses laid one above the other upon the floor, and these were of the most costly description, mine being yellow satin brocaded with gold, and that of my companion violet-coloured velvet richly fringed. A Turkish bed is arranged in an instant; the mattresses are covered with a sheet of silk gauze or striped muslin; half a dozen pillows of various sizes and forms are heaped up at the head, all in richly embroidered muslin cases, through which the satin containing the down is distinctly seen, and a couple of wadded coverlets are laid at the feet carefully folded: no second sheet is considered necessary, as the coverlets are lined with fine white linen. Those which were provided for us were of pale blue silk worked with rose-coloured flowers. At the lower end of every Turkish room are large closets for the reception of the bedding, and the slaves no sooner ascertain that you have risen, than half a dozen of them enter the apartment, and in five minutes every vestige of your couch has disappeared.' *City of the Sultan*, i. 22.

— '*Fine linen of Egypt.*'—In different parts of the Hebrew Scriptures there are several very different words, all of which are equally rendered 'fine linen' in our version. And this seems very proper; for, as it is impossible to distinguish the character and quality of the several tissues which the respective words denote, it was as well to take one general name for all as to offer uncertain conjectures. At present we will be content to assume two points as perfectly clear, namely, that the Jews derived their fine stuffs from Egypt; which we know, indeed, from profane sources, to have been famous for its 'linen' manufactures, which formed a principal branch of industry to its inhabitants, and from which the nearer nations in Asia and Europe were supplied with goods of this description; and that, from the variety of the terms employed, fabrics of different qualities, and all highly appreciated by foreign nations, were produced by the Egyptian loom. Dr. Adam Clarke, in his *Commentary*, laboured under a very great error when he called the Egyptian manufactures 'coarse;' it may indeed be true generally of the linen (for it is linen) in which the mummies are wound up, and from which his inference was derived. But this was only one of many sorts concerning which the dresses of the numerous figures, and other draperies, painted in Egyptian tombs, enable us to draw some tolerably certain inferences. These exhibit a large variety of qualities, colours, and patterns. Some sorts are so fine and transparent that every detail of the figures which they envelop is seen with perfect clearness through them—suggesting the idea of fine muslin or gauze; while other qualities, of various thickness, exhibit, so far as can be judged from paintings, rich and delicate workmanship; and sometimes furnish patterns and styles not unworthy our imitation, and always a brilliancy of colour which we can scarcely rival.

In the present instance it is to be understood that the whole of the verse applies to one and the same article. In

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DIVAN AND CURTAINS OF A PERSIAN SITTING-ROOM.

this description some difficulty arises from the occurrence of two principal words which we find nowhere else in the Bible. These are, that rendered 'carved works' (חֲצֻבוֹת *khatzuboth*), and that translated 'fine linen' (אֵטוּן *étun*); and which possibly form the Egyptian name of the Egyptian manufacture. By comparing the intimations of the text with the more probable interpretations of the ancient versions, the following may perhaps be offered as the meaning of the verse:—'I have covered my couch with variegated coverings of Egyptian tapestry.' To which it may also be added, that the use of the word ἀμφιτάποι in the Septuagint would suggest that it was the same *on both sides*. From this, in connection with the use to which the text states it to have been applied, we may gather that it was some rich figured stuff, employed for coverings to divans or sofas (which must often be understood where our version has 'beds'), and perhaps also to cover such thin mattresses or quilts as now serve in Western Asia for coverlets or counterpanes. This forms, in fact, one of the chief articles of domestic luxury in the East; for, as the best rooms have no other furniture than sofas and cushions, every one desires that the stuffs with which these are covered should furnish evidence of his taste and wealth. This also extends to the curtains with which the doors are hung during the warm weather; and in general it may be said, that, studious as the Orientals are of richness in their personal attire, they are not less, and perhaps still more, anxious about the draperies of their principal apartments. The present, and other texts of similar force, seem to evince that the case was the same in ancient times. The Medes and Babylonians were famous for their stuffs of the description indicated; and we know that their noted tapestries, etc., were figured by the needle. But we are also informed that in even this class of fabrics the Egyptians rivalled the Babylonians; and this we may well believe, when we consider the various evidence of their skill to which we have already alluded. If the variegated coverings mentioned in the text had been Babylonian, we should have concluded that they contained figures wrought by the needle; but, as the Egyptians not only excelled in needlework, but also produced variegated patterns in the loom, as well as by the subsequent application of colours to stuffs that were woven plain, this is a point concerning which no satisfactory conclusion can be obtained.

20. '*He hath taken a bag of money with him.*'—That he had taken a large sum with him for the expenses of his journey was a sure sign that his absence would be of some duration, and there was no reason to apprehend that he would soon return.

CHAPTER VIII.

1 *The fame, 6 and evidence of wisdom.* 10 *The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom.* 32 *Wisdom is to be desired for the blessedness it bringeth.*

DOTH not [1]wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 ¶ Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth;

[1] Chap. 1. 20.

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and wickedness *is* [2]an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing [3]froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 [4]For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 ¶ I wisdom dwell with [5]prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

15 ¶ By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 [6]Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 [7]My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I [8]lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 ¶ The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the [9]fields, nor [10]the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set [11]a compass upon the face of the depth;

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 [12]When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 ¶ Now therefore hearken unto me, O ye children: for [13]blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall [14]obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

[2] Heb. *the abomination of my lips.* [3] Heb. *wreathed.* [4] Job 28. 15. Psal. 19. 10. Chap. 3. 15, and 16. 16.
[5] Or, *subtilty.* [6] Chap. 3. 16. [7] Chap. 3. 14. [8] Or, *walk.* [9] Or, *open places.*
[10] Or, *the chief part.* [11] Or, *a circle.* [12] Gen. 1. 9, 10. Job 38. 10, 11. Psal. 104. 9.
[13] Psal. 119. 1, 2, and 128. 2. Luke 11. 28. [14] Heb. *bring forth.*

Verse 34. '*Watching daily at my gates.*'—This allusion seems to be derived from a custom for persons to attend at the gates of royal palaces, either in the course of established duty, or in testimony of respect or expectation of favour from the sovereign. See the note on Esther vi. 2.

CHAPTER IX.

1 *The discipline,* 4 *and doctrine of wisdom.* 13 *The custom,* 16 *and error of folly.*

WISDOM hath builded her house, she hath hewn out her seven pillars:

2 She hath killed [1]her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

[1] Heb. *her killing.*

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5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.

8 [2]Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 [3]The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

11 [4]For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ [5]A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread [6]*eaten* in secret is pleasant.

18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

[2] Matt. 7. 6. [3] Job 28. 28. Psal. 111. 10. Chap. 1. 7. [4] Chap. 10. 27. [5] Chap. 7. 11. [6] Heb. *of secrecies.*

Verse 1. '*Seven pillars.*'—'Seven' is much employed in Scripture as a definite number denoting one that is indefinite.

2, 3. '*She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens,*' etc. This may derive some illustration from a custom which Hasselquist noticed in Egypt, and which may seem to be ancient in that country. That it has been scarcely noticed by other travellers may arise from the fact that, although others may have seen the maidens on their way, they had not the means of knowing on what errand they were bound. He says that he saw a great number of women, who went about inviting people to a banquet, in a singular, and, without doubt, very ancient manner. They were about ten or twelve, covered with black veils, as is customary in that country; they were preceded by four eunuchs; after them, and on the side, were Moors with their usual walking staves. As they were walking, they all joined in making a noise, which he was told signified their joy, but which he could not find resembled a joyful or pleasing sound. The sound was so singular, that he found himself at a loss to give an idea of it to those who had never heard it. It was shrill, but had a particular quavering, which they learnt by long practice.

14, 15. '*She sitteth at the door of her house.....to call passengers,*' etc.—This is mentioned as a gross indecorum, and is in fact what none but the most impudent public women will dare to do, particularly when unveiled, even in the most dissolute cities of the East. Cairo, which is one of these cities, furnishes ample illustrations of all the vicious usages which the wise man reprobates. Joseph Pitts describes such women as sitting at their doors and walking in the streets unveiled, and adds, 'These sparks go along the streets smoking their pipes four or five feet long; and when they sit at their doors a man can scarce pass by but they will endeavour to decoy him in.' Lane also takes notice of their custom of sitting or walking about the streets unveiled; and their importunity to passengers.

17. '*Stolen waters are sweet.*'—Although this proverb has passed from the Bible into common use among ourselves, it is with us comparatively unmeaning. No one steals water here. The proverb is only felt in its due force in such climates as those in which it originated—where water is often scarce, and, therefore, so valuable as to be an object of care and solicitude to the owners; it is often bought at a price which we should consider exorbitant, and often stolen by those who will not or cannot buy. Many illustrative passages will occur to those familiar with Scripture. The strifes about wells of water and the watering of flocks (Gen. xxvi. 18–22; Exod. ii. 16–19); the offer of the Israelites to buy (*i. e.* not steal) the water they required in passing through Edom (Num. xx. 19); the doleful complaint of the prophet, 'We have bought our water for money' (Lam. v. 4); and other passages may be instanced.

CHAPTER X.

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

THE proverbs of Solomon. [1]A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 [2]Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 [3]The LORD will not suffer the soul of the righteous to famish: but he casteth away [4]the substance of the wicked.

4 [5]He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

[1] Chap. 15. 20. [2] Chap. 11. 4. [3] Psal. 37. 25. [4] Or, *the wicked for* their *wickedness.* [5] Chap. 12. 24.

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6 Blessings *are* upon the head of the just: but [6]violence covereth the mouth of the wicked.

7 [7]The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but [8]a prating fool [9]shall fall.

9 [10]He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 [11]He that winketh with the eye causeth sorrow: but a prating fool [12]shall fall.

11 [13]The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but [14]love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of [15]understanding.

14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

15 [16]The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof [17]erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want [18]of wisdom.

22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 [19]*It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 [20]The fear of the LORD [21]prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness: but the [22]expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

30 [23]The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* [24]frowardness.

[6] Verse 11. [7] Psal. 112. 6. [8] Heb. *a fool of lips.* [9] Or, *shall be beaten.* [10] Psal. 23. 4.
[11] Chap. 6. 13. [12] Or, *shall be beaten.* [13] Chap. 13. 14. [14] 1 Cor. 13. 4. 1 Pet. 4. 8. [15] Heb. *heart.*
[16] Chap. 18. 11. [17] Or, *causeth to err.* [18] Heb. *of heart.* [19] Chap. 14. 9. [20] Chap. 9. 11.
[21] Heb. *addeth.* [22] Job 8. 13, and 11. 20. Psal. 112. 10. [23] Psal. 37. 22, and 125. 1. [24] Heb. *frowardnesses.*

CHAP. X.—The book of *Proverbs*, properly so called, may be said to begin with this chapter, the part through which we have passed being to be regarded in the light of a general introduction to the whole. The portion on which we now enter is susceptible of a sufficiently distinct division into four parts, the first of which extends from hence to chap. xxii. 16, and consists of brief and pointed expressions, for the most part antithetical, and in which, of course, from the very nature of this kind of composition, little if any connection between the several sentences is to be found or expected. A 'proverb,' strictly speaking, is a short moral sentence, which means something else than the words naturally and literally imply. A great number of the sentences in the present book correspond to this definition; but the Hebrew word (מְשָׁלִים *meshalim*) has a larger meaning, comprehending, also, plain maxims, sentiments, and declarative expressions—such as compose by far the greatest portion of the book of 'Proverbs.'

Verse 11. '*A well of life.*'—This means the same as 'a living well,' that is, a well supplied by a perennial spring, as distinguished from the reservoirs and cisterns in which rain-water was preserved.

31. '*The froward tongue shall be cut out.*'—It is very possible that this alludes to a punishment actually inflicted upon those who indulged their tongue in offensive licence. This at least sometimes happens in the East, and particularly in Persia, where we have sometimes met with persons whose tongues have been cut out, by royal or princely order, for offences with that organ. The most notorious modern instance is perhaps that of the late king's treatment of his aged vizier, Hajee Ibrahim, who, when the machinations of his enemies prevailed (in 1802), was degraded and condemned to lose his eyes; and when, with Persian liberty of speech, he exclaimed against the injustice and ingratitude of his royal master, the king ordered his tongue to be cut out. He did not long survive.

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CHAPTER XI.

A [1] [2]FALSE balance *is* abomination to the LORD: but [3]a just weight *is* his delight.

2 [4]*When* pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 [5]The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 [6]Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall [7]direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but [8]transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 [9]The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An [10]hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is [11]void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 [12]A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 [13]Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger [14]shall smart *for it*: and he that hateth [15]suretiship is sure.

16 A gracious woman retaineth honour: and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which [16]is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 [17] [18]The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: [19]but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but [20]the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that [21]winneth souls *is* wise.

31 [22]Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

[1] Levit. 19. 36. Deut. 25. 15. Chap. 16. 11, and 20. 10, 23. [2] Heb. *balances of deceit.* [3] Heb. *a perfect stone.*
[4] Chap. 15. 33, and 16. 18, and 18. 12. [5] Chap. 13. 6. [6] Chap. 10. 2. Ezek. 17. 19. Zeph. 1. 18.
[7] Heb. *rectify.* [8] Chap. 5. 22. [9] Chap. 21. 18. [10] Job 8. 13. [11] Heb. *destitute of heart.*
[12] Heb. *He that walketh,* being *a tale-bearer.* [13] 1 Kings 12. 1, &c. [14] Heb. *shall be sore broken.*
[15] Heb. *those that strike* hands. [16] Heb. *departeth from.* [17] 2 Cor. 9. 8, 9, 10. [18] Heb. *the soul of blessing.*
[19] Psal. 7. 15, 16, and 9. 15, 16, and 10. 2, and 57. 6. [20] Psal. 1. 3, and 92. 12, &c. Jer. 17. 8. [21] Heb. *taketh.* [22] 1 Pet. 4. 18.

Verse 1. '*A false balance,*' etc.—See the note on Deut. xxv. 13.

22. '*As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.*'—Compare Matt. vii. 6, '*Neither cast ye your pearls before swine,*' etc.—Such allusions to the hog are peculiarly Western-Asiatic. The Moslems regard this animal in the same light as the Jews; and among the sayings of Mohammed himself we find,—'The desire of knowledge is a divine commandment for every Mussulman; and to instruct in knowledge those who are unworthy of it is like putting pearls, jewels, and gold, on the necks of swine.' In the present text there is doubtless an indirect reference to the custom of wearing nose-jewels, still in use among the Eastern females, as described in the note to Gen. xxiv. 22.

25. '*He that watereth shall be watered also himself.*'—The sentiment indicated by this figure is obvious; but the fact on which it is founded cannot be apprehended or felt *strongly* in a moist climate like ours, where real thirst is scarcely known. But it follows that, where water is scarce

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and precious, and where also the heat of the climate makes every one need a large quantity of water daily, the liberality of 'watering others,' that is, of giving water freely to the thirsty, is most strongly felt and gratefully acknowledged. In fact, in Scripture, liberality is as frequently instanced by giving water to the thirsty as by giving bread to the hungry. In another place (Prov. xxv. 21) the idea involved in the present verse is dwelt upon very strongly:—'If thine enemy thirst, give him drink;' and in the New Testament the Divine King, in the grand parable of the final judgment, mentions to the commendation of the righteous, 'I was thirsty, and ye gave me drink;' and the denial of drink to his thirst is noticed in the condemnation of the wicked (Matt. xxv. 25–42). In another case our Saviour uttered the memorable words, 'Whosoever giveth you a cup of water to drink because you belong to Christ, verily I say unto you he shall not lose his reward' (Mark ix. 41).

CHAPTER XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the [1]root of the righteous shall not be moved.

4 [2]A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 [3]The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 [4]The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is [5]of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast: but the [6]tender mercies of the wicked *are* cruel.

11 [7]He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.

12 The wicked desireth [8]the net of evil *men:* but the root of the righteous yieldeth *fruit.*

13 [9] [10]The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 [11]A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.

15 [12]The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath is [13]presently known: but a prudent *man* covereth shame.

17 [14]*He that* speaketh truth sheweth forth righteousness: but a false witness deceit.

18 [15]There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 [16]A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 [17]The hand of the diligent shall bear rule: but the [18]slothful shall be under tribute.

25 [19]Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous *is* more [20]excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

1 Chap. 10. 25. 2 1 Cor. 11. 7. 3 Chap. 1. 11, 18. 4 Psal. 37. 37. Chap. 11. 21. 5 Heb. *perverse of heart.*
6 Or, *bowels.* 7 Chap. 28. 19. 8 Or, *the fortress.* 9 Heb. *The snare of the wicked* is *in the transgression of lips.*
10 Chap. 18. 7. 11 Chap. 13. 2. 12 Chap. 3. 7. 13 Heb. *in that day.* 14 Chap. 14. 5. 15 Psal. 57. 4, and 59. 7.
16 Chap. 13. 6, and 15. 2. 17 Chap. 10. 4. 18 Or, *deceitful.* 19 Chap. 15. 13. 20 Or, *abundant.*

Verse 4. '*A virtuous woman is a crown to her husband.*'—Here there is an allusion to the ancient custom of putting crowns or chaplets upon the heads of a newly married pair. These crowns were, among the Hebrews, sometimes of flowers, and sometimes of more costly materials, according to the rank or wealth of the parties (see more fully in Selden, *Uxor Hebraica*, ii. 15). Among the Greeks and Romans nuptial crowns were composed of leaves and flowers. The custom of crowning the contracting parties at marriage is still kept up in the Greek and other Eastern churches. In the former the parties to be married are conducted into the middle of the church, opposite to the

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reading-desk, upon which the book of the Gospels is placed, and upon the book two crowns, made of such materials as the parties like—flowers, cloth, or tinsel. After the prayers and benedictions the priest sets these crowns, one upon the head of the bride and the other upon that of the bridegroom. He then covers them both with a veil: and then follow some further ceremonies, and at the close the crowns are taken, and the wedded pair dismissed with a final blessing. There is a further allusion to the corresponding Jewish custom in Cant. iii. 11, 'The crown with which his mother crowned him in the day of his espousals, in the day of the gladness of his heart.'

27. '*The slothful man roasteth not that which he took in hunting.*'—This is a difficult text, and has been variously translated and explained. The difficulty arises from the uncertainty of the word (חָרַךְ *kharak*), which occurs nowhere else, except in the Chaldee of Daniel iii. 27, where it certainly means to *singe* or *burn*. But it does not follow that it has the same meaning in the Hebrew, which has other, common, words to express this. If therefore we neglect the Chaldee, and seek a meaning in the Hebrew only, we shall be rather led to conclude that it means *to seize*, or *secure*. This sense is indeed that which the ancient versions give, and furnishes a clear meaning, which it is perhaps difficult to obtain from the present translation. It might then intimate that diligence is in every way so essential, that not only the occupations of men, but many of their amusements—such as hunting—would be abortive without it: thus, 'The slothful (hunter) secures not his prey.'

CHAPTER XIII.

A WISE son *heareth* his father's instruction: but a scorner heareth not rebuke.

2 [1]A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 [2]Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth [3]the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: [4]but the [5]lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised *is* wisdom.

11 [6]Wealth *gotten* by vanity shall be diminished: but he that gathereth [7]by labour shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment [8]shall be rewarded.

14 [9]The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 [10]Every prudent *man* dealeth with knowledge: but a fool [11]layeth open *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools [12]shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repaid.

22 A good *man* leaveth an inheritance to his children's children: and the [13]wealth of the sinner *is* laid up for the just.

23 [14]Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 [15]He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 [16]The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

1 Chap. 12. 14. 2 Chap. 11. 3, 5, 6. 3 Heb. *sin.* 4 Job 18. 6, and 21. 17. 5 Or, *candle.* 6 Chap. 10. 2, and 20. 21. 7 Heb. *with the hand.* 8 Or, *shall be in peace.* 9 Chap. 14. 27. 10 Chap. 12. 23, and 15. 2. 11 Heb. *spreadeth.* 12 Heb. *shall be broken.* 13 Job 27. 17. 14 Chap. 12. 11. 15 Chap. 23. 13. 16 Psal. 34. 10, and 37. 3.

Verse 14. '*The law of the wise is a fountain of life.*'—The same is said in xiv. 27, of 'the law of the Lord.' A 'fountain of life' is a living fountain, that is, a perennial spring, or a spring that sends forth a running stream. In this sense it is contrasted, with an emphasis of praise, to dead or stagnant water, such as that of reservoirs, lakes, ponds, etc.

20. '*He that walketh with wise men shall be wise.*'—The Orientals abound in proverbs, maxims, and apologues, designed to express the influence upon the character of

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good or evil associations. So the Arabic proverbs:—'Live with him who prays, and thou prayest; live with the singer, and thou singest.'—'He who intimately frequents people for forty days has become one of their number.'—'He has been among the onions and returns with their strong smell.'—The last finds a beautiful contrast in the apologue of the Persian moralist Saadi:—'A friend of mine put into my hands a piece of scented clay. I took it, and said to it, "Art thou musk or ambergris, for I am charmed with thy perfume?" It answered, "I was a despicable piece of clay, but I was sometime in the company of the rose: the sweet quality of my companion was communicated to me; otherwise I should only be a bit of clay, as I appear to be."'

CHAPTER XIV.

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: [1]but *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 [2]A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but [3]knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 [4]Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth [5]his own bitterness; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 [6]There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be [7]filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good: and the wicked at the gates of the righteous.

20 [8]The poor is hated even of his own neighbour: but [9]the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: [10]but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 [11]A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 [12]The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding: but *he that is* [13]hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

31 [14]He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach [15]to any people.

35 The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

1 Job 12. 4. 2 Exod. 20. 16, and 23. 1. Chap. 6. 19, and 12. 17. 3 Chap. 8. 9. 4 Chap. 10. 23.
5 Heb. *the bitterness of his soul.* 6 Chap. 16. 25. 7 Chap. 1. 31. 8 Chap. 19. 7. 9 Heb. *many are the lovers of the rich.*
10 Psal. 112. 9. 11 Verse 5. 12 Chap. 13. 14. 13 Heb. *short of spirit.* 14 Chap. 17. 5. Matt. 25. 40, 45.
15 Heb. *to nations.*

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Verse 13. '*Even in laughter the heart is sorrowful.*'—This finely alludes to the natural or forced laugh of agony or sorrow, which is far more terrible than tears, and which shews that the utmost extremes of hilarity on the one hand, and of bitterness on the other, may be equally expressed by the same sign—laughter, but not the same laughter. The Arabians have observed this, and in their proverbs compare such laughter to 'the laughter of the nut (when cracked) between two stones,' or to 'the laughter of serpents in the sack of burning lime.' The last refers to the agonized hissing of serpents, when tortured by being put into bags of unslaked lime, on which water is poured.

CHAPTER XV.

A [1]SOFT answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: [2]but the mouth of fools [3]poureth out foolishness.

3 [4]The eyes of the LORD *are* in every place, beholding the evil and the good.

4 [5]A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 [6]A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 [7]The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 [8]Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

11 [9]Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

13 [10]A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

16 [11]Better *is* little with the fear of the LORD than great treasure and trouble therewith.

17 [12]Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 [13]A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 The way of the slothful *man is* as an hedge of thorns: but the way of the righteous [14]*is* made plain.

20 [15]A wise son maketh a glad father: but a foolish man despiseth his mother.

21 [16]Folly *is* joy to *him that is* [17]destitute of wisdom: but a man of understanding walketh uprightly.

22 [18]Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* [19]in due season, how good *is it!*

24 [20]The way of life *is* above to the wise, that he may depart from hell beneath.

25 [21]The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 [22]The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* [23]pleasant words.

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 [24]The LORD *is* far from the wicked: but [25]he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth [26]instruction despiseth his own soul: but he that [27]heareth reproof [28]getteth understanding.

33 The fear of the LORD *is* the instruction of wisdom; and [29]before honour *is* humility.

[1] Chap. 25. 15. [2] Verse 28. Chap. 12. 23, and 13. 16. [3] Heb. *belcheth, or, bubbleth.*
[4] Job 34. 21. Chap. 5. 21. Jer. 16. 17, and 32. 19. Heb. 4. 13. [5] Heb. *The healing of the tongue.* [6] Chap. 10. 1.
[7] Chap. 21. 27. Isa. 1. 11, and 66. 3. Jer. 6. 20, and 7. 22. Amos 5. 22. [8] Or, *instruction.* [9] Job 26. 6. [10] Chap. 17. 22.
[11] Psal. 37. 16. Chap. 16. 8. 1 Tim. 6. 6. [12] Chap. 17. 1. [13] Chap. 26. 21, and 29. 22. [14] Heb. *is raised up as a causey.*
[15] Chap. 10. 1. [16] Chap. 10. 23. [17] Heb. *void of heart.* [18] Chap. 11. 14. [19] Heb. *in his season.*
[20] Phil. 3. 20. Col. 3. 1. 2. [21] Chap. 12. 7, and 14. 11. [22] Chap. 6. 18. [23] Heb. *words of pleasantness.*
[24] Psal. 34. 16. [25] Psal. 145. 18. [26] Or, *correction.* [27] Or, *obeyeth.* [28] Heb. *possesseth an heart.* [29] Chap. 18. 12.

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Verse 17. '*A dinner of herbs....a stalled ox.*'—There here seems an evident intention to place in the most marked opposition the commonest repasts of the people with the most luxurious entertainments of the great. It may seem to us remarkable that *beef* should be fixed upon as the prominent and characteristic article in the feastings of the wealthy. The text, however, merely corroborates observations we have already made, that the mass of the people seem to have made their principal daily meal upon pottages or crude vegetables, and that animal food was only in common use among the rich. Numerous passages, supported by the current usages of the East, might be cited in support of this statement. It is indeed true that the Hebrews appear to have had flocks and herds in abundance: but this is no objection to the conclusion; for it is a singular fact that a pastoral people (such as the Arabs) eat even less animal food than the inhabitants of towns. They prefer to live on the produce of their cattle, than to diminish their stock by constant slaughter. Besides this, the daily necessity for such food is not generally recognised in the East, although often indulged in, beyond all reasonable bounds of moderation, when it can be obtained. See the note on chap. xxiii. 20.

CHAPTER XVI.

THE [1][2]preparations of the heart in man, and the answer of the tongue, *is* from the LORD.

2 [3]All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

3 [4][5]Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: [6]yea, even the wicked for the day of evil.

5 [7]Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be [8]unpunished.

6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 [9]Better *is* a little with righteousness than great revenues without right.

9 [10]A man's heart deviseth his way: but the LORD directeth his steps.

10 [11]A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 [12]A just weight and balance *are* the LORD's: [13]all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and [14]his favour *is* as a cloud of the latter rain.

16 [15]How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 [16]Pride goeth before destruction, and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 [17]He that handleth a matter wisely shall find good: and whoso [18]trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 [19]Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

23 The heart of the wise [20]teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

25 [21]There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

26 [22]He that laboureth laboureth for himself; for his mouth [23]craveth it of him.

27 [24]An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 [25]A froward man [26]soweth strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

[1] Verse 9. Chap. 19. 21, and 20. 24. Jer. 10. 23.
[2] Or, *disposings*.
[3] Chap. 21. 2.
[4] Psal. 37. 5, and 55. 22. Matt. 6. 25. Luke 12. 22. 1 Pet. 5. 7.
[5] Heb. *roll*.
[6] Job 21. 30.
[7] Chap. 6. 17, and 8. 13.
[8] Heb. *held innocent*.
[9] Psal. 37. 16. Chap. 15. 16.
[10] Verse 1.
[11] Heb. *Divination*.
[12] Lev. 19. 36. Chap. 11. 1.
[13] Heb. *all the stones*.
[14] Chap. 19. 12.
[15] Chap. 8. 11.
[16] Chap. 11. 2, and 18. 12.
[17] Or, *He that understandeth a matter*.
[18] Psal. 2. 12, and 34. 8, and 125. 1. Isa. 30. 18. Jer. 17. 7.
[19] Chap. 13. 14.
[20] Heb. *maketh wise*.
[21] Chap. 14. 12.
[22] Heb. *The soul of him that laboureth*.
[23] Heb. *boweth unto him*.
[24] Heb. *A man of Belial*.
[25] Chap. 6. 14, 19, and 15. 18, and 26. 21, and 29. 22.
[26] Heb. *sendeth forth*.

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32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

Verse 14. '*The wrath of a king is as messengers of death.*'—This doubtless refers to the manner in which execution was, and is still, in the East, performed upon persons who were high enough to incur the immediate wrath of the king. This may be explained by an account of the usage in Persia. When the king has determined on the death of a governor of a province, or a nobleman residing at court, an order for his execution is made out, sealed with the royal signet, and committed to an officer appointed for the purpose. 'This man,' to continue in the language of Mr. Fraser, 'rides post, pressing horses as he requires them. Then, presenting himself to the principal person of the place, he shews the royal mandate, and forces the individual to accompany him, and lend his assistance. He enters the house of the condemned, booted, armed, and travel-stained, walks straight up to his victim, takes the warrant from his bosom, and places it in the hands of his witness; then, drawing his scimitar, he rushes on the unfortunate criminal, exclaiming, "It is the king's command," cuts him down, and strikes off his head. Resistance is seldom offered; for, were the delinquent powerful enough for the attempt, *the messenger of death* would never arrive to execute the decree; and there have been instances, when the person proscribed was not in actual rebellion, of his causing the fatal officer to be robbed of his warrant, thus gaining time till interest could be made for his pardon. But when once his destination is reached, escape is scarcely possible; for terror of the royal name arms every one against him who is denounced,—even in his own house he is viewed as an excommunicated wretch, whom to assist or touch were ruin. Should the sentence only imply disgrace, or when its extent is yet unknown, it is melancholy to see how the object of kingly displeasure is instantaneously forsaken like an infected creature. "All nature," says Chardin, "seems roused against him; and the man, the glance of whose eye but a moment before would have shed delight upon thousands of dependants, might then in vain solicit a cup of water or the use of a calleeon."' This will enable the reader to understand the strong terms in which the wrath of a king is described through the present book; and it may be well to compare it with the account, in 1 Kings ii., of Joab's execution by the order of its royal author.

CHAPTER XVII.

BETTER *is* [1]a dry morsel, and quietness therewith, than an house full of [2]sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 [3]The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 [4]Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be [5]unpunished.

6 [6]Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 [7]Excellent speech becometh not a fool: much less do [8]lying lips a prince.

8 [9]A gift *is as* [10]a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 [11]He that covereth a transgression [12]seeketh love; but he that repeateth a matter separateth *very* friends.

10 [13]A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso [14]rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 [15]He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

17 [16]A friend loveth at all times, and a brother is born for adversity.

18 [17]A man void of [18]understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 [19]He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 [20]He that begetteth a fool *doeth it* to

1 Chap. 15. 17. 2 Or, *good cheer.* 3 Psal. 26. 2. Chap. 27. 21. Jer. 17. 10. Mal. 3. 3. 4 Chap. 14. 31.
5 Heb. *held innocent.* 6 Psal. 127. 3, and 128. 3. 7 Heb. *a lip of excellency.* 8 Heb. *a lip of lying.*
9 Chap. 18. 16. 10 Heb. *a stone of grace.* 11 Chap. 10. 12. 12 Or, *procureth.*
13 Or, *A reproof aweth more a wise man, than to strike a fool an hundred times.* 14 Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9.
15 Exod. 23. 7. Chap. 24. 24. Isa. 5. 23. 16 Chap. 18. 24. 17 Chap. 6. 1, and 11. 15. 18 Heb. *heart.*
19 Heb. *The froward of heart.* 20 Chap. 10. 1.

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his sorrow: and the father of a fool hath no joy.

22 [21]A merry heart doeth good [22]*like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 [23]Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 [24]A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 [25]He that hath knowledge spareth his words: *and* a man of understanding is of [26]an excellent spirit.

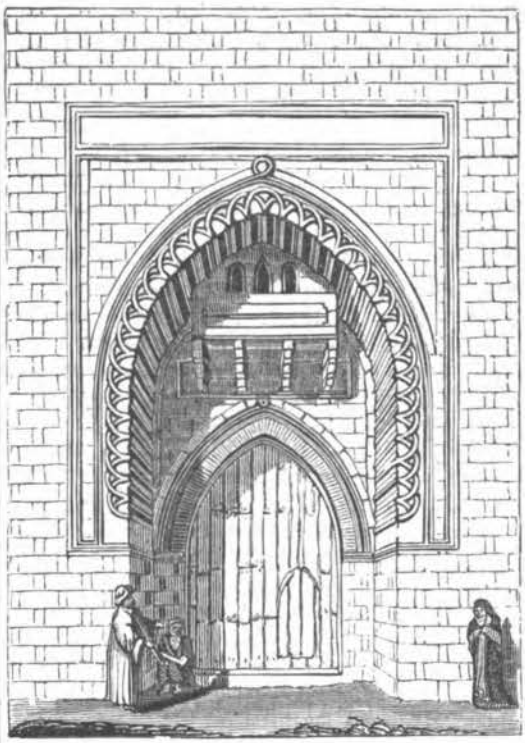
28 [27]Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

[21] Chap. 15. 13, and 18. 20. [22] Or, *to a medicine.* [23] Eccles. 2. 14, and 8. 1. [24] Chap. 10. 1, and 15. 20, and 19. 13. [25] James 1. 19. [26] Or, *a cool spirit.* [27] Job 13. 5.

Verse 12. '*A bear robbed of her whelps.*'—This image several times occurs in the Scriptures. The rage of the female bear, when her young have been killed or taken from her, has been often noticed, and forms the subject of many interesting anecdotes in voyages and travels. There do not indeed seem to be any animals which, more strongly than the bear, manifest that attachment to their young which the wise providence of God has implanted, with various degrees of intensity, in most brute creatures. In the narrative of Lord Mulgrave's voyage for the discovery of a north-west passage, there is a touching story of a bear whose young had been shot from the ship. Though herself wounded, she scorned to withdraw and leave her young behind. She would not understand that they were dead; she placed meat before them, and by every endearing motion solicited them to eat; she endeavoured to raise them with her paws; she withdrew and looked back as expecting them to follow; but, seeing that they lay motionless, she returned, and with inexpressible fondness walked round them, pawing them, licking their wounds, and moaning bitterly the while. 'It would,' says the narrator, 'have drawn tears of compassion from the eyes of any but those who possessed hearts of adamant, to observe the affectionate concern of this poor beast.' At last, as if receiving the unwilling conviction that her young were dead indeed, she turned towards the ship, and uttered a fierce and bitter growl against the murderers, which they answered by a volley of shot that laid her dead beside her young. So fine a trait in the character of the bear might well be noticed by the Sacred writers. It is said that the attachment between the dam and her young is reciprocal, and that no circumstance of danger or alarm can drive the latter from their dead or living mother.

14. '*The beginning of strife is as when one letteth out water.*'—That is, that, although the breach may seem at first unimportant, it is widened by the action of the water, which at length bursts forth in a mighty stream, that can be checked no longer, and not only exhausts and wastes the fertilizing waters of kindness and love, but spreads damage and ruin all around.

19. '*He that exalteth his gate seeketh destruction.*'—This is literally true at the present day in the East; but whether this literal interpretation be that which the sacred writer had in view it may be difficult to determine. It will be remembered that the Oriental houses do not front the street, but that the entrance from thence leads to a court in which, or in another beyond it, the front of the main building appears. Hence little indication can be gathered in the street concerning the probable character of the interior building, or the rank or wealth of its inmate, but from the appearance of the gate. Aware of this, and aware also that to excite the cupidity of the ruling powers by any indication of wealth is to seek destruction, the wealthiest persons are careful, among other precautions, that their gate shall not betray them, by being less low or mean than the gates of their neighbours. In going through a street, the doors are almost invariably of the most beggarly description, very low, and, although strong, formed of rough, unpainted wood: and on visiting persons whom he may know to be wealthy, the traveller is surprised to be conducted to a gate which in his own country he would consider unworthy of a stable or an outhouse, and which but ill prepares him for the splendour and luxury which he may probably find when he reaches the interior. Yet the Orientals are vain of appearances; and it does sometimes happen that a wealthy man so far forgets himself, or thinks he has such ground for confidence, as to exalt his gate, in the style which our present engraving exhibits: but it rarely happens that he has long to wait before he finds cause to learn that by this act he sought his own destruction. In the city of Baghdad, the only exalted gate to a private residence which the present writer recollects to have noticed, belonged to the house of a Moslem of large wealth, and of so much influence in the city as, he thought, might allow him to display it freely. He was mistaken. One day, when riding through the street in which we lived, he was dragged from his horse, near our door, and put to death on the spot, by order of the pasha, who immediately took possession of all his property.



ORIENTAL GATE.

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CHAPTER XVIII.

[1]THROUGH desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 [2]The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.

5 [3]*It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 [4]A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 [5]The words of a [6]talebearer *are* [7]as wounds, and they go down into the [8]innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 [9]The name of the LORD *is* a strong tower: the righteous runneth into it, and [10]is safe.

11 [11]The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 [12]Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that [13]answereth a matter before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 [14]A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

20 [15]A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

22 [16]*Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth intreaties; but the rich answereth [17]roughly.

24 A man *that hath* friends must shew himself friendly: [18]and there is a friend *that* sticketh closer than a brother.

[1] Or, *He that separateth himself seeketh according to* his *desire*, and *intermeddleth in every business.* [2] Chap. 20. 5.
[3] Levit. 19. 15. Deut. 1. 17, and 16. 9. Chap. 24. 23. [4] Chap. 10. 14, and 12. 13, and 13. 3. [5] Chap. 12. 18, and 26. 22.
[6] Or, *whisperer.* [7] Or, *like as when men are wounded.* [8] Heb. *chambers.* [9] Psal. 18. 2, and 27. 1, and 144. 2.
[10] Heb. *is set aloft.* [11] Chap. 10. 15. [12] Chap. 11. 2, and 15. 33, and 16. 18. [13] Heb. *returneth a word.*
[14] Chap. 17. 8. [15] Chap. 12. 14, and 13. 2. [16] Chap. 19. 14. [17] James 2. 3. [18] Chap. 17. 17.

Verse 16. '*A man's gift maketh room for him,*' etc.—This is remarkably true, at this day, in the East, where, as we have noticed on several former occasions, a complimentary present is most essential as an introduction to the presence and favourable notice of the great.

18. '*The lot causeth contentions to cease.*'—The lot, under various forms, is still much employed in the East to decide among equally balanced claims or alternatives, or in other matters which the judgment finds no way to determine with satisfaction: as its award is seldom disputed, the reference to it is all the more frequent.

CHAPTER XIX.

[1]BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 [2]Wealth maketh many friends; but the poor is separated from his neighbour.

5 [3]A false witness shall not be [4]unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince: and every man *is* a friend to [5]him that giveth gifts.

7 [6]All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him.*

8 He that getteth [7]wisdom loveth his own soul: he that keepeth understanding shall find good.

[1] Chap. 28. 6. [2] Chap. 14. 20. [3] Exod. 23. 1. Deut. 19. 16. Chap. 6. 19, and 21. 28. [4] Heb. *held innocent.*
[5] Heb. *a man of gifts.* [6] Chap. 14. 20. [7] Heb. *an heart.*

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9 [8]A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less [9]for a servant to have rule over princes.

11 [10]The [11]discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 [12]The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 [13]A foolish son *is* the calamity of his father: [14]and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers: and [15]a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall [16]suffer hunger.

16 [17]He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 [18]He that hath pity upon the poor lendeth unto the LORD; and [19]that which he hath given will he pay him again.

18 [20]Chasten thy son while there is hope, and let not thy soul spare [21]for his crying

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must [22]do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.

21 [23]*There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 [24]A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 [25]Smite a scorner, and the simple [26]will beware: and reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 [27]An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

[8] Verse 5. [9] Chap. 30. 21. Eccles. 10. 6, 7. [10] Chap. 14. 29. [11] Or, *prudence*.
[12] Chap. 16. 14, 15, and 20. 2, and 28. 15. [13] Chap. 10. 1, and 15. 20, and 17. 21. 25. [14] Chap. 21. 9, and 27. 15.
[15] Chap. 18. 22. [16] Chap. 10. 4, and 20. 13. [17] Luke 11. 28. [18] Matt. 10. 42, and 25. 40. 2 Cor. 9. 6, 7.
[19] Or, *his deed*. [20] Chap. 13. 24, and 23. 13. [21] Or, *to his destruction*: or, *to cause him to die*. [22] Heb. *add*.
[23] Job 23. 13. Psal. 33. 10, 11. Chap. 16. 1, 9. Isa. 46. 10. [24] Chap. 19. 19, and 26. 13, 15.
[25] Chap. 21. 11. [26] Heb. *will be cunning*. [27] Heb. *a witness of Belial*.

Verse 24. '*A slothful man hideth his hand in his bosom.*'—Instead of 'bosom,' read 'dish,' which is unquestionably the right meaning. It is known that the Orientals in eating use no knives, forks, or (except for liquids) spoons. In eating certain dishes, as rice or stews, it is therefore not merely necessary to *pick up* a morsel, but to collect and detain it in the hand: but however it is considered highly indecorous to introduce much of the hand into the dish; the proper way being to collect and take up the mouthful with the fingers only, or indeed, in strict propriety, with only *three* fingers. Now we understand the text to express, that a slothful man will be guilty of the gross indecorum of *hiding his hand in the dish*, in order to take up a large handful, rather than be at the trouble of repeating the action of the hand between the dish and the mouth as often as an adherence to the rules of decorum would render necessary. For a man to *hide his hand in the dish* among the Orientals is nearly as great an impropriety as it would be among ourselves for a man to put his hand in the dish at all.



ORIENTAL MANNER OF EATING.

CHAPTER XX.

WINE *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 [1]The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

[1] Chap. 16. 14, and 19. 12.

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4 [2]The sluggard will not plow by reason of the [3]cold; *therefore* shall he beg in harvest, and *have* nothing.

5 [4]Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own [5]goodness: but a faithful man who can find?

7 The just *man* walketh in his integrity: [6]his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 [7]Who can say, I have made my heart clean, I am pure from my sin?

10 [8 9]Divers weights, *and* [10]divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 [11]The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 [12]Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 [13]Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 [14 15]Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 [16]*Every* purpose is established by counsel: and with good advice make war.

19 [17]He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that [18]flattereth with his lips.

20 [19]Whoso curseth his father or his mother, his [20]lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 [21]Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 [22]Divers weights *are* an abomination unto the LORD; and [23]a false balance *is* not good.

24 [24]Man's goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

26 [25]A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man *is* the [26]candle of the LORD, searching all the inward parts of the belly.

28 [27]Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and [28]the beauty of old men *is* the grey head.

30 The blueness of a wound [29]cleanseth away evil: so *do* stripes the inward parts of the belly.

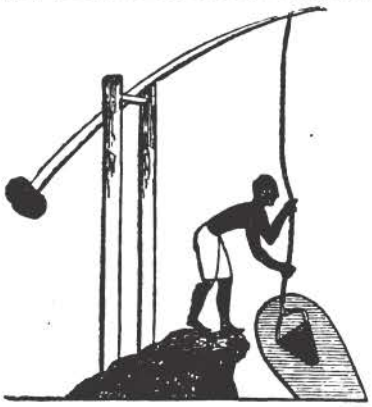
[2] Chap. 10. 4. [3] Or, *winter*. [4] Chap. 18. 4. [5] Or, *bounty*. [6] Psal. 112. 2.
[7] 1 Kings 8. 46. 2 Chron. 6. 36. Job 14. 4. Psal. 51. 5. Eccles. 7. 10. 1 John 1. 8.
[8] Deut. 25. 13, &c. Chap. 11. 1, and 16. 11. [9] Heb. *a stone and a stone*. [10] Heb. *an ephah and an ephah*.
[11] Exod. 4. 11. Psal. 94. 9. [12] Chap. 12. 11, and 19. 15. [13] Chap. 27. 13. [14] Chap. 9. 17.
[15] Heb. *bread of lying*, or, *falsehood*. [16] Chap. 15. 22. [17] Chap. 11. 13. [18] Or, *enticeth*.
[19] Exod. 21. 17. Levit. 20. 9. Matt. 15. 4. [20] Or, *candle*.
[21] Deut. 32. 35. Chap. 17. 13, and 24. 29. Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9. [22] Verse 10. [23] Heb. *balances of deceit*.
[24] Psal. 37. 23. Chap. 16. 9. Jer. 10. 23. [25] Psal. 101. 5, &c. Verse 8. [26] Or, *lamp*.
[27] Psal. 101. 1. Chap. 29. 14. [28] Chap. 16. 31. [29] Heb. *in a purging medicine against evil*.

Verse 4. '*The sluggard will not plow by reason of the cold.*'—He pleads the inclemency of the winter season for not ploughing his fields; but there is no real hinderance but his own indolence, for the frosts of Syria are never severe enough to prevent ploughing all the winter through. The operation usually commences about the end of September, and the first wheat is sown towards the middle of October.

5. '*Counsel in the heart of man is like deep water, but a man of understanding will draw it out.*'—This very fine proverb refers to the depth of the wells before the water in them is reached. In Palestine this is often very great. The celebrated well of Jacob, near Sechem, is stated by Dr. Wilson to be 75 feet deep through the solid rock, with very little water at the bottom. It is not improbable that Solomon had this very well in view. The labour of drawing from such a well may possibly have contributed to the first unwillingness of the woman of Samaria to give drink therefrom to the thirsting Saviour. 'Sir, thou hast nothing to draw with, and the well is deep.' From such wells water is often drawn by hand in a not too heavy leathern bucket, sometimes by a windlass, but oftener by means of the shadoof, which is for raising water, either from rivers or from wells. To use the accurate description of Mr. Lane, in his *Modern Egyptians*, ii. 24:—'It consists of two posts or pillars of wood, or of mud and cane or rushes, about five feet in height and less than three feet apart, with a horizontal piece of wood extending from top to top, to which is suspended a slender lever formed of a branch of a tree, having at one end a weight, chiefly composed of mud, and at the other, suspended from two long palm sticks, a vessel in the form of a bowl, made of basket-work, or of a hoop and a piece of woollen stuff or leather; with this vessel the water is thrown up to the height of

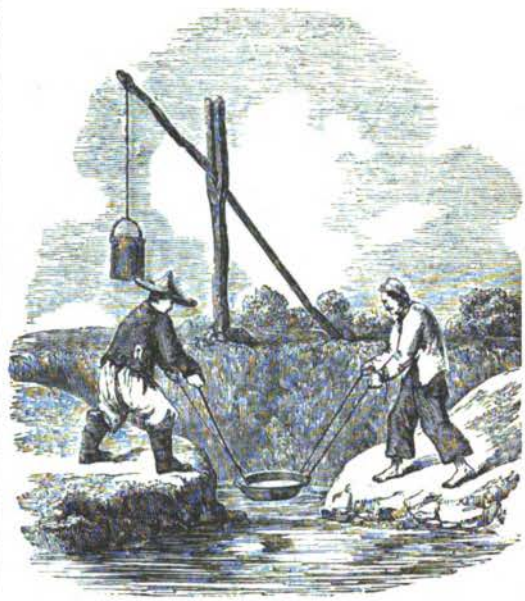
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about eight feet into a trough hollowed out for its reception.' That this mode of raising water is very ancient, is shewn by an example which is represented in the mural paintings of the Egyptians. The difference between this and that of which we have quoted the description is chiefly that the lever is not *suspended from*, but *balanced* upon, the cross-beam. And this more ancient mode is preserved in

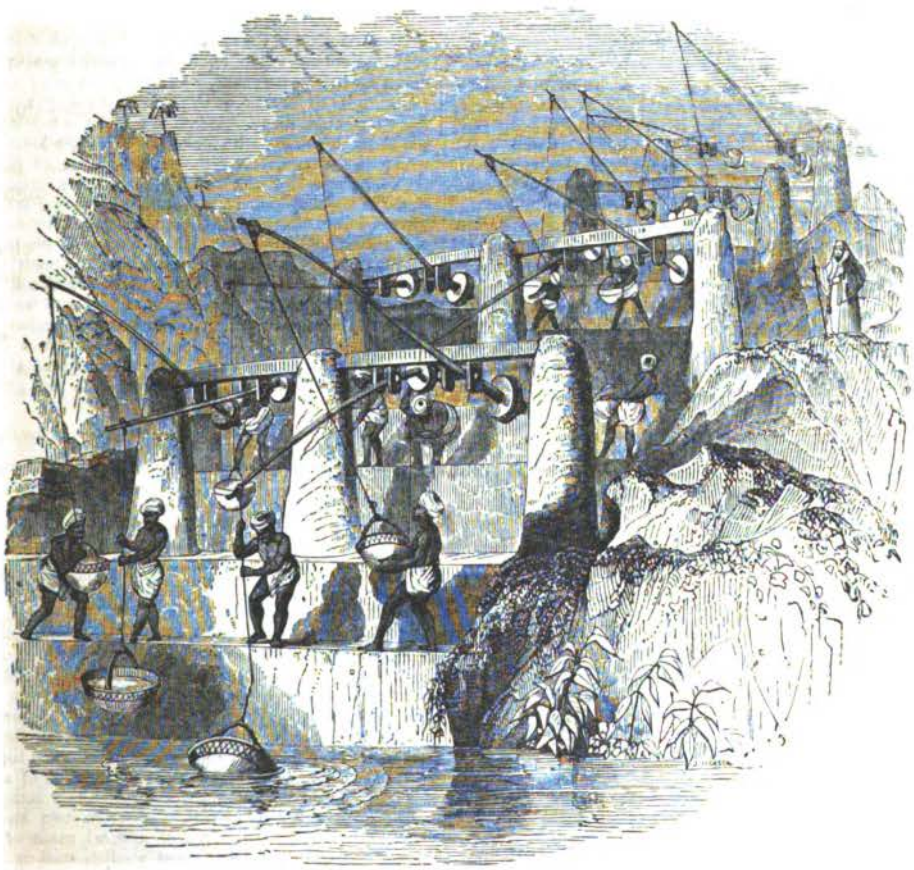


1. ANCIENT EGYPTIAN SHADOOF.

Syria, and indeed in most other countries where the balance and lever is applied to the raising of water. This principle is extensively applied to that purpose throughout

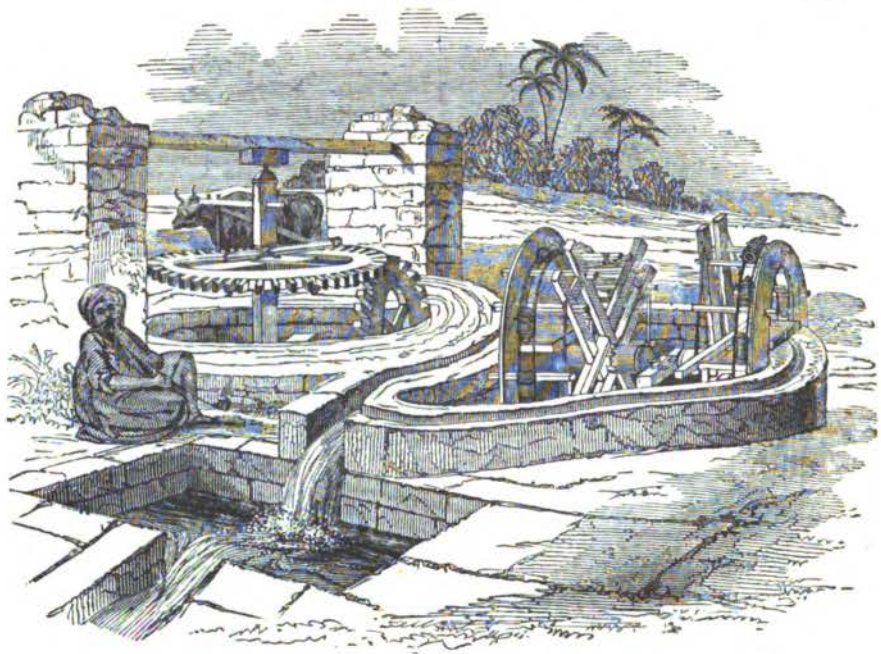


2. CHINESE SHADOOF.



3. MODERN SHADOOFS.

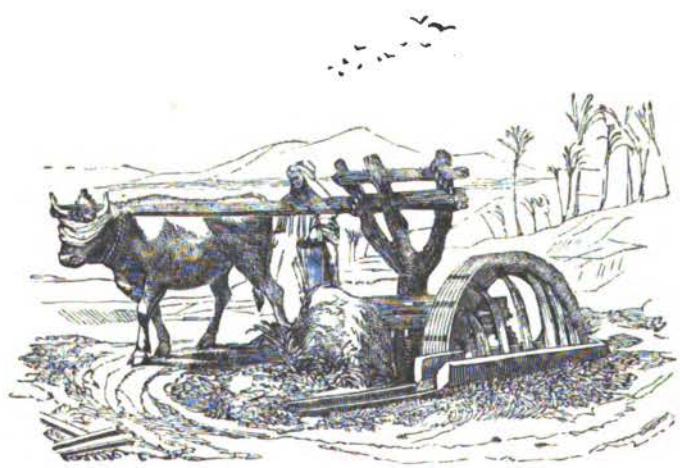
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4. PERSIAN WHEEL FOR RAISING WATER.

Asia, was formerly well known in England, and is in use from one end of Russia to the other, where the numerous levers 'kicking the beam,' and therefore rising high in the air, is a striking characteristic of the villages. In this case, as in China, the lever is usually balanced upon a stout pole forked upon the other end; and it of course follows that the stock is higher, and the lever and rope longer, in proportion to the depth of the well or stream from which the water is to be taken, or to the height to which it is to be raised. In Syria, where the wells are deep, the stock is high and the rope long; but in that country (including Palestine) the shadoof is less common than in other parts of Asia; but where it is found, as in the neighbourhood of Jaffa, the lever is balanced, not suspended. With this simple machine the chief labour is not to raise the bucket when full, but to overcome the resistance of the lever's loaded end in lowering the bucket when empty. We have sometimes raised water from Eastern wells by the shadoof, and always found that it required considerable exertion to lower the empty bucket down to the water; but, when full, the chief care was to regulate its ascent, so as to prevent it rising too high and with too much force. When the river is too low, or the banks too high, for shadoofs on the same level to bring water to the surface of the soil, a series of four or five shadoofs, or set of shadoofs, is rendered necessary. The water is then raised from the river by one set, and discharged into a trench, whence it is taken by another set, and raised to a higher trench, and so on to the top. Cut 3.

There is every reason to think that the contrivances for irrigation now used in Western Asia are as old as the art of husbandry itself in the same region, and we are led to suppose that similar contrivances existed among the ancient Hebrews. Under this view the subject assumes a degree of biblical interest from the frequent allusions in Scripture to 'watered gardens,' and to the general im-



5. THE TABOOT.

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portance of irrigation. The distinct reference in Eccles. xii. 6 to a wheel for raising water—'the wheel broken at the cistern'—directs our attention to a machine now much employed for the same purpose. This is the sackiyeh, or Persian wheel, represented in our cut (4). The name seems to indicate the country of its origin, but it is now largely employed on the banks of all the principal rivers of Western Asia for the purpose of raising water for the irrigation of fields and gardens. It is thus described by Mr. Lane in his *Modern Egyptians*:—'The sackiyeh mainly consists of a vertical wheel, which raises the water in earthen pots attached to cords, and forms a continuous series; a second vertical wheel, fixed to the same axis, with cogs, and a large horizontal cogged wheel, which, being turned by a pair of cows or bulls, or by a single beast, puts in motion the former wheels and pots. The construction of the machine is of a very rude kind, and its motion produces a disagreeable creaking noise.' It will be perceived that the revolution of the wheels takes down the string of buckets empty on one side, and brings them up full on the other. It is thus, by the wheel and string of buckets, that water is usually raised from wells in Palestine and Syria, although the shadoof is sometimes employed. The Scottish Missionary Deputation observed at the public well outside the village of Khanounes, near Gaza, what they call a Persian wheel at work: it was turned by a camel, and poured a copious supply of water into a trough.

Another mode of drawing water is by the taboot (5), which resembles the Persian wheel in some respects, the chief difference being that the pots are not used, but the water is raised up in a large wheel with hollow joints or fellies. This is of course only used where the water has to be raised but a few feet. Another and more simple mode of raising water, which the travellers just cited observed in Palestine, gave them much amusement, but which is very familiar to persons of wider travel in the East. At Doulis in Philistia, 'while the servants were pitching the tent, we wandered through the place, and, sitting down by the well, observed the women come to draw water. The well is very deep, and the mode of drawing up the water curious. A rope is attached by one end to a large bucket made of skin, and let down over a pulley, while the other end is attached to a bullock, which is driven up and down the slope of the hill; the skin of water is thus hauled up to the top, where a man stands ready to empty it into the trough, from which women receive the water into earthenware jugs. To us this was a novel and amusing sight.'



6. IRRIGATION BY THE CKUTWEH.

Another very simple mode for the purpose of raising water from rivers, canals, and reservoirs, to irrigate fields and gardens, is that represented in cuts 2 and 6, and is in use throughout Asia, from the Mediterranean to the Polar Seas. The comparison of our two cuts, one shewing the practice of Syria and Egypt, and the other that of China, will shew the precise identity of the practice, and is one of many instances, of far more than is usually conceived, in which the usages of China coincide with those of Western Asia, and equally illustrate the usages of Scripture. Indeed we have an impression that many Biblical usages which have become extinct in Western Asia may still be found in China, and might serve to elucidate many passages of Scripture, which, for want of a clear apprehension of usages similar to those which they describe, or to which they refer, are to us obscure and difficult.

The mode of irrigation to which we now refer is thus described by Sir J. Davis, in his excellent book on the Chinese:—'Where the elevation of the bank over which water is to be lifted is trifling, they sometimes adopt the following simple method:—A light water-tight bucket is held suspended on ropes between two men, who, by alternately relaxing and tightening the ropes by which they hold it between them, give a certain swinging motion to the bucket, which first fills it with water and then empties it with a jerk upon the higher level, the elastic spring which is in the bend of the ropes serving to diminish the labour.'

26. '*Bringeth the wheel over them.*'—This is most probably an allusion to one of the ancient and still subsisting processes employed in the East for threshing corn. This is not by the simple treading of cattle, but by driving over the corn a sort of sledge, furnished with wheels which act upon it. For an account of this process see the note on Isa. xxviii. 27.

30. '*The blueness of a wound*,' etc.—Probably 'the *suppuration* of a wound,' as understood by Parkhurst.

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CHAPTER XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 [1]Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 [2]To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [3 4]An high look, and a proud heart, *and* [5]the plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 [6]The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall [7]destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 [8]*It is* better to dwell in a corner of the housetop, than with [9]a brawling woman in [10]a wide house.

10 [11]The soul of the wicked desireth evil: his neighbour [12]findeth no favour in his eyes.

11 [13]When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 [14]Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 [15]A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth [16]pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 [17]The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 [18]*It is* better to dwell [19]in the wilderness, than with a contentious and an angry woman.

20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 [20]A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 [21]Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth [22]in proud wrath.

25 [23]The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the [24]righteous giveth and spareth not.

27 [25]The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it [26]with a wicked mind?

28 [27 28]A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he [29]directeth his way.

30 [30]*There is* no wisdom nor understanding nor counsel against the LORD.

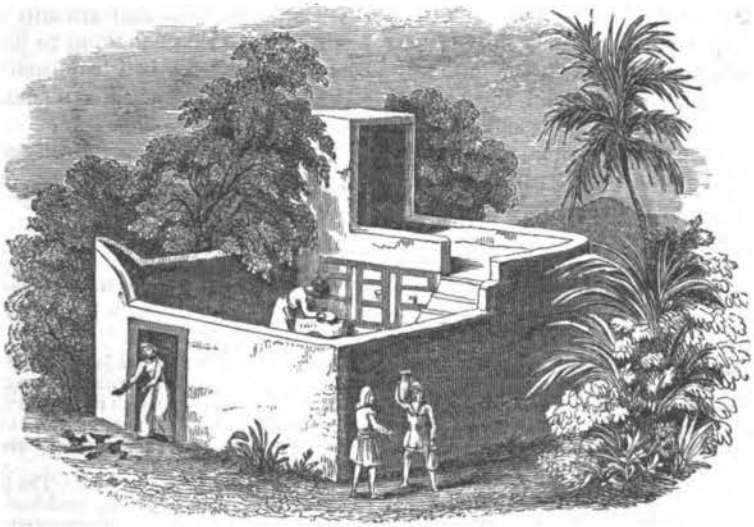
31 [31]The horse *is* prepared against the day of battle: but [32 33]safety *is* of the LORD.

1 Chap. 16. 2. 2 1 Sam. 15. 22. Chap. 15. 8. Isa. 1. 11. Hos. 6. 6. Mic. 6. 7. 8. 3 Chap. 6. 17.
4 Heb. *haughtiness of eyes.* 5 Or, *the light of the wicked.* 6 Chap. 10. 2, and 13. 11. 7 Heb. *saw them*, or, *dwell with them.*
8 Chap. 19. 13, and 25. 24, and 27. 15. 9 Heb. *a woman of contentions.* 10 Heb. *an house of society.*
11 James 4. 5. 12 Heb. *is not favoured.* 13 Chap. 19. 25. 14 Matt. 18. 30, &c. 15 Chap. 17. 8. and 18. 16.
16 Or, *sport.* 17 Chap. 11. 8. 18 Verse 9. 19 Heb. *in the land of the desert.* 20 Eccles. 9. 14, &c.
21 Chap. 12. 13, and 18. 21. 22 Heb. *in the wrath of pride.* 23 Chap. 13. 4. 24 Psal. 112. 9.
25 Psal. 50. 9. Chap. 15. 8. Isa. 66. 3. Jer. 6. 20. Amos 5. 22. 26 Heb. *in wickedness.* 27 Chap. 19. 5. 9.
28 Heb. *a witness of lies.* 29 Or, *considereth.* 30 Jer. 9. 23. 31 Psal. 33. 17. 32 Psal. 3. 8. 33 Or, *victory.*

Verse 1. '*As the rivers of water: he turneth it.*'—This seems to allude to the manner in which gardens and plantations are watered in the East, by means of various small trenches or canals, into or from any of which the gardener turns the rills of water at pleasure.

9. '*It is better to dwell in a corner of the housetop,*' etc.—Although it is very common in the East for people who sleep on the house-tops during the nights of summer to have their beds on the perfectly open terrace, yet in some parts and in some households it is preferred to have on the roof, during that season, certain slight constructions, frequently of wicker, forming very small closets, without any door, in which the persons severally sleep. Burckhardt, travelling beyond Jordan, writes,—'I observed, upon the terraces of all the houses at Feik, a small apartment, called *hersh*, formed of branches of trees, covered with mats. To this cool abode the family retires during the midday heats of summer.' These constructions are by no means suited for occupation during the day, and still less for permanent residence; and perhaps Solomon means that it were better to reside by day, or even constantly, in these little tenements, than in a wide house with a contentious woman. The cut we offer in illustration is drawn after a model of an Egyptian house in the British Museum.

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EGYPTIAN HOUSE.

CHAPTER XXII.

A [1]*good* name *is* rather to be chosen than great riches, *and* [2]loving favour rather than silver and gold.

2 [3]The rich and poor meet together: the LORD *is* the maker of them all.

3 [4]A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 [5 6]By humility *and* the fear of the LORD *are* riches, honour, and life.

5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

6 [7]Train up a child [8]in the way he should go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* servant [9]to the lender.

8 [10]He that soweth iniquity shall reap vanity: [11]and the rod of his anger shall fail.

9 [12 13]He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 [14]Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, [15]*for* the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth [16]the words of the transgressor.

13 [17]The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 [18]The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness *is* bound in the heart of a child; *but* [19]the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them [20]within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, [21]even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth: that thou

1 Eccles. 7. 1. 2 Or, *favour is better than*, &c. 3 Chap. 29. 13. 4 Chap. 27. 12. 5 Psal. 112. 3.
6 Or, *the reward of humility*, &c. 7 Or, *catechize*. 8 Heb. *in his way*. 9 Heb. *to the man that lendeth*.
10 Job 4. 8. Hos. 10. 13. 11 Or, *and with the rod of his anger he shall be consumed*. 12 2 Cor. 9. 6.
13 Heb. *good of eye*. 14 Psal. 101. 5. 15 Or, and hath *grace in his lips*. 16 Or, *the matters*. 17 Chap. 26. 13.
18 Chap. 2. 16, and 5. 3, and 7. 5, and 23. 27. 19 Chap. 13. 24, and 19. 18, and 23. 13, and 29. 15, 17.
20 Heb. *in thy belly*. 21 Or, trust *thou also*.

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mightest answer the words of truth [22]to them that send unto thee?

22 Rob not the poor, because he *is* poor: [23]neither oppress the afflicted in the gate:

23 [24]For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 [25]Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 [26]Remove not the ancient [27]landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before [28]mean *men*.

[22] Or, *to those that send thee.* [23] Zech. 7. 10.
[24] Job 31. 21. Chap. 23. 11. [25] Chap. 6. 1, and 11. 15
[26] Deut. 19. 14, and 27. 17. Chap. 23. 10. [27] Or, *bound.* [28] Heb. *obscure men.*

Verse 13. '*There is a lion without,*' etc.—The slothful man is probably here represented as making an excuse from attending to any duty which required him to go out at night or early in the morning. That such an excuse could be made, seems to imply that the presence of a lion in the streets, although unlikely, was not an impossible circumstance. In fact, it is a long time before countries bordered by deserts or thinly peopled regions, and containing woods and mountains, cease to be infested by wild beasts, which, when hard pressed by hunger, will at night enter the villages and unwalled towns. It is said of the lion, as of many other beasts of prey, that, although while young and active it subsists by hunting, and seldom quits its native desert or forest, yet that, when its powers of exertion become impaired by age, it approaches frequented places, and becomes more dangerous to man and the domestic animals. We read, long after the time of Solomon, that the Cuthites, whom the king of Assyria settled in Samaria, suffered so greatly from the lions as to occasion them to send a representation of their condition to the Assyrian court: and although these lions were sent among them by the special judgment of God, the fact has an illustrative connection with the present text, as shewing that the animals from which they suffered so terribly occasionally manifested their presence in the settled parts of the country, even in the most prosperous days of the Hebrew commonwealth.

17. '*Bow down thine ear,*' etc.—The part from hence to the end of ch. xxiv. is usually considered to form the third of the distinctly marked sections into which this book may be divided. Dr. Good says, 'It commences with an obvious break and apostrophe at the seventeenth verse, and intimates in the twentieth verse, when correctly rendered, that it is a third undertaking, division, or series of the subject.' He also thinks, which some may doubt, that this intimation also imports that the arrangement was made by Solomon himself. It is, as he describes, 'A miscellaneous collection of proverbs and parables, brief axioms, and figurative descriptions. It is consequently modelled after both the preceding parts, and contains moral instruction for all the different stages of life.'

CHAPTER XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 [1]Labour not to be rich: cease from thine own wisdom.

5 [2]Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 [3]Remove not the old [4]landmark; and enter not into the fields of the fatherless:

11 [5]For their redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 [6]Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, [7]even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 [8]Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

18 [9]For surely there is an [10]end; and thine expectation shall not be cut off.

[1] 1 Tim. 6. 9, 10. [2] Heb. *wilt thou cause thine eyes to fly open.* [3] Deut. 19. 14, and 27. 17. Chap. 22. 28. [4] Or, *bound.*
[5] Job 31. 21. Chap. 22. 23. [6] Chap. 13. 24, and 19. 18, and 22. 15. [7] Or, *even I will rejoice.*
[8] Psal. 37. 1, and 73. 3. Chap 3. 31, and 24. 1. [9] Chap. 24. 14. [10] Or, *reward.*

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19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 [11]Be not among winebibbers; among riotous eaters [12]of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

22 [13]Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 [14]The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 [15]For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 [16]She also lieth in wait [17]as *for* a prey, and increaseth the transgressors among men.

29 [18]Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like [19]an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down [20]in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* [21]I felt *it* not: when shall I awake? I will seek it yet again.

11 Rom. 13. 13. Ephes. 5. 18. 12 Heb. *of their flesh.* 13 Chap. 1. 8. 14 Chap. 10. 1, and 15. 20. 15 Chap. 22. 14.
16 Chap. 7. 12. 17 Or, *as a robber.* 18 Isa. 5. 11. 19 Or, *a cockatrice.* 20 Heb. *in the heart of the sea.* 21 Heb. *I knew* it *not*

Verse 2. '*Put a knife to thy throat.*'—The common explanation of this is, that a person of intemperate appetite does, at the tables of the great, expose himself to as much danger as if a knife were at his throat. Perhaps it may mean, that he should eat as guardedly as if a knife were at his throat. But we suspect that the real point of the allusion is lost; nor is this wonderful, when we consider that in all countries there are proverbial expressions to which a meaning is conventionally assigned, which the words do not naturally suggest, and which no foreigner would suspect. Many such expressions also originate in *incidents*, the memory of which is often in the course of time lost, even by those who continue to use the proverb in the sense which it has always borne.

6. '*Him that hath an evil eye.*'—We have seen this text illustrated by ample details of the superstitions concerning what is called the 'evil eye.' But is not such a line of illustration improper, as tending to intimate that the Scripture gives its sanction to so very foolish a delusion? Besides, the context clearly shews that nothing more is intended than to express the disquiet with which a niggardly person regards what another consumes at his table.

20. '*Riotous eaters of flesh.*'—To us this seems a singular expression. But it will be recollected that, as we have explained on two or three former occasions, flesh is not *habitually* eaten in the East, and there are very many who rarely indeed taste it; but when they do get enough of it, they indulge in it most intemperately, and manifest a degree of hilarity very much like that which would attend the consumption of strong drink in our northern climates. We have the Arabs more especially, but not by any means exclusively, in view; for the present expression has on several occasions been brought forcibly to our recollection on witnessing the strong and irrepressible satisfaction with which a party of these people would receive the present of a live sheep, the haste with which it was slaughtered and dressed, the voracity with which it was devoured, and the high glee, not unattended with the dance and song, which crowned the feast. Perhaps, however, under that feeling, with respect to the use of animal food, which is here indicated, the sacred writer intends to characterise the *frequent* use of flesh as a wasteful extravagance.

30. '*That tarry long at the wine.*'—This is exactly what the Orientals do in their potations. They have no notion of enjoyment in drink separately from the intoxication it produces; and hence, when they get drink, they usually indulge in it to the last degree of excess. When a man wishes to entertain his friends with wine, they generally meet early, and continue at it for a whole day, or a whole night, or even a day and night together, with intervals of eating, and amusement of songs, music, and recitation. D'Arvieux has a very illustrative story on this subject While he was staying among the Arabs of Mount Carmel, a wreck took place on the coast, from which one of the emirs obtained two large casks of wine. He forthwith sent to the neighbouring emirs, inviting them to come and drink it. They gladly came, and continued drinking *for two days and two nights*, till not a drop of the wine was left. Still unsatisfied, they considered how to obtain a further supply, but, seeing no prospect of success, departed to their respective camps. During all this time they never quitted the table, except to rest in some corner of the tent, after which they resumed their places. (See verse 35.) In like manner Tavernier relates that the king of Persia sent for him early one morning (see Isa. v. 11) to the palace, where, with other persons, he was obliged to sit all the day, and till late at night, drinking wine with the Shah; but at last, 'the king, growing sleepy, gave us leave to depart, which we did very willingly, having had hard labour for *seventeen hours together.*'

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CHAPTER XXIV.

BE not thou [1]envious against evil men, neither desire to be with them.

2 [2]For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man [3]*is* strong; yea, a man of knowledge [4]increaseth strength.

6 [5]For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

7 Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* [6]small.

11 [7]If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man [8]according to his works?

13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet [9]to thy taste:

14 [10]So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, [11]then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:

16 [12]For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 [13]Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and [14]it displease him, and he turn away his wrath from him.

19 [15] [16]Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; [17]the [18]candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king: *and* meddle not with [19]them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. [20]*It is* not good to have respect of persons in judgment.

24 [21]He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and [22]a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips [23]that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 [24]Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* [25]considered *it* well: I looked upon *it*, *and* received instruction.

33 [26]*Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as an [27]armed man.

[1] Psal. 37. 1, &c. and 73. 3. Chap. 23. 17. Verse 19. [2] Psal. 10. 7. [3] Heb. *is in strength.* [4] Heb. *strengtheneth might.* [5] Chap. 20. 18, and 11. 14, and 15. 22. [6] Heb. *narrow.* [7] Psal. 82. 4. [8] Job 34. 11. Psal. 62. 12. Jer. 32. 19. Rom. 2. 6. Rev. 22. 12. [9] Heb. *upon thy palate.* [10] Psal. 19. 10, and 119. 10. [11] Chap. 23. 18. [12] Job 5. 19. Psal. 34. 19, and 37. 24. [13] Job 31. 29. Psal. 35. 15. Chap. 17. 5. [14] Heb. *it be evil in his eyes.* [15] Psal. 37. 1. Chap. 23. 17. [16] Or, *keep not company with the wicked.* [17] Job 21. 17. Chap. 13. 9. [18] Or, *lamp.* [19] Heb. *changers.* [20] Lev. 19, 15. Deut. 1. 17, and 16. 19. Chap. 18. 5, and 28. 21. John 7. 24. [21] Chap. 17. 15. Isa. 5. 23. [22] Heb. *a blessing of good.* [23] Heb. *that answereth right words.* [24] Chap. 20. 22. [25] Heb. *set my heart.* [26] Chap. 6. 9, &c. [27] Heb. *a man of shield.*

Verse 11. '*To deliver them that are drawn unto death.*'—Perhaps this alludes to a very humane precaution, which, as the Hebrew writers inform us, was used in case of capital convictions. The condemned criminal was at once taken from the judgment-seat to the outside of the town for execution; and as he was led slowly along, a crier went before, proclaiming his crime, and calling on those who had aught, even then, to allege in his behalf, to come for-

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ward. If any one responded to the call, the convict was led back to the tribunal, for the new evidence to be heard. This also happened when the criminal himself stated that he had something further to allege in his own defence; and he might five times avail himself of this indulgence. And still further, as it might occur that a person would apply to the judges to offer evidence while the culprit was led to execution, a man was stationed at the door of the court-house with a linen cloth in his hand, which, when this happened, he waved as a signal to another man stationed at some distance on a swift horse, who immediately rode off to arrest the execution. The text may thus be understood to declare it the duty of every one to stand forth and state what he could in the condemned man's behalf. See Lewis's *Origines Hebrææ*, i. 71.

CHAPTER XXV.

1 *Observations about kings,* 8 *and about avoiding of quarrels, and sundry causes thereof.*

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings [1]*is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 [2]Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 [3]Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

7 [4]For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 [5]Debate thy cause with thy neighbour *himself;* and [6]discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word [7]fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 [8]As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself [9]of a false gift *is like* clouds and wind without rain.

15 [10]By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 [11]Withdraw thy foot from thy neighbour's house; lest he be [12]weary of thee, and *so* hate thee.

18 [13]A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

21 [14]If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 [15]The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

24 [16]*It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.

28 [17]He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

1 Heb. there is *no searching.* 2 Chap. 20. 8. 3 Heb. *set not out thy glory.* 4 Luke 14. 10.
5 Matt. 5. 25, and 18. 15. 6 Or, *discover not the secret of another.* 7 Heb. *spoken upon his wheels.* 8 Chap. 13. 17.
9 Heb. *in a gift of falsehood.* 10 Gen. 32. 4, &c. 1 Sam. 25. 24, &c. Chap. 15. 1, and 16. 14.
11 Or, *let thy foot be seldom in thy neighbour's house.* 12 Heb. *full of thee.* 13 Psal. 120. 4. Chap. 12. 18.
14 Exod. 23. 4. Rom. 12. 20. 15 Or, *the north wind bringeth forth rain: so doth a backbiting tongue an angry countenance.*
16 Chap. 19. 13, and 21. 9. 17 Chap. 16. 32.

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Verse 1. '*Which the men of Hezekiah . . . copied out.*'—We now enter upon what may properly be regarded as an appendix; and this character of it seems clearly enough to imply that the preceding portions were collected and arranged in their present form, if not in the time and under the direction of Solomon himself, at least before that of Hezekiah, to whose reign the collection of the first five chapters of this appendix is expressly assigned in the present verse. As we know from Scripture that Solomon composed more works than our Bibles exhibit, it is probable that the present collection (to the end of ch. xxix.), forming the fourth portion of the book, was made from a larger number left by Solomon among the archives of the royal library, which descended to Hezekiah: the copyists, being the scribes or other confidential officers of Hezekiah's court, are supposed by Grotius and others, from 2 Kings xviii. 18, to have been Eliakim, Shebnah, and Joab, acting under the king's commands; but who are rather supposed by Dr. Good to have been the Ithiel and Ucal named in ch. xxx. 1. Whoever copied them, nothing can be more probable than that, in taking this measure, the king acted under the advice, if not by the direction, of the inspired prophets who lived in his reign—as Isaiah, Hosea, and Micah; and it is very possible that they, or some one of them, actually made the selection.

11. '*Apples of gold in pictures of silver.*'—Some, understanding the 'apples of gold' to be fruits of a golden colour, as citrons or oranges, render 'apples of gold in baskets of silver,' or, as Patrick, 'in baskets of silver network;' but this last is a paraphrase, and to be literal, if we retain 'network,' we must omit 'basket,' and read, with Lowth, 'Apples of gold in a network of silver.' Others, however, conceive that the 'apples of gold' mean figures of the fruit in the precious metal, and render, 'Apples of gold enchased in silver,' or 'among figures of silver.' It is difficult to say which of these interpretations is the best; but as we know that the Hebrews, in their highest style of costly ornament, employed figures of fruits in precious metal, we rather incline to the last stated explanation.

13. '*The cold of snow in the time of harvest.*'—Many modern interpreters suppose that this intimates that the Hebrews, during their hot summers, were accustomed to cool their drinks with snow or ice. This is very probable; for the practice prevailed in very ancient times, and still does so in the East, wherever ice or snow can be procured. The Persians, for instance, consume great quantities of ice during the summer, which they obtain and preserve in pits, according to a process of which a particular description may be found in Chardin, *Voyages*, iv. 15. Snow is also preserved, when it can be obtained; for they have an opinion that drinks, and in particular sherbets, cooled with snow, are much more agreeable than those with which ice is taken.

23. '*The north wind driveth away rain.*'—The marginal reading gives quite the opposite sense—'bringeth forth rain:' and it is right. In Arabia the north wind blew over a long tract of dry land, and therefore usually brought dry weather (Job xxvii. 21); but in Judæa, the north wind, including all the winds between the north and north-west, blew from the Mediterranean Sea, and therefore commonly *brought rain, as the frowns of an angry man will naturally bring upon him the obloquy of vengeful tongues:* and *this* is the literal reading of the Hebrew, as well as the true meaning of the proverb.

27. '*It is not good to eat much honey.*'—The English who attended Edward I. into the Holy Land died in great numbers, as they marched, in the month of June, to demolish a place. This destruction is ascribed by Sanutus to the excessive heat, and to their intemperate eating of fruits and honey. *Gesta Dei per Francos*, ii. 224.

CHAPTER XXVI.

1 *Observations about fools,* 13 *about sluggards,* 17 *and about contentious busybodies.*

As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 [1]A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in [2]his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh [3]damage.

7 The legs of the lame [4]are not equal: so *is* a parable in the mouth of fools.

8 [5]As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

10 [6]The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 [7]As a dog returneth to his vomit, *so* a fool [8]returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 [9]The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 [10]The slothful hideth his hand in *his* bosom; [11]it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* [12]meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth [13]firebrands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 [14]Where no wood is, *there* the fire goeth

1 Psal. 32. 9. Chap. 10. 13. 2 Heb. *his own eyes.* 3 Or, *violence.* 4 Heb. *are lifted up.*
5 Or, *as he that putteth a precious stone in an heap of stones.*
6 Or, *a great* man *grieveth all, and he hireth the fool, he hireth also transgressors.* 7 2 Pet. 2. 22. 8 Heb. *iterateth his folly.*
9 Chap. 22. 13. 10 Chap. 19. 24. 11 Or, *he is weary.* 12 Or, *is enraged.* 13 Heb. *flames,* or, *sparks.* 14 Heb. *without wood.*

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out: so [15]where *there is* no [16]talebearer, the strife [17]ceaseth.

21 [18]*As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 [19]The words of a talebearer *are* as wounds, and they go down into the [20]innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth [21]dissembleth with his lips, and layeth up deceit within him;

25 When he [22]speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 [23]*Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 [24]Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

15 Chap. 22. 10. 16 Or, *whisperer*. 17 Heb. *is silent*. 18 Chap. 15. 18, and 29. 22.
19 Chap. 18. 8. 20 Heb. *chambers*. 21 Or, *is known*. 22 Heb. *maketh his voice gracious*.
23 Or, *hatred is covered in secret*. 24 Psal. 7. 15, 16, and 9. 15. Eccles. 10. 8.

Verse 1. '*As snow in summer, and as rain in harvest, so honour is not seemly for a fool.*'—These were things incomprehensible to a Hebrew. Rain in the time of wheat-harvest occurs by miracle (1 Sam. xii. 17; compare Amos iv. 7). Dr. Robinson, writing especially of the climate around Jerusalem, states that in ordinary seasons, from the cessation of the showers in spring to their commencement in October and November, rain never falls, and the sky is usually serene. If, during the winter, there has been a sufficiency of rain, the husbandman is sure of his crop, and is also perfectly sure of fine weather for the ingathering of the harvest.

8. '*As he that bindeth a stone in a sling.*'—Some suppose that by 'stone' we should understand a precious stone, which would be thrown away if thus employed. But perhaps it may be well to take the rendering of our version in its more obvious meaning, which, by laying a stress upon the 'bindeth,' would intimate, As a stone *bound*, instead of being loosely set in a sling, cannot be thrown, and is therefore ineffective; so, etc.

14. '*Hinges.*'—Perhaps 'pivots' would be more correct. The doors in the East do not turn on hinges, nor did those of the classical ancients. They turned on pivots, sometimes of metal, but generally of the same substance as the door, which worked in sockets, above and below, in the door frame. As the weight of the whole door rests on the lower pivot, it opens with much less ease than one mounted on hinges, particularly when the lower socket becomes worn by the weight and friction. This may perhaps give some point to the allusion. The classical ancients appear to have used hinges only for boxes, and sometimes for windows.

23. '*Potsherd covered with silver dross.*'—The reader will not overlook the evidence which this text offers of the antiquity of the art of silvering earthenware.

CHAPTER XXVII.

1 *Observations on self-love*, 5 *on true love*, 11 *on care to avoid offences*, 23 *and on the houshold care.*

BOAST not thyself of [1]to morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* [2]heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 [3]Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

5 Open rebuke *is* better than secret love.

6 [4]Faithful *are* the wounds of a friend; but the kisses of an enemy *are* [5]deceitful.

7 The full soul [6]loatheth an honeycomb; but [7]to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend [8]by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* [9]better *is* a neighbour *that is* near than a brother far off.

11 [10]My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 [11]A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 [12]Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 [13]A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind,

1 James 4. 13, &c. 2 Heb. *to-morrow day*. 3 Heb. *heaviness*. 4 Heb. *wrath is cruelty, and anger an overflowing*.
5 Or, *jealousy*. 6 Psal. 141. 5. 7 Or, *earnest*, or, *frequent*. 8 Heb. *treadeth under foot*.
9 Job 6. 7. 10 Heb. *from the counsel of the soul*. 11 Chap. 17. 17, and 18. 24. 12 Chap. 10. 1, and 23. 24.
13 Chap. 22. 3. 14 Chap. 20. 16. 15 Chap. 19. 13.

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and the ointment of his right hand, *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are [16]never full; so [17]the eyes of man are never satisfied.

21 [18]*As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* [19]look well to thy herds.

24 For [20]riches *are* not for ever: and doth the crown *endure* [21]to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy houshold, and *for* the [22]maintenance for thy maidens.

[16] Heb. *not.* [17] Eccles. i. 8. [18] Chap. 17. 3. [19] Heb. *set thy heart.* [20] Heb. *strength.* [21] Heb. *to generation and generation.* [22] Heb. *life.*

Verse 4. '*But who is able to stand before envy?*'—In illustration, Rabbi Levi produces a story quoted in Poole's *Synopsis*. There were two persons, one covetous and the other envious, to whom a certain king promised to grant whatever they asked, and double to him that asked last. Then the covetous man could not be induced to ask first, because he hoped for the double portion; nor would the envious man do so lest he should benefit the other: but at length he requested that one of his eyes might be taken out, in order that his companion might be deprived of both.

10. '*Neither go into thy brother's house in the day of thy calamity.*'—This, coupled with the direction rather to apply to an acquired friend, or the father's friend, is in accordance with the general practice in the East; where persons more usually think of applying in their distresses to the old friends of the family, the associates of their father, or to their own personal friends, than to their near relatives by birth or marriage.

17. '*Iron sharpeneth iron.*'—This probably alludes to a file, showing the antiquity of that instrument. It is known that files were used by the Roman smiths.

22. '*Bray a fool in a mortar.*'—Although it cannot be proved from this text that such a custom was known to the Hebrews, it has certainly been among the punishments of the East to pound certain classes of criminals to death in a mortar. It has usually been resorted to in inflicting capital punishment upon persons whose sanctity or high rank forbade the *shedding of their blood*, so that the letter of the law has been observed, while its spirit was violated. It used to be considered that braying in a mortar was the only mode in which death could be inflicted upon the Grand Mufti of the Turks, and instances of its being so inflicted are on record. But this is not confined to them. Volney writes,—'The person of a pasha who acquits himself well in his office becomes inviolable, even by the sultan, and it is no longer permitted to shed his blood. But the divan has invented a method of satisfying its vengeance upon those who are protected by this privilege, without departing from the literal interpretation of the law, by ordering them to be pounded in a mortar, or smothered in a sack, of which there have been various instances.' It is also related by Knolles, in his *History of the Turks*, that the guards of the tower who had let the prisoner Coreskie escape, some of them were impaled, 'and some were pounded or beaten to pieces in great mortars of iron, in which they usually pound their rice.' The practice and the ideas connected with it may be traced farther east. In Siam royal criminals, or princes of the blood convicted of capital crimes, are put into a large caldron and pounded to pieces *with pestles of fragrant sandal-wood*, because none of the royal blood must be spilt upon the ground, it being by their religion deemed a great impiety to contaminate the sacred blood by suffering it to mix with the earth.

— '*among wheat with a pestle.*'—We do not infer that this implies that the wheat was pounded to meal instead of being ground; but that it was pounded to be separated from the husk. The Jews probably had no rice; but there are several passages from which we may gather that they used wheat in the same way that rice is now used—that is, boiled up in pillaus, variously prepared. In fact, we have partaken of wheat thus employed, in the remote mountains where rice could not be obtained, or only at a price which the villagers could not afford; and it is also so used among the Arabs, forming a very palatable and nutritive food. For this purpose it is necessary that, as with rice, the husk should be previously disengaged from the grain; and if we suppose this object was attained with wheat, by a similar treatment with that to which rice is now subjected, the present text may be very satisfactorily explained. There are men, and even women, who gain their bread by the labour of husking rice, which they generally perform in pairs. Their implements consist of a rude wooden mortar, formed of a block hollowed out; pestles, about five feet long, with a heavy block of wood at the upper end; and a sieve for sifting the pounded grain. They carry these utensils to the house where their services are required; and, if men, strip to the skin (except their drawers), and pursue their labour in a shady part of the court-yard. When two work together, they commonly stand opposite each other, and strike their pestles into the mortar alternately as blacksmiths strike their iron. Sometimes, however, one pestle alone acts, and the labourers relieve each other; the relieved person taking the easier duty of supplying the mortar, and removing and sifting the cleaned grain. From the weight of the pestle, the labour of pounding is very severe, and the results of the process are but slowly produced.

25. '*Hay.*'—This is very inaccurate, as indeed the context shews, for hay, which is simply grass cut down *after* it is come to maturity, cannot be said to precede or be associated in growth with the 'tender grass.' In fact, hay is not made in the East: and Boothroyd's translation is here doubtless preferable,—'The grass shooteth, the tender herb appeareth,' etc.

27. '*Goats' milk enough for thy food.*'—Goats' milk is here described as forming a large part of the subsistence of a prosperous Hebrew household in towns. We have had more than one occasion to indicate the extent to which milk and its various products enters into the food of the Orientals. Goats' milk in particular is still held in the same estimation as at the time this book was written. From the beginning of April to September the towns of Syria are supplied with milk by large herds of goats,

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which pass through the streets every morning, and are milked before the houses of the customers. The products from the milk are furnished in abundance at the same season. Butter and cheese are, among the nomades who principally supply the towns, made of goats' and sheep's milk, though that of cows is also used in the towns. It may be had fresh through this season. So may *kaimak*, which has some resemblance to Devonshire cream. And above all there is *leben* or sour buttermilk (called also by the same name in Scripture), which forms the principal beverage of the Arabs, and is much used in their dishes. Large quantities are also consumed in the towns. While the season lasts it makes up a great part of the food of the poor classes: it is also served up at all tables, either in bowls by itself, or mixed up with salad-herbs, and is sometimes poured over the roast meat and ragoûts. *Leben* from the milk of the buffalo is much esteemed. These things are brought to the towns from the villages and the camps of the wandering tribes. The Scriptural name of *chaleb* is still applied to fresh milk, as that of *leben* is to sour.

CHAPTER XXVIII.

General observations on impiety and religious integrity.

THE [1]wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but [2]by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 A poor man that oppresseth the poor *is like* a sweeping rain [3]which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the LORD understand all *things*.

6 [4]Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 [5]Whoso keepeth the law *is* a wise son: but he that [6]is a companion of riotous *men* shameth his father.

8 [7]He that by usury and [8]unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 [9]Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise [10]in his own conceit; but the poor that hath understanding searcheth him out.

12 [11]When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is [12]hidden.

13 [13]He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that feareth alway: [14]but he that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 [15]A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 [16]Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 [17]He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: [18]but he that maketh haste to be rich shall not be [19]innocent.

21 [20]To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.

22 [21]He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 [22]He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of [23]a destroyer.

25 [24]He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 [25]He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 [26]When the wicked rise, men hide themselves: but when they perish, the righteous increase.

1 Levit. 26. 36. 2 Or, *by men of understanding* and *wisdom shall they likewise be prolonged.* 3 Heb. *without food.*
4 Chap. 19. 1. 5 Chap. 29. 3. 6 Or, *feedeth gluttons.* 7 Chap. 13. 22. Eccles. 2. 26.
8 Heb. *by increase.* 9 Chap. 26. 27. 10 Heb. *in his eyes.* 11 Verse 28. Chap. 11. 10. Eccles. 10. 6.
12 Or, *sought for.* 13 Psal. 32. 5. 1 John 1. 9, 10. 14 Rom. 11. 20. 15 Gen. 9. 6. Exod. 21. 14. 16 Chap. 10. 25.
17 Chap. 12. 11. 18 Chap. 13. 11, and 23. 4. 1 Tim. 6. 9. 19 Or, *unpunished.* 20 Chap. 18. 5, and 24. 23.
21 Or, *he that hath an evil eye, hasteth to be rich,* ver. 20. 22 Chap. 27. 6. 23 Heb. *a man destroying.*
24 Chap. 13. 10. 25 Deut. 15. 8. Chap. 22. 9. 26 Verse 12 Chap. 29. 2.

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Verse 3. '*A sweeping rain which leaveth no food.*'—This doubtless refers to a strong and calamitous exhibition of those periodical rains which follow the long-continued drought of summer. Although these rains are not usually so vehement in Palestine and the neighbouring countries as in tropical regions, they are still such as astonish Europeans, and are sometimes attended with the most awful devastations, particularly when the rivers and brooks overflow their bounds, and sweep over the most carefully cultivated and best inhabited districts, which are always situated near them. Besides the ruinous consequences to the cultivation, the poor particularly suffer; for their humble dwellings, being usually constructed with mud or sun-dried bricks, are often swept away at the first overflow; but if this does not happen, the foundations are soon soaked through and dissolved in the water, when the whole fabric falls, frequently involving the inhabitants in its destruction.

CHAPTER XXIX.

1 *Observations on public government,* 15 *and on private.* 22 *Of anger, pride, thievery, cowardice, and corruption.*

[1]HE, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 [2]When the righteous are [3]in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 [4]Whoso loveth wisdom rejoiceth his father: [5]but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but [6]he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 [7]The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men [8]bring a city into a snare: but wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 [9]The bloodthirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 [10]The poor and [11]the deceitful man meet together: the LORD lighteneth both their eyes.

14 [12]The king that faithfully judgeth the poor, his throne shall be established for ever.

15 [13]The rod and reproof give wisdom: but [14]a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: [15]but the righteous shall see their fall.

17 [16]Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people [17]perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty [18]in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 [19]An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 [20]A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD [21]shall be safe.

26 [22]Many seek [23]the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

[1] Heb. *A man of reproofs.* [2] Chap. 11. 10, and 28. 28. Eccles. 10. 5. [3] Or, *increased.*
[4] Chap. 10. 1, and 15. 20, and 27. 11. [5] Chap. 5. 9, and 28. 7. Luke 15. 13. [6] Heb. *a man of oblations.* [7] Job 29. 16.
[8] Or, *set a city on fire.* [9] Heb. *men of blood.* [10] Chap. 22. 2. [11] Or, *the usurer.* [12] Chap. 20. 28.
[13] Verse 17. [14] Chap. 10. 1, and 17. 21, 25. [15] Psal. 37, 36, and 58. 10, and 91. 8.
[16] Chap. 13. 24, and 22. 15, and 23. 13, 14. [17] Or, *is made naked.* [18] Or, *in his matters.* [19] Chap. 15. 18, and 26. 21.
[20] Job 22. 29. Chap. 15. 33, and 18. 12. Matth. 23. 12. Luke 14. 11. [21] Heb. *shall be set on high.*
[22] Chap. 19. 6. [23] Heb. *the face of a ruler.*

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Verse 21. '*He that delicately bringeth up his servant from a child*,' etc.—It very often happens in the East that a person takes a liking to a young slave, either born in his house or bought by him, and treats him with so much indulgence, and bestows so much care on his bringing up, that his relative condition as a slave is gradually forgotten by his master, and is never learnt by himself; and if the master have no son, it not unfrequently happens that this favoured young slave becomes such by formal adoption.

CHAPTER XXX.

1 *Agur's confession of his faith.* 7 *The two points of his prayer.* 10 *The meanest are not to be wronged.* 11 *Four wicked generations.* 15 *Four things insatiable.* 17 *Parents are not to be despised.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Wrath is to be prevented.*

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor [1]have the knowledge of the holy.

4 [2]Who hath ascended up into heaven, or descended? [3]who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 [4]Every word of God *is* [5]pure: he *is* a shield unto them that put their trust in him.

6 [6]Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 ¶ Two *things* have I required of thee; [7]deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; [8]feed me with food [9]convenient for me:

9 [10]Lest I be full, and [11]deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 ¶ [12]Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 ¶ *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how [13]lofty are their eyes! and their eyelids are lifted up.

14 [14]*There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 ¶ The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, [15]*It is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 ¶ The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of [16]the valley shall pick it out, and the young eagles shall eat it.

18 ¶ There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the [17]midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 [18]For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 ¶ There be four *things which are* little upon the earth, but they *are* [19]exceeding wise:

25 [20]The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them [21]by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 ¶ There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any;

31 A [22][23]greyhound; an he goat also; and a king, against whom *there is* no rising up.

32 ¶ If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [24]*lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

[1] Heb. *know.* [2] John 3. 13. [3] Job 38. 4, &c. Psal. 104. 3, &c. Isa. 40. 12, &c. [4] Psal. 12. 6, and 18. 30, and 19. 8, and 119. 140. [5] Heb. *purified.* [6] Deut. 4. 2, and 12. 32. Rev. 22. 18, 19. [7] Heb. *withhold not from me.* [8] Matth. 6. 11. [9] Heb. *of my allowance.* [10] Deut. 32. 15. [11] Heb. *belie* thee. [12] Heb. *hurt not with thy tongue.* [13] Chap. 6. 17. [14] Job 29. 17. Psal. 52. 2, and 57. 4. [15] Heb. *Wealth.* [16] Or, *the brook.* [17] Heb. *heart.* [18] Chap. 19. 10. [19] Heb. *wise, made wise.* [20] Chap. 6. 6, &c. [21] Heb. *gathered together.* [22] Or, *horse.* [23] Heb. *girt in the loins.* [24] Job 21. 5, and 40. 4.

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CHAP. XXX.—This and the following chapter are considered to form a fifth division, or a second section of the fourth division, of the book of Proverbs. The present chapter is said to be composed of 'the words of Agur;' but this and the other names of the first verse are understood as appellatives in the Septuagint and Vulgate, and as such are rather tortuously explained and commented upon by the early Christian writers, and by some continental interpreters who follow the Vulgate. This explanation assigns the authorship to Solomon; but does not explain the marked difference of style between this and the preceding chapters, and the inapplicability of some of its sentiments to the condition of that great and wise king (verses 2, 3, 8). But the notion is relinquished by nearly all modern interpreters, who agree with our version in considering 'Agur' to be the proper name of some unknown person distinguished for his wisdom, and whose words were deemed worthy of a place in the same book with those of Solomon. But Dr. J. M. Good, while he allows Agur to have been a person distinct from Solomon, regards him as merely the reporter, to Ithiel and Ucal, of proverbs which that monarch delivered. The two persons last named he conceives to have been 'the men of Hezekiah,' who 'copied out' the proverbs of the preceding portion of the book; and yet, by a very singular anachronism in so accurate a writer, conjectures that Agur was a confidential friend of Solomon. If Ithiel and Ucal were 'the men of Hezekiah,' Agur of course lived in the same reign. But it is absolutely uncertain who the persons named in this verse were, or when they lived, as the names occur nowhere else in all the Bible, except that of Ithiel (perhaps not the same person) in Neh. xi. 7.

Verse 15. '*The horseleach.*'—The word is only found here; but this sense is given to it in all the ancient versions, and Bochart has not been successful in an attempt to allegorize it. The use which we find even in the insatiable and disgusting thirst for blood which the leech exhibits is not generally known in the East, and it is hence spoken of with unmingled horror and aversion, particularly as it causes the destruction of many valuable animals, by fastening under their tongues when they come to drink; when it often happens that, although the leech be taken away, the wounded beast continues to bleed slowly, till it ultimately dies.

17. '*The ravens . . . shall pick it out, and the young eagles shall eat it.*'—It is an ascertained fact that ravens, which feed on carrion, commence their repast upon the eyes of the animal the carcase of which they have discovered; and it is equally true that the eagles and falcons, which take living prey, when the game is large and powerful, aim their attacks at the eyes, which they instinctively know to be the readiest way of disabling their victim. This is often observed in Persia, where different kinds of fierce and powerful falcons and hawks are used in taking small game, as well as in rendering active assistance to the hunters in the pursuit of large wild animals, the boar excepted. This they do by fixing on the animal, planting their talons *in* its flesh, and pecking its eyes with the beak or beating them with the wings, till the poor animal, utterly confused, and distracted with pain, is overtaken and slain by the hunters. Chardin was informed that, down to the early part of the sixteenth century, fierce falcons, from Mount Caucasus, were trained to fly at men and treat them in the manner just described; and he understood that some such birds were still kept in the king's bird-house. He adds, 'I never saw any of them myself, but I heard that Ali Kouli Khan, the governor of Tauris, with whom I had been particularly acquainted, could not refrain from diverting himself with this dangerous and cruel sport, even at the expense of his friends. It happened one day that one of these birds was let fly at a gentleman, and, not being called off in time, put out his eyes, so that he died from the fright and the pain. The king, being informed of this, was so incensed that he soon after withdrew his favour from him.' *Voyages*, iii. 396.

25. '*The ants . . . prepare their meat in the summer.*'—The common opinions concerning the ants, which are frequently alluded to by ancient writers, are, that they lay up corn against winter, which they deposit in suitable cells or store-houses, which the wet cannot easily reach; that if, through excessive rain, the corn be wetted, they bring it out to dry in the sun; and that, as a further measure of precaution, they destroy the vegetative power of the corn by biting off the ends of each grain. These circumstances have often been alleged in illustration of the present text and that, to a similar purport, in chap. vi.; and the text itself has been considered to give its authoritative sanction to their truth. But these old opinions have been strongly disputed by modern naturalists, who inform us that the ants do not store any food against winter, for they become torpid in that season, and do not require any; that the corn which they are sometimes seen to carry is used for building materials, for which purpose the wood-ants take almost any portable substance in their neighbourhood; and that the grain which they have been supposed to bring out from their cells to dry will prove to be their own eggs. All that we could say with respect to the affirmation supposed to be involved in the present text, and the denial of modern naturalists, has been so ably anticipated by Kirby and Spence, that we have nothing to do but cite the passage. 'Till the manners of exotic ants are more accurately explored, it would however be rash to affirm that no ants have stores of provisions; for although, during the cold of our winters in this country, they remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy seasons, when they are probably confined to their nest, a store of provisions may be necessary for them. Even in northern climates, against wet seasons, they may provide in this way for their sustenance, and that of the young brood, which, as Mr. Smeatham observes, are very voracious, and cannot bear to be long deprived of their food; else why do ants carry worms, living insects, and many other such things to their nests? Solomon's lesson to the sluggard has generally been adduced as a strong confirmation of the ancient opinion; it can however only relate to the species of a warm climate, the habits of which are probably different from those of a cold one: so that his words, as commonly interpreted, may be perfectly correct and consistent with nature, yet not be at all applicable to the species that are indigenous to Europe. But I think, if Solomon's words are properly considered, it will be found that this interpretation has been fathered upon them, rather than really deduced from them. He does not affirm that the ant, which he proposes to the sluggard as an example, laid up in her magazine stores of grain; but that, with considerable prudence and foresight, she makes use of the proper seasons to collect a quantity of provisions sufficient for her purposes. There is not a word in them implying that she stores up grain or other provision. She prepares her bread and gathers her food, namely, such food as is suited to her, in summer and harvest, this is, when it is most plentiful; and thus shews her wisdom and prudence in using the advantages offered to her. The words thus interpreted, which they may be without any violence, will apply almost as well to the species among us as to those that are not indigenous.' We thus see that the text is not committed to any of the opinions which have been disputed, and that, even if it were so in that single point to which it has seemed more particularly to tend, it may be a fact, and not merely an accommodation to current opinion. Indeed the opinion as to the ant's storing *food* (not *corn* particularly) seems to have originated in the East, and *from thence* we have no information that disproves it. *There* the opinion is still entertained, as in the proverb, 'What the ant collects in a year, the monks eat up in a night.' We regret that, while in the East, our attention was not so called to the subject as to lead to careful observation; and all we can state is, that in very mild extra-tropical climates of Asia, where frost is seldom known in winter, the ants do not make their appearance in that season; so that they must require stored food, unless the cold even of such mild winters suffices to render them torpid.

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26. '*Conies.*'—See the note on Lev. xi. 5, where the Shaphan of Scripture, here and elsewhere translated cony, is shewn to be the Syrian Hyrax. Their timid gregarious habits make them truly the wise and feeble folk of this text. The genus lives in colonies in the crevices of stony places, and in every locality they are quiet gentle creatures, loving to bask in the sun, never stirring far from their retreats, moving with caution, and shrinking from the shadow of a passing bird, for they are often the prey of eagles and hawks. Their habits are strictly diurnal, and they feed on vegetables and seeds.

30. '*A lion which is strongest among beasts.*'—The same statement is contained in Samson's riddle. The same degree of strength and active power is probably not to be

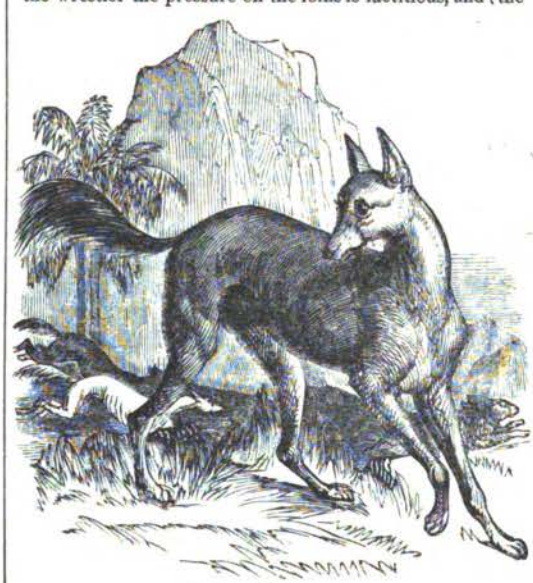


AFRICAN LION.

found in any other quadruped, and certainly not in any known to the Hebrews. Of the lion's strength many anecdotes are related. To carry off a man—and this has too often happened—is a feat of no difficulty to this powerful brute. Indeed, when we find that a Cape lion seized a heifer in his mouth, and, though the legs dragged upon the ground, carried her off with apparently the same ease as a cat does a rat, leaping over a broad dyke with her without the least difficulty; that another, and a young one too, conveyed a horse about a mile from the spot where he had killed it, we may conceive that a man would be an insignificant burden.

— '*Turneth not away for any.*'—Not from any beast; but that he has been known to turn away, and that not always in the most dignified manner, from a man who confronts him, has been shewn in the note to 1 Sam. xvii. 10. It is here to be observed that the lion is named as one of the animals 'comely in going,' which comprehends a reference not merely to its walk, but to its general movements, and certainly nothing can be more striking and magnificent than the pose of the lion—more stately than its walk—more terrible than its spring. It is but necessary to see the lion in such a position as that represented in the above cut, to feel the justice of his claim to that sovereignty over quadrupeds which nearly all nations have consented to recognise in him.

31. '*A greyhound.*'—Certainly nothing could more forcibly illustrate the uncertainties of Scripture zoology than the fact that we have here 'a greyhound' in the text and 'a horse' in the margin. The original is זָרְזִיר מָתְנַיִם *zarzir mothnayim*, 'one girded about the loins;' hence, as our own and many other versions understand, the greyhound, as having the loins contracted and slender; others the horse, as being ornamented with girths and buckles about the loins; and others, again, a wrestler, from being usually girded about the loins. All the probabilities seem to us in favour of the first. The slender or compressed loins of the greyhound is a natural circumstance—and the animal is certainly 'comely in going.' In the horse and the wrestler the pressure on the loins is factitious, and (the



ARABIAN GREYHOUND.

claim of the wrestler being not worth discussing) there can be no possible reason why the horse, if here intended,

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should not be denoted by its common and well known name. Greyhounds were in Scriptural times used in hunting, as appears from the Egyptian paintings—and at the present day the Arabs and the sportsmen of Western Asia cherish them and avail themselves of their services in the chace. The species is elegant and exceedingly fleet, although evidently not comparable in the characteristics of cultivation and breed to the English and Scotch greyhounds. The animal is large and fierce, with much strength of jaw, and is employed by the wandering tribes not only in the chace, but to watch their tents and cattle. Their colour is rufous, or white clouded with tan. The race of Arabia Petræa, as figured by Laborde in *silhouette*, is smaller than this, with a long hairy tail, in the form of a brush, and erect pointed ears. The whole animal much resembles the ancient Egyptian figures, as well as the present wild dog of Egypt, the *deeb* of the natives, the *Thous anthus* of Col. C. Hamilton Smith, to whom we are indebted for the annexed figure of this fine animal, which we take to be the hunting dog with which the ancient Hebrews were best acquainted. Laborde, who coursed hares much with this greyhound while at Akabah, remarks that it was slender in form and fleet in movement, strongly resembling those which are seen in Egyptian paintings. Although the Moslems regard all dogs as unclean in the legal sense—they admit the dogs they use in sporting to considerable familiarity; and among the desert tribes the law which would check the intercourse between man and the dog is utterly disregarded. Practically, the unowned street dogs are those alone which the Moslems treat as unclean, and it is not unlikely that the case was the same among the Hebrews. The Mosaical law, however, does not make the dog unclean, further than to forbid it as food, with all the animals of its class; and this was not incompatible with any degree of attention it might have, in any of its species, or of any domestication to which it might have been admitted. We ourselves cherish the dog for his valuable qualities, although we do not count its flesh among our articles of food.

CHAPTER XXXI.

1 *Lemuel's lesson of chastity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praise and properties of a good wife.*

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and [1]pervert the judgment [2]of any of the afflicted.

6 ¶ [3]Give strong drink unto him that is ready to perish, and wine unto those that be [4]of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all [5]such as are appointed to destruction.

9 Open thy mouth, [6]judge righteously, and plead the cause of the poor and needy.

10 ¶ [7]Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her houshold, and a portion to her maidens.

16 She considereth a field, and [8]buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 [9]She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 [10]She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her houshold: for all her houshold *are* clothed with [11]scarlet.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her houshold, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also,* and he praiseth her.

29 Many daughters [12]have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

[1] Heb. *alter.* [2] Heb. *of all the sons of affliction.* [3] Psal. 104. 15. [4] Heb. *bitter of soul.*
[5] Heb. *the sons of destruction.* [6] Lev. 19. 15. Deut. 1. 16. [7] Chap. 12. 4. [8] Heb. *taketh.* [9] Heb. *she tasteth.*
[10] Heb. *she spreadeth.* [11] Or, *double garments.* [12] Or, *have gotten riches.*

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Verse 1. '*King Lemuel.*'—Although it has been slightly questioned, there does not appear to be any solid reason for doubting the general opinion which supposes the name of Lemuel to be a substitution—seemingly a familiar one—for that of Solomon: and it does not seem necessary to state evidence in favour of a conclusion so well established. Lemuel being Solomon, the mother was of course Bath-sheba, who appears to have composed these admonitory verses for her son when he was in the flower of youth and high expectation.

10. '*Who can find a virtuous woman? for her price is far above rubies.*'—Like to this is the saying of Mohammed:—'The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.'—*Mishchat-ul-Masabih*, b. xiii. c. 1.

13. '*She seeketh wool, and flax, and worketh willingly with her hands.*'—The whole picture here given of the character and occupations of a good and industrious housewife among the Hebrews is very instructive and interesting. Some part of the illustration it would require has already been given under different texts, and some other of the domestic usages which it indicates will hereafter come dispersedly under our notice: and this renders it unnecessary that we should here offer that connected mass of illustration which would otherwise be required.

We find in the history of every country, that where the population is almost exclusively warlike, agricultural, or pastoral—and before trade is established with neighbouring nations and manufactures become objects of public attention—every kind of drapery for the person, the tent, or the house, is manufactured at home by the women, who take a pride in boasting that their husbands and children are solely attired by the labour of their hands. This is still the case among the pastoral tribes of Asia, among the poorer people who can themselves raise the materials of manufacture, and among the peasantry in various parts of the world, wherever the influence of extended traffic and manufactures has not been so diffused as to render it cheaper for even the poorest to purchase than to manufacture the articles they require. In the state of society which we have indicated, ladies of high station take the sole management of this and other branches of domestic economy, and work with their maidens; and in most cases the usage is kept up at least with respect to the finer works, from the influence of habit, long after improved means of supply would render it much more economical to obtain the required product by purchase than by domestic manufacture. The intimations of the present verse, and indeed of much of the whole description, correspond remarkably with the representation made by Homer of the employment of the most distinguished ladies, introduced in his epics. We see Penelope plying the spindle and loom, and tasking her maidens; we find the royal mother of Nausicaa at work beside the hearth, by the morning dawn, spinning soft fleeces dyed with the sea purple; and even the glorious Helen is represented as 'weaving a gorgeous web,' representing the battles which nations waged for her sake. The proximity of time renders these indications interesting as illustrations; but others, quite as much to the purpose, might be derived from existing Oriental usages, nor less so indeed from the employments of English females, in even the highest walks of life, during the middle ages, if not at a comparatively recent period. At the present time we need only cross the Channel, into Normandy, to witness many striking analogies to the domestic usages described in the present chapter.

15. '*She riseth also while it is yet night.*'—The Orientals retire to rest very early, and rise proportionably early in the morning. To be up 'with the sun' is not, in the East, considered early rising. Every one not prevented by infirmity or sickness—from the sovereign to the meanest of his subjects—is usually up and dressed by the morning dawn: and even in the royal courts the most important public business is transacted at a very early hour—before, in this country, the workman rises to his labour. The women almost invariably rise even sooner than the men; and, when not of the luxurious classes of society, often a good while before day: particularly when to their numerous affairs of domestic management is added the manufacture of stuffs for household use or sale—giving them incessant occupation, and leaving the day too short for their labours.

19. '*Spindle . . . . distaff.*'—Some difficulty has been felt with respect to the original words thus translated, as they occur nowhere else; and our information respecting the modes of spinning among the ancient Hebrews is not sufficiently precise to enable us to fix this signification. We have, however, little doubt that the word כִּישׁוֹר *kishor*, does really denote a spindle, and פֶּלֶךְ *pelek*, a distaff. Spinning by the distaff and spindle seems to have been the most ancient mode, and it is the *only* mode which the monuments of Egypt and the classical sculptures exhibit. The mode of operation is well shewn in the annexed engraving from Montfaucon, which entirely corresponds to the method now followed in the East, where the distaff spinning is still very common. Sometimes indeed the spindle is used without the distaff, the material being fixed to the girdle, and drawn out with one hand while the other twirls the spindle: but this necessitates a standing posture. We find no trace of a spinning-wheel among the ancients, simple as the contrivance seems; nor have we reason to suppose that anything of the kind was in use among the Hebrews: if they had, it probably would have no faint resemblance to the wheel used for spinning cotton in India, which may be taken as a good example of the spinning-wheels now used in Asia.



HINDOO WOMAN SPINNING COTTON.

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DISTAFF SPINNING.

21. '*She is not afraid of the snow.*'—Some readers of the Bible, accustomed to look upon Palestine as a very warm country, learn with surprise that cold and snow may be there subjects of apprehension and complaint. Yet so it is; and this might be deduced from the fact that there are twenty-three allusions to 'snow' in the Scriptures. With reference to Jerusalem in particular, Dr. Robinson, from the information of the resident missionaries, states that snow often falls in January and February to the depth of a foot or more; but does not usually lie long. The ground never freezes; but Mr. Whiting had seen the pool at the back of his house (Hezekiah's) covered with thin ice for one or two days. See more on this subject under Job xxxvii. 6.

22. '*Silk.*'—The English reader may be surprised to know that the word here rendered 'silk' is the same that is usually rendered 'fine linen' in Exodus, where it occurs twenty times. It also occurs once in Genesis and three times in Ezekiel. It cannot be in any of these places silk—the questions concerning the use of which may be considered under Ezek. xxii. 10. The word is שֵׁשׁ *shesh*, and it doubtless denotes a *vegetable* product, but none of the passages in which it occurs afford us any information respecting the plant from which it was obtained. But it is clear that it was spun by women, as expressed in Exod. xxx. 25, and as implied here; and that it was used for clothing, for hangings, and even for the sails of ships (Ezek. xxvii. 7). It is evident from these facts that it must have been a plant known and cultivated in Egypt from the earliest period, and which, or its fibre, the Israelites were able to obtain even in the desert. As cotton does not appear to have been known at this early period, SHESH must be sought among the other fibre-bearing plants, such as flax or hemp. Both these are suited to the purposes specified, and were procurable in those countries at the earliest of the times indicated. Professor Royle, who has bestowed much attention on the subject, inclines to think it may have been hemp rather than flax, chiefly on the ground that, other circumstances being equal, the resemblance of the name to one of the Arabic names for hemp (*husheesh*) may be allowed to decide the question in its favour, besides that we know the Hebrew has another word, PISHTAH, by which flax is denoted. Hemp is at the present day extensively distributed, being cultivated through Europe, and extending through Persia to the southernmost parts of India. It might doubtless therefore have been cultivated in Egypt and Syria. Herodotus mentions it as having been used by the Thracians for making garments, and these were so like linen that none but a very experienced person could tell whether they were of hemp or flax; one who had never seen hemp would certainly suppose them to be linen. Hemp, therefore, which is now chiefly employed in the coarser kinds of textures, such as Russian sheeting and Russian duck, and much employed for smockfrocks and tunics, seems to have been anciently much used, along with flax and wool, for making cloth for garments and for hangings, which would be much valued until cotton and the finer kinds of linen came to be known.

—'*Scarlet.*'—The marginal reading, 'double garments,' is to be preferred here. The original word radically implies *duplication*.

24. '*Fine linen.*'—The original word (סָדִין *sadin*) is another of those various words which our version equally renders by 'fine linen.' The word is the same which occurs, in the plural, in Judges xiv. 12, 13 (see the note there), where it describes 'sheets,' or, more probably, under-garments or shirts, perhaps of linen: and it should here doubtless be understood in the same sense.

—'*Selleth it.*'—Manufactures of the kind specified in this chapter being exclusively carried on in domestic establishments, and primarily for the use of the family, it would necessarily arise, that, when the hands in a family were more numerous than its wants required, there would be an inducement, in order to keep them profitably employed, to prepare a surplus, which might be advantageously sold to persons not similarly circumstanced: and when it was found that particular articles, as the shirts (?) and girdles in the present instance, were much in demand, there would be another inducement to apply the surplus labour more particularly to the preparation of such articles. In fact, we learn from this how those who had no manufactures in their houses, or none sufficient for their wants, were supplied from the surplus of other families. The 'merchant,' in the present verse, was probably a dealer or shopkeeper who bought and sold these products of female labour. At the present day we see offered for sale, in Oriental towns, either at first or second hand, the outer garments woven by the Arab females, the admired carpets made by the Eelaut women of Persia, and even the elegant embroideries wrought by the town ladies in their secluded harams.

As a concluding remark we may add, that we rise from this chapter with the impression that the women appear at this time to have filled, among the Hebrews, a more responsible place in society, and to have taken a more active part in its engagements, than we should otherwise have been led to imagine, or than is now often witnessed in the East.

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ECCLESIASTES,

OR,

THE PREACHER.

THIS title of the present book is taken from the Septuagint, which has ΕΚΚΛΗΣΙΑΣΤΗΣ, meaning, one who convenes or addresses an assembly. This seems to be a sufficiently correct interpretation of the Hebrew title, קֹהֶלֶת *koheleth*. It is the same word which is rendered 'Preacher' in the first verse; and although this word does not exactly convey the full force of the original, it seems to make a nearer approach to it than any other single word in our language. Although the name of Solomon does not occur in the book, the general opinion, which has in all ages ascribed it to him, seems to be founded on such satisfactory internal evidence, that we do not conceive it necessary to detail the arguments by which the conclusion has been supported or disputed. This has been ably done by the Rev. G. Holden, in his *Attempt to illustrate the Book of Ecclesiastes*, to which very valuable work we may refer those who entertain any doubts on the subject. The tradition of the Jews states that Solomon composed this book in his old age, after he had repented of his former vicious practices, and had become, by sad experience, fully convinced of the vanity of every thing terrestrial, except piety and wisdom. 'Many parts of the work itself,' says Mr. Holden, 'corroborate this opinion. The acknowledgment of numerous follies and delusions implies that it was composed *after* the author had apostatized from Jehovah, and had subsequently repented of his past misconduct. The frequent assertion of the emptiness of earthly greatness; the declaration that human enjoyments are unsatisfactory; the enumeration of gardens, edifices, and possessions, requiring a long life for their completion; the deep condemnation of former pursuits; the expression of satiety and disgust at past pleasures; and the tone of cool and philosophical reflection which pervades the whole, are strikingly characteristic of an advanced period of life.'

Various opinions have been entertained concerning the design and scope of the book of Ecclesiastes. We see no reason to withhold our assent to the general opinion, which regards it as an inquiry into the CHIEF GOOD. The inquiry after the Chief Good, the *Summum Bonum*, as it was called, was much practised by the old pagan philosophers; but it is ever to be remembered, that they only sought to know in what lay the prime happiness of this present life; whereas, as is well distinguished by Mr. Holden, the sovereign good, as understood by the author of the book before us, is that which is ultimately good:—that which, in all its bearings and relations, is conducive to the best interests of man. This is the object of the Preacher's inquiry; and, after discussing various erroneous opinions, he finally determines that it consists in TRUE WISDOM. The scope of the whole argument therefore is, the praise and recommendation of Wisdom, as the supreme good to creatures responsible for their actions. But in this wisdom there is nothing worldly or carnal; it is the wisdom from above—holy, spiritual, undefiled, and which, in the writings of Solomon, is but another name for Religion. Holden's copious and instructive 'Preliminary Dissertation,' in the above-named work, affords perhaps the best help in our language to the thorough understanding of one of the most difficult, if not the most difficult, of the books in the Old Testament.

It is not to be concealed that the peculiar argument of the book of Ecclesiastes, and the want of a clear perception of the manner in which it is conducted, has occasioned considerable dissatisfaction with it both in ancient and modern times. Some of the Rabbins have entertained the intention of keeping it back from public view, along with Proverbs and Solomon's Song, on the supposition that it contained self-contradicting propositions and sentences savouring of Epicurism; but on more mature deliberation they abandoned the design. Equally fruitless has been the more recent opposition to its canonicity, and consequent inspiration, by Grotius, and after him by Voltaire, Semler and others. It is indeed true that there is no specific mention of the book by Josephus; but this may also be said of the Proverbs, which is allowed on all hands to have then had a place in the canon. There can be little doubt, however, that it formed one of the sacred books which that historian describes as treating of moral subjects. It is found in the catalogues of Melito, Origen, Jerome and other fathers; as well as in the Talmud, and the early Greek versions. It thus appears that 'Ecclesiastes' existed in the canon of the Hebrew Scripture, when that canon received the approval and

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ratification of our Lord (Luke xxiv. 44); and that it formed a part of that Scripture which St. Paul tells us was 'given by inspiration of God' (2 Tim. iii. 16). It is true that the writers of the New Testament cannot with certainty be alleged to have given the book in particular their infallible sanction by direct appeals to it and quotations from it; and it cannot perhaps be shewn that they have in any instance *indisputably* alluded to it. But there are nevertheless passages in which they may be reasonably supposed to have had it in view. The following list of such apparent allusions is from Carpzov's *Introduction*. Eccles. i. 2, 8 in Rom. viii. 20; v. 1 and xii. 14 in Matt. xii. 36; v. 14 in 1 Tim. vi. 17; vii. 4 in 2 Cor. vii. 10, 11; vii. 15 in Matt. vi. 34; vii. 17 in Rom. xii. 3; vii. 21 in 1 John i. 8; x. 20 in Rom. xiii. 2; xi. 1, 2 in 2 Cor. ix. 9, 10; xi. 9 in 1 Cor. iv. 5, and 2 Cor. v. 10; xii. 11 in Matt. xxiii. 34, and John x. 11, 14; xii. 13 in 1 Tim. i. 5; xii. 14 in Rom. ii. 6, et seq.

The number of the separate commentaries on this book attest the peculiar interest which its contents have excited in thoughtful minds. There are Hebrew commentaries by the Rabbis Baruch ben Baruch, 1599; Moses Alshech, 1605; David de Pomis, 1571; Samuel Aripol, 1591; Samuel Cohen of Pisa, 1661; Moses Mendelssohn, 1770; and a translation into German, with notes by Friedländer, 1788. The book was not neglected by the ecclesiastical fathers. We have the *Metaphrasis* of Gregory Thaumaturgus; the Ἀρχιβής of Gregory of Nyssa; the *Catena* of Œcumenius, and the *Commentaries* of Olympiodorus and of Jerome. The following list comprises all the more modern works of any note. To save room, we may state that all those works of which only the name of the author, place and date are given, have the same title, *Commentarius in Ecclesiasten*. Schirwood, *Notæ in Ecclesiasten*, Antwerp, 1525; Arboreus, Paris, 1531; Guidacerius, Paris, 1531; Martin Bucer, Argent., 1532; Luther, *Ecclesiastes Salomonis cum Annotationibus*, Vitemb., 1532; Moring, Antwerp, 1533; Melanchthon, *Ennaratio brevis concionum libri Salomonis, cujus titulus est Ecclesiastes;* Borrhaus, Basil, 1539; Titelmann, Paris, 1545; Cajetan, Lugd., 1552; Corrani *Ecclesiastes, paraphrasi et notis illustratus*, Lond., 1591; Serranius, *Comment. in Ecclesiasten*, Geneva, 1580, translated into English by Stockwood, Lond., 1585; Mansi, *Vanitas mundi*, etc. *seu Explicatio Ecclesiastis Salomonis*, Florent., 1580; Lavater, Tiguri, 1584; Beza, *Eccles. Salomonis paraphrasi illustratus*, Geneva, 1588; Gifford, London, 1589; Jansen, Antwerp, 1589; Slangendorp, Hafn., 1590; Leuchter, *Erklärung des Prediger Salomonis*, Frankf., 1603; Broughton, *Commentary on Ecclesiastes*, London, 1605; Lorin, Colon., 1606; Sanchez, Barcinone, 1619; Pineda, Antwerp, 1620; Ferdinand, Romæ, 1621; Granger, London, 1621; Pemble, *Exposition of Ecclesiastes*, London, 1628; Drusius, *Adnott. in Koheleth*, Amstelod., 1635; Guillebert, *Paraphrasis in Eccles.*, Paris, 1635; Geier, Lips., 1647; Cartwright, *Metaphrasis et Homiliæ in Ecclesiasten*, Amst., 1647; Cotton, *Exposition upon the Ecclesiastes*, London, 1654; Varenii *Gemmæ Salomonis*, Rostoch, 1659; Veil, *Explicatio literalis Ecclesiasticæ*, Lond., 1681; Schmid, Argent., 1691; Bossuet, *Libri Salomonis*, etc., Paris, 1693; Nisbet, *Exposition upon the book of Ecclesiastes*, Edin., 1694; Smith, *Salomon's Prediger*, Amsterd., 1699; Leenhost, *De Prediger van Salomo*, 1700; Seebach, *Erklärung des Predigers Salomonis*, Halle, 1705; Zierold, *Prediger Salomo*, Leipz., 1715; Rambach, *Notæ uberiores in Eccles. Salomonis*, Halle, 1720; Wachter, *Der Prediger Salomo*, Memm., 1725; Martianay, *Commentaire sur le livre de l'Ecclesiaste*, Paris, 1715; Hardouin, *Paraphrase de l'Ecclesiaste avec des remarques*, Paris, 1729; Lampii *Adnott. in Eccles. Salomonis*, 1741; Michaelis, *Poetischer Entwurf der Gedanken des Predigerbuchs Salomons*, Gottïng., 1752; Desvœux, *Philosophical and Critical Essay on Ecclesiastes*, Lond., 1760; *Coheleth, or the Royal Preacher, a Poem*, Lond., 1768; Van der Palm *Ecclesiastes philologice et critice illustratus*, Lugd. Bat., 1784; Doederlein, *Salomons Prediger*, etc., Jena, 1784; *Ecclesiastes, in three parts: a New Translation with Paraphrase*, Lond., 1787; Hodgson, *Ecclesiastes*, Lond., 1792; Zirkel, *Der Prediger Salomon*, Würzb., 1792; Schmidt, *Salomo's Prediger*, Giessen, 1794; Nachtigall, *Koheleth*, Halle, 1798; Middledorpf, *Symbolæ exegetico-criticæ ad librum Ecclesiastis*, Francf., 1811; Reynolds (Bishop), *An Exposition of the Book of Ecclesiastes*, Lond., 1811; Umbreit, *Koheleth*, Gotha, 1818; Kaiser, *Koheleth*, Erlang., 1823; Holden, *An attempt to illustrate the Book of Ecclesiastes*, Lond., 1822; Heinemann, *Uebersetzung des Koheleth*, Berlin, 1831; Knobel, *Commentar über das Buch Koheleth*, Leipz., 1835: Herzfeld, *Koheleth, übersetzt und erläutert*, Bruns., 1838; Preston, *The Heb. text and a Latin Version of ... Ecclesiastes, with original notes*, etc., Lond., 1845. This work comprises a translation of the Commentary of Moses Mendelssohn.

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CHAPTER I.

1 The preacher sheweth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it so in the studies of wisdom.



THE words of the Preacher, the son of David, king of Jerusalem.

2 [1]Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

3 [2]What profit hath a man of all his labour which he taketh under the sun?

4 ¶ *One* generation passeth away, and *another* generation cometh: [3]but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and [4]hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 [5]All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they [6]return again.

8 All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ [7]The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man [8]to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 [9]*That which is* crooked cannot be made straight: and [10]that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten [11]more wisdom than all *they* that have been before me in Jerusalem: yea, my heart [12]had great experience of wisdom and knowledge.

17 [13]And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

[1] Psal. 39. 5. 6, and 62. 9, and 144. 4. Chap. 12. 8. [2] Chap. 2. 22, and 3. 9. [3] Psal. 104. 5, and 119. 90. [4] Heb. *panteth.*
[5] Job 38. 10. Psal. 104. 8, 9. [6] Heb. *return to go.* [7] Chap. 3. 15. [8] Or, *to afflict them.* [9] Chap. 7. 13.
[10] Heb. *defect.* [11] 1 Kings 4. 30, and 10. 7. 23. [12] Heb. *had seen much.* [13] Chap. 2. 12, and 7. 25.

Verse 1. '*The Preacher.*'—This title has been explained, according to the interpretation which we consider the most probable, in the Introduction. It was probably assumed by Solomon in consequence of his delivering his sage maxims and admonitions to assemblages of persons who wished to profit by his instructions, and who perhaps resorted, on stated occasions, to his palace for the purpose. This is not mere conjecture. In chap. xii. 9, his custom of teaching the people is distinctly intimated; while, from 1 Kings iv. 34, we learn that kings and people, from surrounding nations, resorted to Jerusalem to hear his wisdom. That all these were instructed in private interviews is far less likely than that they heard him in meetings held occasionally or periodically for the purpose. Such a custom would be perfectly in conformity with Oriental usage. Perhaps the practice of the Wahabee sultan, Ibn Saoud, may help us to some ideas on this point. 'After supper he regularly assembled in the great room all his sons who happened to be at Derayeh: and all those who were desirous of paying their court to him joined this family circle. One of the ulemas then read a few pages of the Koran, or of the Traditions of Mohammed, and explained the text according to the commentaries of the best writers. After him other ulemas delivered lectures in the same manner, and Ibn Saoud himself always closed the meeting by taking the book and explaining every difficult passage. It is said that he equalled, or perhaps excelled, any of the ulemas in the knowledge of religious controversy and of the law in general. His eloquence was universally admired; his voice remarkably sonorous and sweet at the same time, which made the Arabs say that "his words all reached the heart."' Burckhardt's *Materials for a History of the Wahabees*, p. 290.

6. '*According to his circuits.*'—In Judæa, as well as in many other parts of the world, the wind is by no means so variable as with us. They are nearly if not altogether periodical, and are observed to return with some constancy, at particular seasons of the year. This seems to be what is here meant by the 'circuits' of the wind.

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CHAPTER II.

1 The vanity of human courses in the works of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom. 24 Nothing better than joy in our labour; but that is God's gift.

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

3 [1]I sought in mine heart [2]to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven [3]all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had [4]servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 [5]I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* [6]musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* [7]vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom, [8]and madness, and folly: for what *can* the man *do* that cometh after the king? [9]*even* that which hath been already done.

13 Then I saw [10]that wisdom excelleth folly, as far as light excelleth darkness.

14 [11]The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it [12]happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?* as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had [13]taken under the sun: because [14]I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he [15]leave it *for* his portion. This also *is* vanity and a great evil.

22 [16]For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* [17]sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ [18] *There is* nothing better for a man, *than* that he should eat and drink, and *that* he [19]should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good [20]in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that [21]he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

[1] Chap. 1. 17. [2] Heb. *to draw my flesh with wine.* [3] Heb. *the number of the days of their life.* [4] Heb. *sons of my house.*
[5] 1 Kings 9. 28, and 10. 10, 14, 21, &c. [6] Heb. *musical instrument and instruments.* [7] Chap. 1. 3. [8] Chap. 1. 17, and 7. 25.
[9] Or, *in those things which have been already done.* [10] Heb. *that there is an excellency in wisdom more than in folly, &c.*
[11] Prov. 17. 24. Chap. 8. 1. [12] Heb. *happeneth to me, even to me.* [13] Heb. *laboured.* [14] Psal. 49. 10.
[15] Heb. *give.* [16] Chap. 1. 3, and 3. 9. [17] Job 14. 1. [18] Chap 3. 12, 13, 22, and 5. 18, and 8. 15.
[19] Or, *delight his senses.* [20] Heb. *before him.* [21] Job 27. 17.

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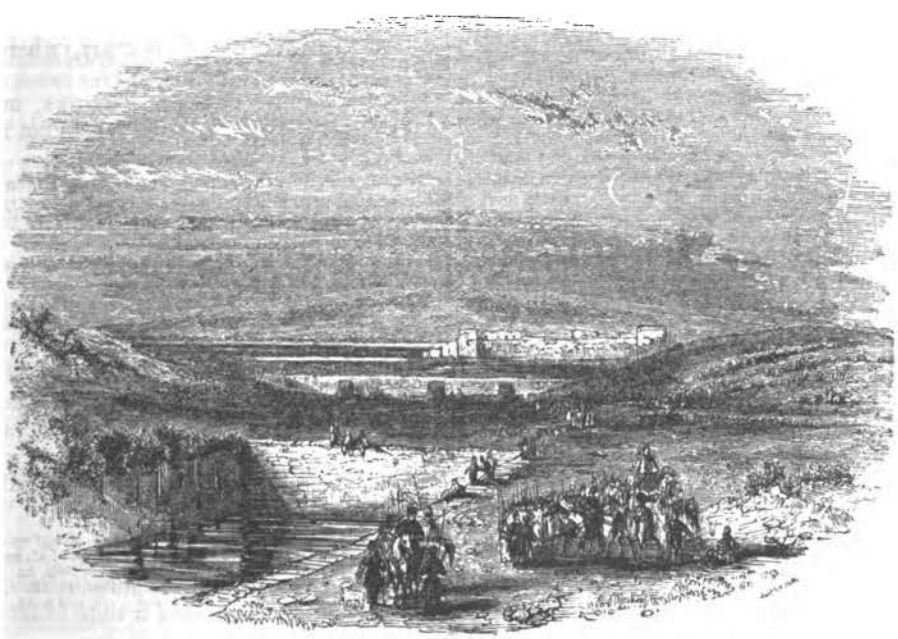
Verse 5. '*I made me gardens and orchards, and planted trees in them of all kinds of fruits.*'—About one hour's journey to the south of Bethlehem is a small valley which offers the traditional and very probable site of one of Solomon's pleasure-grounds, where, as here described, he made him 'gardens, and orchards,' and 'pools of water.' At the south end of this valley are considerable reservoirs, bearing the name of the Pools of Solomon, and supposed to be the 'pools' mentioned in the next verse; and which is with equal probability conceived to be the place mentioned by Josephus, who, writing of Solomon, says: 'There was, about fifty furlongs from Jerusalem, a certain place called Etham, very pleasant in fine gardens, and abounding in rivulets of water; thither he was wont to go forth every morning, sitting on high in his chariot.' (*Antiq.* viii. 7.) Below these pools runs another valley, narrow and rocky, about two miles in length, terminating in a close ravine. The mountains which enclose it are high, and run straight as palisades. The cultivable soil in the bottom of the valley varies in width, but rarely exceeds a hundred yards, and the rocks rise abruptly on either side. At something more than a quarter of a mile occurs the lower portion of a quadrangular building of coarse stone-work, thirty feet by twenty-one, the walls of which are six feet thick, and a small pipe, three inches in diameter, passes out on the side next the pools; but no other passage out can be discovered. A short distance beyond this the valley is set with fig-trees, vines, and olives, the proprietors of which inhabit a few huts on the left, where are also some ruined arches of stone. From the foot of the rock beneath these ruins issues a transparent spring, which, passing onward in a copious stream, winds through the valley, irrigating and fertilizing in its course, while the rock over its source is cut into various forms.

This valley is supposed to have been the site of the gardens, and the enclosed fountain and spring to be those alluded to by Solomon in the text, 'A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed' (Sol. Song, iv. 12). Hence the valley bears the name of Hortus Conclusus. Maundrell thinks the pools before referred to were very likely made by Solomon; 'but for the gardens,' he says, 'one may safely affirm that, if Solomon made them in the rocky ground which is now assigned for them, he demonstrated greater power and wealth in finishing his design than he did wisdom in choosing the place for it.' But Hasselquist, a better judge, says, 'The place will well admit that Solomon might have formed a garden here, though it is not by nature an agreeable situation, being in a bottom; but perhaps this great prince might choose to improve nature by art, as many other potentates have done.' The fact is, that a valley kept always verdant by the singular abundance of water, afforded peculiar advantages in this country for a pleasure-ground. Mariti says, 'Nature has still preserved its original fertility to the valley of Hortus Conclusus. Although but little cultivated, the soil still produces a tolerable quantity of cotton and various kinds of grain. There are also seen fine plantations of fruit-trees, affording the most juicy fruits of the country. Various flowers and many fragrant plants grow there naturally at all seasons—among which are thyme, rosemary, marjoram, sage, absinthium, persil, rue, ranunculuses, and anemones.' De Breves, long before, bore similar testimony, though he was there in the very unfavourable month of July: he describes the valley as 'always green;' and, besides the plants just named, cultivated by Nature's own kindly hand, he adds oranges, citrons, and pomegranates to the fruits which grow there. Zuallart says that several species of rare plants were found in the valley, and seems to insinuate the probability that they had been propagated from exotic plants which Solomon introduced into his gardens. See Monro, ii. 256; De Breves, p. 180; Zuallart, iv. 3; Nau, p. 444; Maundrell, p. 89; Mariti, ii. 388; Hasselquist, p. 145.

6. '*I made me pools of water, to water therewith the wood that bringeth forth trees.*'—This seems to connect the pools with the gardens mentioned in the preceding verse. The site of the pools now called by the name of Solomon, and supposed to be here alluded to, has been indicated in the preceding note.

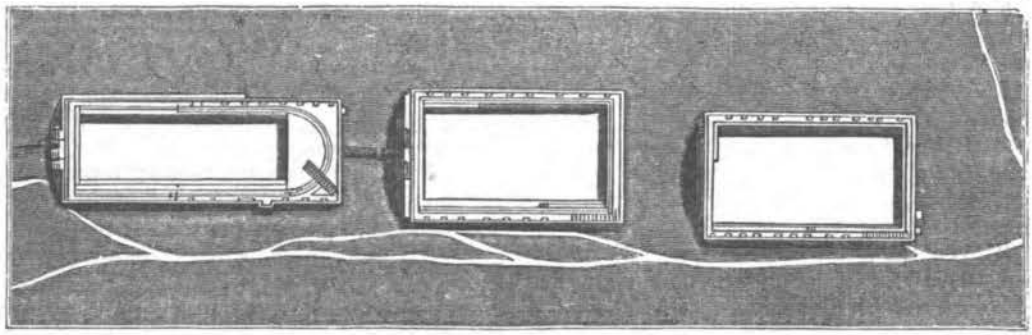
The description of the pools themselves which Dr. Wilde has furnished is so distinct and fresh, that we shall here introduce it:—

'At the extremity of the valley, we arrived at the three enormous tanks, sunk in the side of a sloping ground, and which, from time immemorial, have been considered to be



POOLS OF SOLOMON.

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GROUND-PLAN OF THE POOLS OF SOLOMON.

the workmanship of Solomon; and certainly they are well worthy the man to whom tradition has assigned their construction. These reservoirs are each upon a distinct level, one above the other, and are capable of holding an immense body of water. They are so constructed, both by condnits leading directly from one to another, and by what may be termed anastomosing branches, that when the water in the upper one has reached to a certain height, the surplus flows off into the one below it, and so on into the third. These passages were obstructed, and the whole of the cisterns were out of repair, when we visited them, so that there was hardly any water in the lowest, while the upper one was nearly full of good pure water. Small aqueducts lead from each of these cisterns to a main one that conducts the water to Jerusalem. They are all lined with a thick layer of hard whitish cement, and a flight of steps leads to the bottom of each, similar to some of those in the holy city. Where the lowest cistern joins the valley of Etham, it is formed by an embankment of earth, and has a sluice to draw off the water occasionally. A short distance from the upper pool, I descended into a narrow stone chamber, through which the water passes from the neighbouring spring on its course to the cisterns. This likewise has a traditionary tale to tell. It is said to be the sealed fountain to which allusion is made in the fourth and fifth chapter of the Canticles. From an examination of this place, it appeared to me that several springs empty themselves into these reservoirs, which are partly cut out of the solid rock, and partly built with masonry. Nigh to the upper pool there is a large square castle, apparently of an order of architecture belonging to the Christian era; and, in all probability, so placed to guard these water-works during the period of the Holy War, for we know to what extremities some of the early Crusaders were reduced from the different wells being poisoned by the enemy upon their approach to Jerusalem.'

Dr. Wilde then proceeds to notice two circumstances which had not been adverted to by former travellers. The first is, the great similarity of these fountains to those at Ras el-Ain, near Tyre, which are also ascribed to Solomon; and the fact of both being natural springs, that were pent up so as to raise the water they contained to the level of its final destination. The second is, that these springs were originally collected into one stream, which must then have formed a considerable rivulet, and running through this valley, finally discharged its waters into the Asphaltic Lake.

This traveller, on his return to Jerusalem, followed as far as Bethlehem, the track of the aqueduct which conveys a supply of water from this place to Jerusalem, and afterwards crossed it in several places on the road to that city. It is, as he says, 'very small, but the water runs in it with considerable rapidity, as we could perceive by the open places left in it here and there. From the very tortuous course that this conduit takes in following the different sinuosities of the ground, being sometimes above and sometimes beneath the surface, it is difficult to persuade one's self that it does not run up hill, as many have supposed. Finally, it crosses over the valley of Rephaim, on a series of arches to the north of the lower pool of Gihon, and winding round the southern horn of Zion, is lost to view in the ruins of the city, after having traversed a course of certainly not less than from thirteen to fifteen miles.'

To this account of the 'Pools of Solomon,' we shall only add the measurements of Dr. Robinson (*Bib. Researches*, ii. 165):—

Lower Pool.—Length, 582 feet; breadth at the east end, 207 feet; at the west end, 148 feet; depth at the east end, 50 feet, of which 6 feet water (in the month of May).

Middle Pool.—Distance above lower pool, 248 feet; length, 423 feet; breadth at the east end, 250 feet; at the west end, 148 feet; depth at the east end 39 feet, of which 14 feet water.

Upper Pool.—Distance above middle pool, 160 feet; length 380 feet; breadth at the east end, 236 feet; at the west end, 229 feet; depth at east end, 25 feet, of which 15 feet water. Lord Nugent (*Lands Classical and Sacred*, ii. 11) makes the pools a few feet larger each way, but admits that Robinson's measurement may probably be more exact than his own.

19. '*Who knoweth whether he shall be a wise man or a fool?*'—If this book be, as usually considered, the work of Solomon, it is natural to suppose that this careful and anxious inquiry, has some reference to his own son Rehoboam; the defects of whose character could not have escaped the notice of so acute a judge of human nature as Solomon.

CHAPTER III.

1 *By the necessary change of times, vanity is added to human travail.* 11 *There is an excellence in God's works.* 16 *But as for man, God shall judge his works there, and here he shall be like a beast.*

To every *thing there is* a season, and a time to every purpose under the heaven:

2 A time [1]to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

[1] Heb. *to bear.*

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5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time [2]to refrain from embracing;

6 A time to [3]get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 [4]What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 ¶ He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 ¶ I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 [5]That which hath been is now; and that which is to be hath already been; and God requireth [6]that which is past.

16 ¶ And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* [7]a time there for every purpose and for every work.

18 ¶ I said in mine heart concerning the estate of the sons of men, [8]that God might manifest them, and that they might see that they themselves are beasts.

19 [9]For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit [10]of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 ¶ [12]Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

2 Heb. *to be far from.* 3 Or, *seek.* 4 Chap. 1. 3.
5 Chap. 1. 9. 6 Heb. *that which is driven away.*
7 Verse 1. 8 Or, *that they might clear God, and see, &c.*
9 Psal. 49. 20. Chap 2. 16. 10 Heb. *of the sons of man.*
11 Heb. *is ascending.* 12 Chap. 2. 24, and 5. 18.

Verse 5. '*A time to cast away stones, and a time to gather stones together.*'—Various interpretations may be and have been assigned to this. The most probable—if there is any special allusion—seems to be found in a reference to the very ancient practice of heaping stones together as a rude memorial of some interesting or important event; and to the scattering of them when succeeding generations have lost all remembrance or respect for it. Of such heaps of memorial stones see the note on 2 Sam. xviii. 17. Next to this the most probable interpretation seems to be that which refers the 'gathering of stones together' to their collection for the purposes of building; and the 'casting away stones' to the dispersion of the stones when the buildings are demolished. But in this as in the other cases, the speciality which some assign to these antithetical expressions seems to us very questionable.

7. '*A time to rend and a time to sew.*'—A time to sew indicates a time of any rejoicing solemnity; at which time it is still in the East considered decent and becoming to put on new clothes. In other words, as most people have new clothes at some time of the year or other, a particular festival is usually chosen on which to make the first appearance in them. Among the Moslems this is the first day of the festival of Bairam, when the display of new clothes in the streets and public places is very great. In Christian countries the same used to be very commonly the case—but less so now—at Easter or Whitsuntide—or on May-day; and some day of high festival or of special observance is still, among us, chosen for investing with their new clothing those bodies of persons whose dress is uniform—as soldiers, policemen, postmen, and the children of charity schools. This demand for new dresses against a particular festival creates 'a time of sewing,' such as the Preacher has in view. Every available hand is employed, and unwonted labours are incurred to meet the periodical demand. A time of sewing is therefore a time of festival—or rather of preparation for a festival; and is thus contrasted with a time of rending—which, as repeatedly explained in this work, is in the East a time of affliction—a time when men rend their clothes in grief and sorrow of heart.

CHAPTER IV.

1 *Vanity is increased unto men by oppression,* 4 *by envy,* 5 *by idleness,* 7 *by covetousness,* 9 *by solitariness,* 13 *by wilfulness.*

So I returned, and considered all the [1]oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the [2]side of their oppressors *there was* power; but they had no comforter.

2 [3]Wherefore I praised the dead which are

1 Chap. 5. 8, &c. 2 Heb. *hand.* 3 Job 3. 17.

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already dead more than the living which are yet alive.

3 [4]Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and [5]every right work, that [6]for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 ¶ [7]The fool foldeth his hands together, and eateth his own flesh.

6 ¶ [8]Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king, [9]who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

[4] Job 3. 11, 16, 21. [5] Heb. *all the rightness of work.* [6] Heb. *this is the envy of a man from his neighbour.*
[7] Prov. 6. 10, and 24. 33. [8] Prov. 15. 16, 17, and 16. 8. [9] Heb. *who knoweth not to be admonished.*

Verse 11. '*How can one be warm alone?*'—Some have wondered at this question, considering the heat of the climate of Palestine, and that it is not usual in the East for two persons to sleep in the same bed, although many may have separate beds in the same room. For this reason Harmer conjectures that there is a reference to the fact that (as in the case of David, 2 Kings i.) in the age of Solomon, the sleeping of two persons together was regarded as a means of recalling the vital warmth when almost extinguished in one of them. But, after all, as, notwithstanding the general warmth of the climate, the winters were cold, and sometimes very severe, it seems quite as well to understand that the Hebrews did not habitually sleep alone during winter, whatever they may have done in summer.

14. '*Out of prison he cometh to reign.*'—Bishop Warburton thinks that this alludes to some historical fact out of Judæa, and which is unknown to us. Be this as it may, it may remind us of the policy which has prevailed in some Oriental courts, particularly that of the Turks, of immuring those who have any prospective claims to the throne within the walls of the seraglio, under a strict guard, and in actual imprisonment, to prevent them from carrying into effect any designs they might be led to entertain against the reigning prince. We need not mention how many monarchs of the Ottoman empire have, under this system, been brought forth from their prisons to reign.

CHAPTER V.

1 *Vanities in divine service,* 8 *in murmuring against oppression,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEEP thy foot when thou goest to the house of God, and be more ready to hear, [1]than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* [2]thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words [3]be few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 [4]When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: [5]pay that which thou hast vowed.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

[1] 1 Sam. 15. 22. Psal. 50. 8. Prov. 15. 8, and 21. 27. [2] Or, *word.* [3] Prov. 10. 19. Matt. 6. 7. [4] Deut. 3. 21.
[5] Psal. 66. 13, 14.

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7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not [6]at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 [7]As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [8]what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: [9,10]*it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun [11]all the days of his life, which God giveth him: for it *is* his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 [12]For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

[6] Heb. *at the will*, or, *purpose*. [7] Job 1. 21. Psal. 49. 17. 1 Tim. 6. 7. [8] Chap. 1. 3.
[9] Chap. 2. 24, and 3. 12, 13. [10] Heb. there is *a good which* is *comely*, &c. [11] Heb. *the number of the days*.
[12] Or, *though* he give *not much*, yet *he remembereth*, &c.

Verse 1. '*Keep thy foot.*'—This seems a general inculcation of decorum in the house of God, as indicated by a reference to the practice by which respect and reverence was, and is still, manifested in the East. This is done by throwing off the shoes or sandals, and leaving them outside; and another of the decorums connected with the feet is to conceal them under the dress while sitting, so that no part of them may be seen.

6. '*Neither say thou before the angel, that it was an error.*'—Some regard the angel here as the priest, while others, with whom we agree, regard it as the 'messenger' of the priest. The word rendered 'angel' here is literally in Hebrew 'messenger,' and is applied to human as well as to celestial agents; and the general signification of 'messenger' is by far the best here. The sense seems to have been well brought out by Desvœux. He translates or paraphrases thus: 'Let not thy mouth weakly excuse thee to no purpose; and do not say before the messenger (who may be sent to inquire what thou hast vowed), it was a mistake.' And he adds: 'As the priests kept a servant to levy out their share out of the offerings of the people (Sam. ii. 13-16); and as they were greatly concerned in seeing the vows punctually paid, it is probable that they kept messengers to go and summon those whom they knew to have vowed anything for the purpose of enforcing the payment of it.' An employment which we find in after times in the synagogues, without knowing when it began, might be the same for the most part with that which is here alluded to. The Jews, who scrupled to touch money on the Sabbath-day, used to bind themselves on that day to an officer, sent by the ruler of the synagogue, to give such sum for alms; and that officer received it from them the next day. This conjecture is the more probable as that officer, who was the chagan or 'minister' of the synagogue, is sometimes styled the 'messenger' of the synagogue.

12. '*The abundance of the rich will not suffer him to sleep.*'—This is true in the East in a sense which would hardly suggest itself to an English reader. As there are no banks, or public offices, nor any inconvertible representatives of wealth, a man of substance is obliged to retain his accumulated property in the easily convertible forms of gold and jewels about his house; mostly in secret hiding places known only to himself—he is under constant anxiety, which frequently disturbs his rest at night, lest the house should be broken into and all his substance taken from him. His first object is to keep secret the fact that he has any treasures in his house; for if that becomes known, he has the increased care lest any special attention or involuntary movement of his own should indicate the place of its concealment; as he knows that he is closely watched for the purpose, and that thieves will seldom break in till they have contrived to learn in what hiding-place the wealth is concealed. The effects of a burglary in Europe is as nothing compared with this. We lose a few valuables, but the bulk of our property is safe in the bank, and we are not seriously affected by the loss. But in the East, if a man's house is broken into and plundered of the valuable property it contains, he is ruined, and the anxiety felt on the subject is proportionate to this consequence. What emphasis this gives to our Saviour's injunction: 'Lay not up for yourselves treasures upon earth, where moth and rust do corrupt—and where thieves break through and steal...for where your treasure is, there will your heart be also.'

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CHAPTER VI.

1 *The vanity of riches without use.* 3 *Of children,* 6 *and old age without riches.* 9 *The vanity of sight and wandering desires.* 11 *The conclusion of vanities.*

THERE is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 ¶ All the labour of man *is* for his mouth, and yet the [1]appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better *is* the sight of the eyes [2]than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 ¶ That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, [3]all the days of his vain life which he spendeth as [4]a shadow? for who can tell a man what shall be after him under the sun?

[1] Heb. *soul.* [2] Heb. *than the walking of the soul.* [3] Heb. *the number of the days of the life of his vanity.* [4] Psal. 144. 4.

Verse 3. '*No burial.*'—The passage relates to the unhonoured end of an avaricious person,—however long his life, which might have naturally increased the number of the friends anxious to do him honour; or however numerous the children, whom ties still stronger might have bound to afford him that distinguished sepulture, about which most Asiatic nations always have been remarkably anxious. We are not, however, to understand 'no burial' in the absolute sense as implying that the body should remain unburied; but as expressing the absence of those observances and that attendance which distinguished the funerals of the wealthy, or of those who had possessed the love and respect of their relatives and neighbours. The passage is, however, susceptible of another explanation, arising from the fact that the word employed (קְבוּרָה *keburah*) in other places, and probably here also, means rather a *sepulchre* than a *burial;* and thus understood, the text would appear to intimate that having, through his miserly disposition, neglected to provide himself with a large excavated family sepulchre, suited to his circumstances, and which people were generally anxious to go even beyond their means in securing before the deaths, he would have 'no sepulchre,' but be buried in their common grave-yards among the 'mixed multitude.' This was certainly counted a great degradation to those who had lived in good circumstances; and with respect to the other alternative we may quote Lightfoot. 'They accounted it the highest instance of respect, to lament the dead, to prepare things for the burial, to take care of the funeral, to put themselves under the bier, and to contribute all things needful for that solemnity with all diligence. Hence they appropriated "the rendering (or *bestowing*) of mercies" to this duty in a particular sense, above all other demonstrations of charity.' He then quotes a Rabbinical anecdote: 'One of the disciples of the wise men died, and mercy was not yielded him;' that is, no care was taken of his funeral. 'But a publican died, and the whole city left off work to yield him mercy.' (*Heb. and Talm. Exercitations upon St. Matthew,* ix. 23.) This sufficiently shews the importance attached to honourable burial; the ideas connected with which we shall have still further occasions to illustrate.

CHAPTER VII.

1 *Remedies against vanity are, a good name,* 2 *mortification,* 7 *patience,* 11 *wisdom.* 23 *The difficulty of getting wisdom.*

A [1]GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 [2]Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 [3]*It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the [4]crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

[1] Prov. 15. 30, and 22. 1. [2] Or, *anger.* [3] Prov. 13. 18, and 15. 31, 32. [4] Heb. *sound.*

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7 ¶ Surely oppression maketh a wise man mad; [5]and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 [6]Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not enquire [7]wisely concerning this.

11 ¶ Wisdom [8]*is* good with an inheritance: and *by it there is* profit to them that see the sun.

12 For wisdom *is* a [9]defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it.

13 Consider the work of God: for [10]who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath [11]set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldest thou [12]destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die [13]before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 [14]Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 [15]For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also [16]take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 ¶ [17]I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness.

26 [18]And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: [19]whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, [20]*counting* one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, [21]that God hath made man upright; but they have sought out many inventions.

[5] Deut. 16. 19. [6] Prov. 14. 17, and 16. 32. [7] Heb. *out of wisdom.* [8] Or, *as good as an inheritance, yea better too.* [9] Heb. *shadow.*
[10] Chap. 1. 15. [11] Heb. *made.* [12] Heb. *be desolate.* [13] Heb. *not in thy time.* [14] Prov. 21. 22, and 24. 5. Chap. 9. 16.
[15] 1 Kings 8. 46. Prov. 20. 9. 1 John 1. 8. [16] Heb. *give not thine heart.* [17] Heb. I *and my heart compassed.* [18] Prov. 22. 14.
[19] Heb. he that is *good before God.* [20] Or, weighing *one thing after another to find out the reason.* [21] Gen. 1. 27.

Verse 6. '*As the crackling of thorns under a pot.*'—This refers to the short-lived and noisy violence of this kind of fuel; and it is possible that the allusion derived the more point from a latent comparison to the slow and quiet burning of cow-dung, which probably then was, as it now is, much used for fuel by the common people.

28. '*A woman among all those have I not found.*'—This must certainly be understood with a qualification, which the history of Solomon's life and reign may enable us to discover. He mentions a thousand women; and as this was the number kept in his own seraglio, it is more than probable that he speaks exclusively of these. And this is confirmed, when we consider that these were the only women with whose character he, from the usages of the East and his condition as a king, was likely to be acquainted. Indeed, it is easy to conceive him counting them over one by one in his mind, and successively considering their characters and dispositions, and arriving ultimately at the sorrowful conclusion, that not one among them was thoroughly virtuous and wise. Nor was this by any means wonderful: for there is not upon earth a system less calculated than that of the monarchical harams in the East, to bring out and preserve that which is true and beautiful in the character of woman, or to direct her mind to the cultivation of that real wisdom which the Preacher decides to be the chief good for all.

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CHAPTER VIII.

1 *Kings are greatly to be respected.* 6 *The divine providence is to be observed.* 12 *It is better with the godly in adversity, than with the wicked in prosperity.* 16 *The work of God is unsearchable.*

WHO *is* as the wise *man?* and who knoweth the interpretation of a thing? [1]a man's wisdom maketh his face to shine, and [2]the boldness of his face shall be changed.

2 ¶ I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is, there is* power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment [3]shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him [4]when it shall be?

8 ¶ *There is* no man that hath power [5]over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no [6]discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 ¶ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ [7]Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that [7]it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it [8]happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 ¶ [9]Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

[a] Prov. 17. 24. [2] Heb. *the strength.* [3] Heb. *shall know.* [4] Or, *how it shall be.* [5] Job 14. 5.
[6] Or, *casting off weapons.* [7] Psal. 37. 11, 18, 19. [8] Psal. 73. 14. [9] Chap. 2. 22.

Verse 2. '*The oath of God.*'—The name of God is added here, according to the usage of the Hebrew language, in the way of emphasis merely, to express the solemnity and importance of the oath of allegiance. There are frequent instances of this use of the sacred name in the Scriptures, it being in fact one of the regular forms of expressing emphasis, eminence, or distinction, or of forming the superlative. Thus we read of 'the trees—the mountains—the oath—of God, or of the Lord,'—meaning very great trees, exceedingly high mountains, a most solemn oath, etc.

CHAPTER IX.

1 *Like things happen to good men and bad.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wisdom is better than strength.*

FOR all this [1]I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 [2]All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

[1] Heb. *I gave, or, set to my heart.* [2] Psal. 73. 3, 12, 13. Mal. 3. 15.

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8 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 [3]Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: [4]for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men [5]snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 [6]Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

[3] Heb. *see*, or, *enjoy life.* [4] Chap. 2. 24, and 3. 13. and 5. 18. [5] Prov. 29. 6. [6] Prov. 21. 22. Chap. 7. 19.

Verse 4. '*A living dog is better than a dead lion.*'—The Arabs have exactly the same proverb, perhaps taken from hence. The Orientals generally are partial to such contrasted expressions, to denote that, *with respect to this present world*, he who enjoys life in its humblest condition is better circumstanced than the great and mighty in the cold oblivion of death. 'The standing thistle is better than the fallen cedar.'—'The living sheep is better than the dead camel.'—'The living hodman is better than the dead emperor;'—may be cited as parallel expressions.

8. '*Let thy garments be always white.*'—Ward, in his *View of the Hindoos*, derives a neat illustration of this from the habits of that people. 'This comparison loses all its force in Europe; but in India, where white cotton is the dress of all the inhabitants, and where the beauty of the garment consists, not in their shape, but in their being clean and white, the exhortation becomes strikingly proper. A Hindoo catechist addressing a native Christian on the necessity of correctness of conduct, said, "See how welcome a person is whose garments are *white* and *clean*. Such let our conduct be, and then, though we have lost caste, such will be our reception."'

CHAPTER X.

1 *Observations on wisdom and folly:* 16 *on riot,* 18 *slothfulness,* 19 *and money.* 20 *Men's thoughts of kings ought to be reverent.*

[1]DEAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, [2]his wisdom faileth *him*, and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have seen under

[1] Heb. *Flies of death.* [2] Heb. *his heart.*

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the sun, as an error *which* proceedeth [3]from the ruler:

6 Folly is set [4]in great dignity, and the rich sit in low place.

7 I have seen servants [5]upon horses, and princes walking as servants upon the earth.

8 [6]He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite without enchantment; and [7]a babbler is no better.

12 [8]The words of a wise man's mouth *are* [9]gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness: and the end of [10]his talk *is* mischievous madness.

14 [11]A fool also [12]is full of words: a man cannot tell what shall be; and [13]what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ [14]Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and [15]wine [16]maketh merry: but money answereth all *things*.

20 ¶ [17]Curse not the king, no, not in thy [18]thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

[3] Heb. *from before.* [4] Heb. *in great heights.* [5] Prov. 30. 22. [6] Psal. 7. 14. Prov. 26. 27. [7] Heb. *the master of the tongue.* [8] Prov. 10. 32, and 12. 13. [9] Heb. *grace.* [10] Heb. *his mouth.* [11] Prov. 15. 2. [12] Heb. *multiplieth words.* [13] Chap. 3. 22, and 6. 12. [14] Isa. 3. 3, 4. [15] Psal. 104. 15. [16] Heb. *maketh glad the life.* [17] Exod. 22. 28. [18] Or, *conscience.*

Verse 1. '*Dead flies,*' etc.—Similar to this is the Arabic proverb; 'A fly is nothing, yet it creates loathsomeness.' The disagreeable effects from the presence of dead insects in precious and delicate compounds, are more marked and sooner exhibited in the East than in our colder climates.

7. '*I have seen servants upon horses, and princes walking as servants upon the earth.*'—By this it would seem that riding upon horses had already become in Palestine, as it is still in the East, a mark of distinction. In Turkey and Persia no person of consideration moves from his own house even for the shortest distance otherwise than on horseback; and walking the streets on foot is regarded as a mark of low condition. The value set upon this distinction may be estimated from the fact that until lately—and not everywhere even now—no Christian or Jew might venture to enter a Moslem town on horseback, though he might upon an ass. Even now it is scarcely allowed to any native Christians or Jews, although not refused to those from Europe. We can remember that the two principal Armenian civil servants of the British residency at Baghdad prided themselves not a little on the privilege which their position secured to them of riding on horseback about the town; and the Christians of the place also felt it an honour that men wearing the turban of their body could safely claim this distinction. The text, by contrasting the condition of the prince and the servants by the act of riding and walking, seems further to imply that the mounted princes and nobles were attended by large bodies of servants on foot. We know indeed from 1 Sam. viii. 11, and 2 Sam. xv. 1, that this was actually the case. See the note on the former of those texts.

16. '*Thy princes eat in the morning.*'—Perhaps this verse refers to one of the forms of Oriental excess, that of beginning early in the morning a carouse that is designed to last best part of the day. Or, indeed, it may express disapprobation of any considerable meal in the early morning; for, this would certainly be now regarded in the East as great intemperance, no substantial indulgence in either eating or drinking till the day is far advanced, being considered proper. The Orientals, as we have lately mentioned, are up by day-break, and after having performed their devotions, take a cup of coffee and a pipe, and perhaps some time after a few morsels of bread, or some other small matter: which is all that they generally take till dinner, the time for which varies in different parts from ten o'clock till noon. Sometimes a very slight meal is taken in the early morning, particularly by the Turks, and in that case the dinner seldom takes place earlier than noon. The early meal, when taken, is of the most temperate description, consisting of bread, eggs, milk in various forms, cheese, butter, honey, sweetmeats, fruits, and the like. It is remarkable, indeed, in connection with this injunction against early eating, that the principal meal of the Orientals is the latest—the supper; the noonday meal, which we have called the dinner, being frequently made up from the remains of the preceding day's supper.

20. '*A bird of the air shall carry the voice, and that which hath wings shall tell the matter.*'—It is difficult to understand this but by supposing that it has reference to the mode of conveying intelligence by birds—pigeons, which was well known in ancient times, and is still on special occasions practised among ourselves; and the facility with which intelligence might thus be conveyed in spite of ordinary obstacles of distance or war would render the allusion, thus understood, sufficiently pertinent. Bochart has collected numerous authorities to shew the antiquity of the custom both in Syria and Greece; and much curious information may be found on the subject in

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Pennant, in reference to circumstances analogous to those which the Scriptures indicate. The custom, as described by Russell, in his *Natural History of Aleppo*, is no doubt similar to that which anciently prevailed—as indeed there can be little variation in the mode of using this mode of communication. He says: 'This [the carrier] pigeon, in former times, was employed by the English factory to convey intelligence from Scanderoon of the arrival of the [Turkey] Company's ships in that port. The name of the ship, the hour of her arrival, and whatever else could be comprised in a small compass, being written on a slip of paper, was secured in such a manner under the pigeon's wing as not to impede its flight; and her feet were bathed in vinegar, with a view to keep them cool, and prevent her being tempted by the sight of water to alight, by which the journey might have been prolonged or the billet lost. The practice has been in disuse many years, but I have heard it asserted by an English gentleman, in whose time it still subsisted, that he had known pigeons perform the journey in two hours and a half. The messenger had a young brood at Aleppo, and was sent down in an uncovered cage to Scanderoon, from whence, as soon as set at liberty, she returned with all expedition to her nest. It was usual at the season of the arrival of the annual ships to send pigeons to be ready at port; and, by all accounts, if the birds remained absent above a fortnight, she was apt to forget her young, and therefore not fit to be trusted. Upon inquiring into the manner of training a pigeon to this service, I was told by some that she was at once sent down to Scanderoon in a cage; but I am rather inclined to believe what was affirmed by others, that she was taught by degrees to fly from shorter distances on the Scanderoon road.' Russell's brother was informed that the pigeons, when let fly from Scanderoon, instead of bending their course towards the high mountains surrounding the plain, mounted at once directly up, soaring still almost perpendicularly until out of sight, as if to surmount at once the obstacles intercepting the view of their place of destination.



CARRIER PIGEON.

CHAPTER XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth, are to be thought on.*

CAST thy bread [1]upon the waters: for thou shalt find it after [2]many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether [3]shall prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10 Therefore remove [4]sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

[1] Heb. *upon the face of the waters.* [2] Deut. 15. 10. Prov. 19. 17. Matt. 10. 42. [3] Heb. *shall be right.* [4] Or, *anger.*

Verse 1. '*Cast thy bread upon the waters: for thou shalt find it after many days.*'—The Arabs have a very similar proverb: 'Do good; throw bread into the water, it will one day be repaid thee.' The Turks have borrowed it from the Arabs, with a slight alteration, according to which it is as follows: 'Do good, throw bread into the water; even if the fish does not know, yet the Creator knows it.' The meaning of the Hebrew as well as of

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the Arabic and Turkish proverb, is, 'Distribute thy bread to all poor people whether known or unknown to thee; throw thy bread even into the water, regardless whether it swims, and who may derive advantage from it, whether man or fish; for even this charity bestowed at a venture, God will repay thee sooner or later.'

Every explanation has been given to this text which ingenuity could possibly draw from maritime trade, or from the various circumstances under which the sowing of corn might relate to, or be associated with, rains or inundations. Understanding by 'bread' any kind of bread-corn, the most usual interpretations are, that the allusion was derived from the practice of sowing rice in Egypt upon the mud, when the inundation of the Nile is subsiding, or indeed while a little water still remains upon the ground. This however assumes that the culture of rice was then practised in Egypt; but the date of its introduction into that country is quite unknown, and we have not the least evidence that it had taken place so early. Another conjecture is, that instead of *upon* the waters, we should read *against* the waters; that is, against the rainy season: and so Boothroyd. Upon the whole, however, we are disposed to take the explanation which Bishop Lowth gives, after Dr. G. Jubb, in a note to his 10th Lecture. He regards it as enforcing the great and disinterested liberality of doing good to those from whom no return can be expected, and on whom the benefaction may seem as much thrown away as if a man were to sow his seed in the sea; but with the promise annexed, that it shall not be thrown away, but shall in the end receive its due recompense. This explanation has the advantage and full coincidence with the *meaning* usually assigned—agrees well with the context—and is supported by the ancient use of a similar figure. Dr. Jubb illustrates it from Theognus and Phocylides, who intimate that to do acts of kindness to the ungrateful and unworthy is the same as sowing the sea, from which no harvest can be expected.

CHAPTER XII.

1 *The Creator is to be remembered in due time.* 8 *The preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

[1]REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and [2]the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 [3]Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 ¶ [4]Vanity of vanities, saith the preacher; all *is* vanity.

9 And [5]moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* [6]set in order many proverbs.

10 The preacher sought to find out [7]acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much [8]study *is* a weariness of the flesh.

13 ¶ [9]Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For [10]God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

[1] Prov. 22. 6. [2] Or, *the grinders fail, because they* grind *little.* [3] Gen. 3. 19. [4] Chap. 1. 2.
[5] Or, *the more wise the preacher was, &c.* [6] 1 Kings 4. 32. [7] Heb. *words of delight.* [8] Or, *reading*
[9] Or, *the end of the matter,* even *all that hath been heard,* is. [10] Rom. 2. 16, and 14. 10. 2 Cor. 5. 10.

CHAP. XII.—The present chapter contains a very striking and interesting picture of the infirmities of age under a variety of strong, but appropriate figures. It has attracted great attention, and has perhaps received a larger amount of illustration, variously applied, than any portion of Scripture of equal extent. It has often been considered to form an *allegorical* description of old age, and its final close in death. But an allegory is a representation of *one* thing, which is intended to excite the representation of another thing—as where the vine is chosen by the Psalmist to depict the condition of the Hebrew people. Whereas, in the present chapter, no ruling and predominant object is selected for the comparison; but a variety of images are mingled together, to form a vivid description of venerable but complaining age. 'It is not therefore,' observes Mr. Holden, 'strictly speaking, an allegory; and cannot without great caution be subjected to the rules of allegorical interpretation. It

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is to be considered only as a highly figurative and poetical representation of old age, in which the various infirmities and imbecilities of that period of life are portrayed by a great variety of images, in themselves unconnected, yet mutually tending to identify the prototype.' We are disposed to agree with the same author, that there is no adequate foundation for the very elaborate, scientific, and medical investigation to which the description has been subjected by Scheuchzer, in his *Physica Sacra*, Dr. Mead, in his *Medica Sacra*, Dr. Smith, in his *Solomon's Portraiture of Old Age*, and other distinguished writers. 'It is,' he observes, 'more just to consider it as a highly-finished picture of the pains and debilities consequent upon decaying nature; delineated, indeed, by a skilful hand and glowing imagination, but only intended to exhibit such effects of age as naturally suggest themselves to a sagacious and observing mind. It is therefore improper to explain by the aid of [modern] medical science a poetical description which requires a popular illustration, founded on Asiatic customs and the nature of figurative language.'

Verse 2. '*While the sun*,' etc.—This figure, derived from the observation of the sun, moon, etc., is thought by many to refer to the decay of the powers and faculties of the mind; but others, among whom is Holden, think that it is intended as a general statement of the pains and miseries of age, serving as an introduction to the more specific details which follow.

—'*Nor the clouds return after the rain*.'—As clouds and rain do not appear during the summer in Judæa, we may well understand this image to be taken from the winter season, denoting the succession of pains and infirmities, which so often attend the winter of life.

3. '*The keepers of the house*.'—Probably the hands and arms are intended, as being to the body what guards and keepers are to a palace; or rather, perhaps, so called as providing for the sustenance of the house or body. How they 'tremble' in old age is well known. The Targum, followed by many, conceives the ribs to be intended; but they do not tremble, and indeed become more fixed in age than in youth.

—'*The strong men*.'—As an incurvation of the spine is one of the infirmities of old age, some think that the vertebræ of the back are here meant. But it seems more probable that the lower limbs, which bow and totter beneath the aged, are denoted.

—'*The grinders*.'—The allusion is apparently derived from the females who daily grind the corn required for the day. It thus denotes the teeth which masticate and grind down the food for the stomach.

—'*Those that look out of the windows*.'—This undoubtedly denotes the eyes, which in old age become dimmed or 'darkened.'

4. '*The doors shall be shut in the streets, when the sound of the grinding is low*.'—This appears to refer to the act of eating, which, in consequence of the loss of teeth, is usually performed by aged persons with closed lips; and then also the gums, with their smooth surfaces, are obliged to perform the office of the teeth, masticating the food with slow and silent labour, which is probably what is meant by the low sound of the grinding.

—'*He shall rise up at the voice of the bird*.'—Some suppose the cock to be meant, and that the text denotes that the aged sleep so unquietly that they wake and rise at the cock-crowing. This has however the defect of not being true, since the aged are not remarkable for early rising. The text does not necessarily denote that they arise from bed at the voice of the bird, but that they are roused by it; and as people of any age may be roused by the crowing of the cock, we are disposed to take the word rendered 'a bird' (צִפּוֹר, *tzippor*), in its usual signification, as denoting a sparrow, or any small bird; and we shall then have the sense that the aged sleep so unsoundly that the twittering of the smallest birds will suffice to rouse them.

—'*The daughters of musick*.'—Some refer this to the non-enjoyment of the songs of the singing-women, which is one of the circumstances by which old Barzillai describes the infirmities of age (2 Sam. xix. 35). But we are much more disposed to agree with those who suppose it to apply to the decay of the organs employed in the production and enjoyment of music.

5. '*They shall be afraid of that which is high*,' etc.—This and the following clause doubtless apply to the difficulty which the aged find in ascending high places, as well as to the timidity which the consciousness of their infirm condition leads them to exhibit when they venture to walk out in the public ways; and which, in the narrow streets of the East, is necessarily more marked than with us.

—'*The almond-tree shall flourish*.'—As the almond-tree has white blossoms, this is generally supposed to refer to the white hair of aged persons.

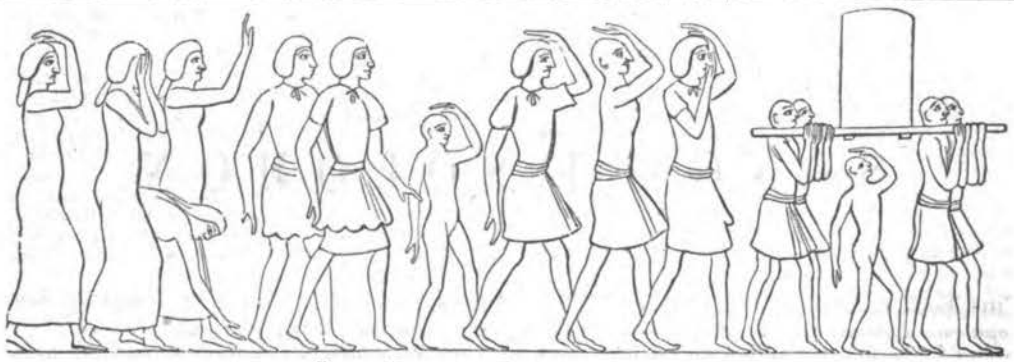
—'*The grasshopper shall be a burden*.'—By the word rendered 'grasshopper,' a species of locust is doubtless intended. Locusts are eaten in the East, and doubtless were so by the Jews; and as then it was probably the smallest creature eaten by them, this may explain why it is selected to denote that the least weight is a burden to a very aged man. Some however think that a comparison of an old person to a locust is implied; and they would translate, 'the locust is a burden to itself.' This opinion has been advocated by Dr. Smith, whose explanation has been thus summed up by Parkhurst, in חָגַב: —'The dry, shrunk, shrivelled, crumpling, scraggy old man—his backbone sticking out, his knees projecting forward, his arms backward, his head downward, and the apophyses, or bunching parts of the bones, in general enlarged—is very aptly described by that insect. And from this exact likeness, without all doubt, arose the fable of Tithonus, that, *living to an extreme old age*, he was at last turned into a grasshopper.'

Such a comparison is not so fanciful as might appear at first sight; for not only has it often occurred spontaneously to ourselves, when examining the locust, but it is actually a current comparison at this day in the East. The idea appears to have been also familiar to the classical ancients, for we find some engraved gems in which an emaciated old man is evidently represented by a locust walking erect on its hind legs, and in which all the characteristics enumerated above are brought out with truly singular effect.

—'*The mourners go about the streets*.'—The preceding portion of this remarkable description refers to old age: and we now come to another class of circumstances, descriptive of what attends and denotes death itself. The change of subject is clearly announced by the present clause, which refers probably to the attendance of actual or hired mourners. On account of the extent of the notes to this chapter, we shall not here enlarge on this subject. But we have the opportunity of introducing an interesting illustration, copied from an oblong Egyptian tablet in the collection of Sig. Giovanni d'Athanasi, in whose Catalogue we have the following description:—'When this object was at Rome, Rosellini stated it to be his opinion, that the subject on it was intended as a representation of a Jewish funeral procession, and a tablet to one of that sect. This opinion is greatly supported by the total dissimilarity of the figures here represented to those found in the sepulchral tablets of the Egyptians, and also from the peculiar costume in which they are habited. It has likewise been advanced, that it only forms a portion of a procession, which fact does not at all appear conclusive. It probably represents an entire family of Jews, following the ashes or portions of the body of the deceased contained in the case before them: and, from an examination of the stone, it has evidently formed one end of a complete tablet. *The entire absence of the usual symbols and Egyptian deities* tends strongly to prove the correctness of Rosellini's opinion.'

It is quite clear that the tablet does not represent an Egyptian procession: but that we should consider it a Jewish one, is not perhaps equally evident. Whether so or

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FUNERAL PROCESSION.—From an Egyptian Tablet.

not, its proximity of time and place renders it an interesting relic in the way of illustration, particularly as it does, more than any other ancient remain which we have seen, exhibit some of the funeral customs distinctly mentioned in Scripture—such, for instance, as that of throwing dust upon the head. The mourning action in some of the figures clearly denotes the funeral character of the procession.

6. '*The silver cord.*'—This is usually interpreted of that resplendent white cord (the spinal marrow) which passes through the entire length of the backbone, and which is very liable to be relaxed and weakened in old age, or a part thereof altogether broken in its functions, producing the various paralytic complaints, the tremors and debilities, to which the aged are so frequently subject.

— '*The golden bowl.*'—This is commonly understood of the skull; and some pains have been taken to discover the source of the epithet 'golden.' There is, however, no occasion to suppose that it refers to colour or any physical circumstance; but we may conclude it to be a term of excellence, denoting the importance of the skull and its invaluable contents.

— '*The pitcher . . . fountain . . . wheel . . . . cistern.*'—The usual explanation of these terms is, that the *pitcher* denotes the large canals which issue from the heart, and receive therefrom the blood as from a fountain; that the *fountain* is the right ventricle of the heart, and the *cistern* the left ventricle; and that the *wheel* is the great artery called the *aorta*. For the reasons stated in the Introduction, we think these definite conclusions very uncertain and probably fallacious. In their literal import the series of images is evidently suggested by some one of the hydraulic processes for raising water from wells and cisterns by wheels which are here described under Prov. xx. 5, and which certainly—as in the Persian wheel and the taboot—exhibit considerable analogy to the process observed in the diffusion of blood through the body, to which the present text is supposed to refer. We cannot, however, think that anything more is intended than to indicate by figures, suggesting a general resemblance to the action of the vital system, the cessation at death of the functions involved in that action. To make an elaborate application of the discoveries of modern science, in order to elicit a most recondite and doubtful meaning from the details of a popular and poetical comparison—intended only to suggest a general idea, the accuracy of which, to the extent which it goes, has never been questioned—is little better than ingenious trifling, which, from the forced and unsatisfactory character of its results, is scarcely calculated to be of any real use, but rather of disservice, in the work of Biblical illustration. The explanations to which we refer necessarily assume that Solomon was acquainted with the circulation of the blood—that great secret which Harvey, at a late day, is supposed to have discovered. This opinion is indeed advocated by Witsius, Hottinger, Scheuchzer, Smith, and others; and Bishop Horsley says the passage cannot be easily explained on any other supposition. But the question is not what Solomon knew, but what was so well known to the people as to be intelligible even through the veil of highly figurative language; and no one contends that this was in ancient times a subject of common knowledge. Mr. Dutens, in his *Inquiry into the Origin of the Discoveries attributed to the Moderns*, endeavours to prove that the circulation of the blood was known to Hippocrates and some other old physicians and philosophers; but the expressions cited by him seem at the most only to shew that something of a circulation of the vital fluid was dimly suspected, while the principle and mode of operation was altogether unknown; and we certainly should not be disposed to contend that some such idea as the bare existence of a circulation might not be known to the Hebrews and alluded to by Solomon.

11. '*The words of the wise are as goads,*' etc.—This is considered a very difficult verse, particularly as it respects the words rendered 'masters of assemblies.' The explanation of that eminent rabbinical scholar, Dr. Lightfoot, deserves attention. 'I am mistaken if the servants that attend about the flock under the shepherd are not called by the owner of them בַּעֲלֵי אֲסִפּוֹת, Eccles. xii. 11: *i. e.* those that fold the sheep: at least if the sheepfold itself be not so called. And I would render the words, by way of paraphrase, thus: "The words of the wise are as goads, and as nails fastened by those that gather the flocks into the fold: *goads*, to drive away the thief or the wild beast; and *nails*, to preserve the flock whole and in good repair: which *nails* and *goads* are furnished by the chief master of the flock for these uses."' (*Heb. and Talm. Exercitations*, John x. 3.) The mention of the 'chief shepherd' would certainly suggest a pastoral sense for the *nails* and the *goads*. But by a careful examination of the original, it will appear that the reference to the nails, to which the words of the wise are compared, as being fastened *by* the 'masters of assemblies,' is not strictly correct. The words of the wise are rather compared to goads and to deeply infixed nails; and then it is added, as an independent clause, but having reference to the same subject, what Boothroyd renders—'The *collectors* (of these sayings of the wise) were appointed by one shepherd;' or, as Hales, —'the *master collections* were given by one shepherd;' or, as Holden—'the *collectors* have published them from one shepherd.' We should like to take this last version; but, instead of 'collectors,' would with the Authorized Version read 'masters of assemblies;' whom we may understand, after the rabbinical writers, to have been persons who were *members* of the assemblies of wise men. This will bring out the very intelligible sense, that these members of the assemblies made known to others the instructions they received from Solomon, who is probably to be understood by the 'chief shepherd,' the title of 'shepherd' being frequently applied to kings, guides, and instructors. But it is possible that the Heavenly Shepherd himself is denoted by this title; and then Solomon is to be understood as one of the wise men who made known the precepts received from Him.

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THE

SONG OF SOLOMON.

THIS Book is called in the Hebrew שִׁיר הַשִּׁירִים SHIR HASH-SHIRIM, of which the Septuagint title ᾆσμα τῶν ᾀσμάτων, the Vulgate *Canticum Canticorum*, and our '*Song of Songs*,' are direct translations. The age and author of the book have been much disputed. The inscription which ascribes it to Solomon cannot be regarded as of itself determining the question; but it is confirmed by the general voice of antiquity, although some of the Jewish writers have ascribed it to Hezekiah. Some slight philological indications, which are far from conclusive, have led Eichhorn, Jahn, Rosenmüller, and others, to place it after the captivity. But Ewald—a better judge in this point than any of them—does not venture to fix it later than 920 B.C., which is near the time of Solomon; and even that great doubter De Wette admits that the whole range of the figures and allusions, and the character of the manners depicted, prove that the work belongs to the age of Solomon.

It is with greater unanimity agreed that the poem, in its *literal* acceptation, expresses the circumstances and sentiments attending a marriage between Solomon and a lady, who is generally conceived to have been the daughter of the king of Egypt; but there have been some modern commentators who have adduced arguments, perhaps not easily answered, to shew that the bride must have been a daughter of Israel and a native of Palestine. Our limited line of illustration does not require the discussion of this question, for which, as well as for much other curious investigation, we may refer to the various valuable commentaries on this book which have appeared within about the last seventy years, and which are enumerated at the end of this introduction.

The structure of the poem, and the denomination which should be given to it, has occasioned no small amount of discussion. A *drama;* an *epithalamium*, or nuptial song; a *pastoral;* a series of *idyls*, are among the denominations which have been given to it. It may possibly be understood that it is neither a drama, nor an epithalamium, nor a pastoral, in the proper sense of these terms, but that it partakes of the characteristics of the two latter kinds of composition in its substance, while its external form is dramatic; that is to say, that it is a pastoral-nuptial song, exhibited in a dramatic form. On reading the poem we find in it two characters, who speak and act throughout the whole; the one a king named SHELOMOH (the peaceful, or prince of peace), and the other a female who becomes his queen. This female bears the name of SHULAMITH, which is simply the feminine of the name Shelomoh, the two having the same relation to each other as the Latin names Julius and Julia (compare i. 5; iii. 11; vi. 13; viii. 12). There is also throughout the whole, as in the Greek dramas, a chorus of virgins called 'daughters of Jerusalem' (compare ii. 7; iii. 5; v. 8, 9). Towards the close two brothers of Shulamith appear and speak, each once (see viii. 8, 9, comp. with i. 6). There are other characters occasionally introduced, or alluded to, as shepherds, watchmen, gardeners, etc., but they are mutes, and do not speak. The idea which we have stated as to the true character of the poem is not greatly opposed to that of Dr. J. M. Good, who, supported by the authority of Sir William Jones, regards the book as a series of unconnected idyls on the same subject which has already been defined. This, under the above view, becomes little more than a question of division into parts, the form remaining dramatic, although the poem be not a drama. It is evident to the most cursory reader that there should be some division to mark the manifest transitions which occur in the progress of the poem; but that these should be considered perfectly to disconnect the poems, is not to make sufficient allowance for the bold and abrupt transitions which the genius of Oriental poetry allows.

The Song of Solomon has been conceived by most interpreters to bear an allegorical or mystical sense, in which it describes the union between the Church and its Lord. On this point it is scarcely within our plan to express an opinion; but as such an opinion is usually expected, we shall not refrain from declaring our entire concurrence in the general impression. Under any other opinion as to its real nature, we should find it difficult to account for the presence of a book of this description in the Sacred Scriptures; and such an opinion is also in the fullest conformity with other passages of Scripture, in which the Lord permits the relation between Himself and the Church to be described by the most endearing of all relations—that between the husband and the wife, or the bridegroom and the bride; and from which result other figures drawn from the circumstances of the same condition: as,

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when the heart of the wedded Church becomes alienated, the Lord is described as *jealous;* and when she long persists in her evil way, he gives her *a bill of divorcement.* Other corroborations of the mystical meaning of the book may be derived from the existing poetry in the East. Thus the glowing poems of the most eminent Persian poets are most sincerely believed by the Soofees, and by many others, to have a mystical meaning, and are so explained and employed. 'The Persians insist,' says Major Scott Waring, 'that we should give them the merit of understanding their own language, that all the odes of their celebrated poets are mystical, and breathe a fervent spirit of adoration to the Supreme Being. They maintain that the Soofees profess eager desire with no carnal affection, and circulate the cup, but no material goblet, since all things are spiritual in their sect; all is mystery within mystery.' And that such interpretation is not unwarranted by the intention of the authors, appears from various explicit avowals which might be cited from their works. We could cite numerous examples of this application, but shall be satisfied with adducing the unexceptionable testimony of Mr. Lane, in his recent work on the '*Modern Egyptians.*' After mentioning that the odes sung by the Mohammedans at religious festivals were of a similar nature with the Song of Solomon, generally alluding to the Prophet as the object of love and praise, he gives a specimen of one of these hymns, which is too long for us to copy. He then proceeds: 'I must translate a few more lines, to show more strongly the similarity of these songs to that of Solomon; and lest it should be thought that I have varied the expressions, I shall not attempt to render them into verse. In the small collection of poems sung at Zikrs, is one that begins with these lines:

"O gazelle, from among the gazelles of El-Yemen!
I am thy slave without cost:
O thou small of age, and fresh of skin!
O thou who art scarce past the time of drinking milk!"

In the first of these verses we have a comparison exactly agreeing with the concluding verse of Solomon's Song; for the word which, in our Bible, is translated a "roe," is used in Arabic as synonymous with *ghazál* (or a gazelle); and the mountains El-Yemen are "the mountains of spices." This poem ends with the following lines:

"The phantom of thy form visited me in my slumber:
I said, 'O phantom of slumber! who sent thee?'
He said, 'He sent me whom thou knowest;
He whose love occupies thee.'
The beloved of my heart visited me in the darkness of night:
I stood, to show him honour, until he sat down.
I said, 'O thou my petition and all my desire!
Hast thou come at midnight, and not feared the watchmen?'
He said to me, 'I feared; but, however, love
Had taken from me my soul and my breath.'"

Compare the above with the second and five following verses of the fifth chapter of Solomon's Song. Finding that songs of this description are exceedingly numerous, and almost the only poems sung at Zikrs; *that they are composed for that purpose*, and intended only to have a spiritual sense (though certainly not understood in that sense by the generality of the vulgar); I cannot entertain any doubt as to the design of Solomon's Song. The specimens which I have just given of the religious love-songs of the Mooslims have not been selected, in preference to others, as most agreeing with that of Solomon; but as being in frequent use.' The passage here quoted certainly furnishes the most valuable single testimony to the mystical sense of Solomon's Song which has hitherto been afforded.

We have stated these considerations before noticing the questions which have been raised as to the *authority* of the book, because most of the objections which have been taken to its claim to a place in the canon have been founded upon the subject of the poem, which is all obviated when we come to treat it as an allegory; and by offering considerations why it should be regarded in that light, we so far offer to meet the strongest objections to its authority which have been produced; and we are perfectly willing to acknowledge that it is only by regarding the poem as an allegory that we can account for its existence in the sacred book, or for the claims to divine authority with which it comes before us. Dr. J. Pye Smith, in his *Scripture Testimony to the Messiah*, decides against its claims chiefly with regard to the subject as literally taken, and his reluctance to admit the allegorical interpretation: but it seems to us that his objection would have ceased could he have seen the allegorical interpretation to be so natural and proper as we cannot but think that it now appears. In fact, all the objections which have been urged to the claims of the book to the place which it occupies in the canonical Scriptures are of the most arbitrary kind. The attempt to displace it from the canon never has been made on philological grounds, and probably never will be made by any one acquainted with the subject. It is true that there is no express quotation from it in the New Testament, and it is true also that it is not expressly quoted by Philo; but its existence as a part of the canon is recognized by Josephus, and all the early Christian writers, and it has always made a part of the Septuagint

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translation, which was completed probably some 200 years before Christ. On this point the statement and reasonings of Eichhorn seem completely unanswerable, and entirely exhaust the subject (*Einleitung ins Alt Test.* i. 109-179). If a fact can be established by testimony, it is so established that the Song of Solomon was a part of the Hebrew canon in the time of Christ, and which collectively he and his apostles avouched to be the inspired word of God. The internal evidence, so far as that goes, is, as we have seen, all in its favour, as there are other passages of Scripture, whose canonicity was never called in question, altogether similar in sentiment and imagery. See Ps. xlv.; Jer. iii.; Ezek. x., xiii., xvi.; Hos. i., ii., iii.

There are Jewish commentaries on the Song of Songs by Solomon Jarchi, Aben Ezra, Abraham Tamsch, 1558; Baruch Ben Isaac Ben Jaisch, 1576; Samuel Aripol, 1579; Eleazer ben Galiko, 1578; Moses Alshech, 1591; Elias ben Moses Lama, 1606; Abraham ben Isaac Laniado, 1619; Moses ben Nachmann, 1764; Moses Mendelssohn, 1788; and Abraham Brakel, 1789. Among the Fathers Origen has two Homilies on Canticles, Epiphanius a Commentary; Theodoret a Commentary, and Cassiodorus an Exposition. The books in and since the sixth century are so numerous that we can only indicate them in the most concise shape, it being understood that the title is that of *Commentarius in Canticum Canticorum* (the most common one) where we give only the name of the author, the place, and the date. Tegleatii *Expositio in Canticum Canticorum*, Venet., 1510; Halgrini *Expositio in C. C.*, Paris, 1521; Guidacerii *Versio et Comment. in C. C.*, Paris, 1531; Arboreus, Paris, 1537; Lutheri *in C. C. brevis sed admodum dilucida enarratio*, Vitem., 1538; Titelmann, Antwerp, 1547; Nanni *Scholia et Comment. in C. C.*, Lovan., 1554; Genebrardi *Observatt. in C. C.*, Paris, 1579; Garziae *Expositio in C. C.*, Compluti, 1581; Cypriani de la Huerga, Compluti, 1582; Damian, Venet., 1585; Blackneii *Comment in C. C.*, Venet., 1591; Rosetti, Venet., 1594; Janson, Lovan., 1596; Brucioli, Venet., 1598; Sotomajoris *in C. C. Interpretatio*, Olysipone, 1599; Joa. a Jesu Maria *Interpretatio C. C.*, Romæ, 1601; Pineda, *Prælectio Sacra in C. C.*, 1602; Delrio, Ingolst., 1604; Tucci *Annotationes super C. C.*, Lugd., 1606; James, *Expositio libri C. C. ex Patribus*, Oxon., 1607; Veronii *de Philoletheia in C. C., libri X.*, Friburg, 1609; Ghislerii *C. C. Salomonis*, Romæ, 1609; Brightmanni *Scholia et Analysis in C. C.*, Basil, 1614; Sanctius, Lugd., 1616; Nigidii *Expositio duplex in C. C.*, Romæ, 1616; Ferrarius, Lugd., 1616; Argall, London, 1621; Cantacuzeni *Expositio in C. C.*, Romæ, 1624; Gebhardi *Explicatio Mystica C. C.*, 1621; Cathii *C. C. Salomonis paraphrasi continua enarratum*, Antwerp, 1625; Ainsworth, *Annotations upon the Pentateuch, Psalms, and Canticles*, Lond., 1627; Malder, Antwerp, 1628; Dowe, *Commentary upon the book of Canticles*, Lond., 1631; Peregrini *C. C. Ecclesiæ Dei et Anima Sanctæ Applicatum*, Antwerp, 1631; Durfeldi *Interpretatio in C. C.*, Rintelii, 1633; Scherlog, Lugd., 1633; Foliothi *Expositio in C. C.*, Lond., 1638; Aresii, *Novæ quædam velitationes de vero sacri Cantici Salomonis*, Mediolani, 1640; Petri, *C. C. Salomonis*, Hafn., 1640; Sibel, Davent., 1641; Cotton, *Explicatio C. C.*, Lond., 1642; Pinto, Lugd., 1642; Salazar, *Expositiones in C. C.*, Lugd., 1642; Bessoni *Lucubrationes novæ et Scholia in C. C.*, Lugd., 1642; Robotham, *Exposition on the whole Book of Solomon's Song commonly called the Canticles*, Lond., 1651; Fromond, Lovan., 1652; P. A. de Raias *Comment. Literalis in Canticum Salomonis*, Geneva, 1656; De la Place, *Exposition et Paraphrase du Cantique de Cantiques*, Saumur, 1656; Guild, *Love's Intercourse between the Lamb and his Bride, Christ and his Church, in a clear Explication and Application of Song of Solomon*, Lond., 1658; Hammond, *Paraphrase on the Song of Songs*, 1662; Udemani *Expositio in C. C.*, Amstelod., 1665; Groenewegen, 1670; Sennerti *C. C. Salomonis*, Viteb., 1671; De Veil, *Explicatio literalis C. C.*, Lond., 1679; Schütten, Lips., 1678; Dilherri *in C. C. Annotationes*, Vratisl., 1680; Heunschii *in C. C. Comment. Apocalypticus*, Lips., 1689; *Le Cantique des Cantiques de Salomon, trad. en François, avec une paraphrase*, etc., Paris, 1690; Lydh, *Het Hoogelied van Salomo kortelyk verklaart*, Amstd., 1690; Marckii *in Canticum Salomonis Commentarius*, Amstelod., 1703; Adam, *Güldene Aepfel in Silbernen Schalen*, etc., Leipz., 1708; Seebach, *Erklärung des Hohen Liedes Salomonis*, Leipz., 1710; Hellenbroek, *Het Hogelied van Salomo verklaardt en vergeestellykt*, Rottd., 1718; Wachter, *Das Hohe Lied des Salomo*, Memm., 1722; Ker, *Cantici Salomonis Paraphrasis Genuina, Notis Criticis et Philologicis illustrata*, Edinb., 1727; Gill, *An Exposition of the Book of Solomon's Song*, 1728; Petersen, *Erklärung des Hohen Lieds Salomonis*, Büdingen, 1728; Woken, Viteb., 1729; Terne, *Stern und Kern des Hohen Lieds Salomonis*, Leipz., 1732; Reinhard, Lemgov, 1743; Gifford, *A Dissertation concerning the Song of Solomon*, London, 1755; Schöber, *Das Hohe Lied Salomonis*, Augs., 1752; Hanssen, *Betrachtungen über das Hohe Lied Salomonis*, Hamb., 1756; Percy (Bishop), *The Song of Solomon, newly translated from the Original Hebrew, with a Commentary and Annotations*, Lond., 1764; Wilhelm, *Versuch einer Poetischen Uebersetzung des Hohen Liedes Salomo*, Leipz., 1764; Anton, *Poetische Uebersetzung des Hohen Lieds Salomonis*, Leipz., 1773; Van Kooten, *Dissertat. continens Observatt. ad nonnulla C. C. loca*, Traj., 1774; Hezel, *Neue Uebersetzung und Erklärung des Hohen Liedes Salomonis*, Leipz, 1777; Harmer, *Outlines of a New Commentary on Solomon's Song*, Lond., 1777; Lessing, *Eclogæ regis Salomonis*, Leipz., 1779; Herder, *Lieder der Liebe*,

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die ältesten und schönsten aus dem Morgenlande, Leipz., 1779; Kleuker, *Sammlung der Gedichte Salomon's*, Hamm. 1780; Anne Francis, *A Poetical translation of the Song of Solomon, with a Preliminary discourse and Notes*, Lond., 1781; Schlez, *Salomon's Lieder*, Ansbach, 1782; Hodgson, *Solomon's Song, translated from the Hebrew*, Oxford, 1785; Velthusen, *Catena Cantilenarum in Salomonem*, Helmstd., 1786; Lederer, *Das Hohe Lied Salomons*, Burghaus., 1787; Ammon, *Salomo's verschmähte Liebe*, Leipz., 1790; Staüdlin, *Theokrits Idyllen und das Hohe Lied*, Jenæ, 1792; Anton, *Salomonis Carmen melicum, quod C. C. dicitur*, etc., 1793; Gaab, *Bryträge zur Erklärung des sogenannten Hohen Liedes*, Tubing., 1795; Briegleb, *Salomo's schönstes Lied aus dem Hebräischen übersetzt und erläutert*, Arnstadt, 1798; Frost, *De Carmine Hebræorum erotico*, Hafn., 1805; Williams, *The Song of Songs: a new translation with Commentary and Notes*, Lond., 1801; Good, *The Song of Songs, or Sacred Idyls*, Lond., 1803; Fry, *Canticles, or Song of Solomon: a new translation with Notes*, Lond., 1811; Hug, *Das Hohe Lied*, Freyburg, 1813; Davidson, *A Brief Outline of an Examination of Solomon's Song*, Lond., 1817; Kistemaker, *C. C. illustratum ex hierographia Orientali*, Monast., 1818; Umbreit, *Lied der Lieb*, Gotting., 1820; Kaiser, *Das Hohe Lied*, Erlangen, 1825; Ewald. *Das Hohe Lied Salomo's übersetz mit Einleitung, Anmerkungen*, etc., Gotting., 1826; Döpke, *Philologische Kritischer Commentar zum Hohen Liede Salomo's*, Leipz., 1829; Rebenstein, *Das Lied der Lieder*, Berlin, 1838; Uhlemann, *De varia C. C. interpretandi ratione*, Berol., 1839; Hirzel, *Das Lied der Lieder oder Sieg der Treue, übersetzt und erklärt*, Zurich, 1840; Fava, *La Cantica delle Cantiche*, Milano, 1840. [Delitsch, *Das Hohelied untersucht und ausgelegt*, 1851; Rocke, *Das Hohelied*, 1851.]

CHAPTER I.

1 *The church's love unto Christ.* 5 *She confesseth her deformity,* 7 *and prayeth to be directed to his flock.* 8 *Christ directeth her to the shepherds' tents:* 9 *and shewing his love to her,* 11 *giveth her gracious promises.* 12 *The church and Christ congratulate one another.*

THE song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: [1]for [2]thy love *is* better than wine.

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 [3]Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: [4]the upright love thee.

5 ¶ I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; *but* mine own vineyard have I not kept.

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be [5]as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 ¶ I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my wellbeloved unto me, he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of [6]camphire in the vineyards of En-gedi.

15 [7]Behold, thou *art* fair, [8]my love; behold, thou *art* fair, thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our [9]rafters of fir.

[1] Chap. 4. 10. [2] Heb. *thy loves.* [3] John 6. 44. [4] Or, *they love thee uprightly.* [5] Or, *as one that is veiled.*
[6] Or, *cypress.* [7] Chap. 4. 1, and 5. 12. [8] Or, *my companion.* [9] Or, *galleries.*

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Verse 5. '*As the tents of Kedar, as the curtains of Solomon.*'—The form of this strongly-marked contrast would lead us to conclude that a magnificent state-tent belonging to Solomon is here intended by the word rendered 'curtains:' and opposed to the black goats'-hair tents of the Kedarene Arabs. The Oriental kings usually possess one or more rich tents, to be used when occasion requires. In the Arabian romance of *Antar* (iv. 575), there is a description of one, which the hero received as a present from the king of Persia, and which he caused to be pitched upon the occasion of his marriage with Ibla. 'When spread out it occupied half the land of Shurebah, for it was the load of forty camels; and there was an awning at the door of the pavilion, under which four thousand of the Arabian horse could skirmish. It was embroidered with burnished gold, studded with precious stones and diamonds, interspersed with rubies and emeralds, set with rows of pearls; and there was painted thereon a specimen of every created thing—birds, and trees, and towns, and cities, and seas, and continents, and beasts, and reptiles: and whoever looked at it was confounded by the variety of the representations, and by the brilliancy of the silver and gold; and so magnificent was the whole, that when the pavilion was pitched, the land of Shurebah and Mount Saadi were illuminated by its splendour.' This is of course an exaggerated poetical description, particularly as to the *size* of the pavilion; but yet the exaggeration is not so great as might be imagined. Marco Polo describes Kublai Khan's tent as being so large that ten thousand soldiers might be drawn up under it, without incommoding the nobles at the audience: and others are mentioned capable of holding two thousand persons. At the famous marriage-feast held by Timur Beg (Tamerlane) at Canighul, the royal tents were gilt, and adorned with precious stones. Each tent had twelve columns of silver, inlaid with gold: the outside was scarlet and seven other colours, and were lined with satin of all colours. Their curtains were of velvet, and their ropes of silk. At the encampment of the same conqueror, in the plain of Ourtoupa, the pavilions were richly ornamented, and hung with curtains of brocade covered with gold flowers. At other times we read of tents 'covered with cloth of gold and tartaries full nobly;' and at the grand encampment at Minecgheul, the tent of Timur was under a canopy supported by forty pillars, and was as spacious as a palace; in the middle of it was a throne, so ornamented with precious stones that it resembled the sun (see Rankin's *Historical Researches*, passim). More recently Nadir Shah, the conqueror of India, had a superb tent, covered on the outside with scarlet cloth, and lined within with violet-coloured satin, ornamented with various figures of animals, flowers, etc., formed entirely of pearls and precious stones. The contrast between such tents and those of the Arabian shepherds is great indeed.

6. '*Because I am black, because the sun hath looked upon me.*'—In countries like Palestine, where the summer heat is strong and of long duration, a great difference exists in the complexion of the women. Those in good circumstances seldom go abroad, and being shaded from the sun at all times with great care, their complexions remain fair and beautiful. But women in the lower ranks of life, such as those of the fellahin (peasants), and still more of the Bedouins, being, from the nature of their employment and manner of life, more exposed to the sun, contract a swarthy or tawny complexion. Under such circumstances a high value would necessarily be set by the Eastern ladies upon the fairness of their complexions, not only as a mark of superior beauty, but of their high condition. Self-abased therefore by the consciousness of the difference between her brown complexion and the clear hue presented by the high-born daughters of Jerusalem who were attendant at the royal marriage, the bride breaks forth into this deprecation, and assigns as the cause of her mean appearance that she had been exposed to the labour of the fields.

—'*They made me keeper of the vineyards,*' etc.—The bride complains of the severity of her relations in exposing her to the mean employment by which her fair complexion had been embrowned. She says, in effect, as Fry paraphrases, 'You see me discoloured by the sun; it arises from my having been employed in the labours of husbandry; not that I myself have reaped any fruits from my industry. I was cruelly reduced to be the slave of others, and they alone have received the profits of my toil and labour.'

7. '*Tell me . . . . where thou makest thy flocks to rest at noon,*' etc.—This, it seems, she wants to know, that she, who has a separate charge of a flock of kids, as appears by the next verse, may drive her flock thither also, and enjoy the period of noontide repose, when the flocks rest in the shade, in his society. The answer is, that in case they should be separated, she may discover his noontide resting-place by following the traces of his flock.

9. '*I have compared thee . . . . to a company of horses in Pharaoh's chariots.*'—This comparison seems, to our notions, somewhat uncouth. But we are to observe that the comparison is here not to one particular horse, but to a number of horses; and further, that these horses are such as belong to the costly chariots of Pharaoh, and that the point of the comparison is not, as appears, to the form, action, speed, or docility of these animals, but to their splendid decorations, as illustrated by what follows:—'Thy cheeks are comely with rows of jewels, and thy neck with chains of gold.' If the reader will take the trouble of comparing the splendid furniture of the horses in the Egyptian chariot in the cut given under Exod. xiv., with the neck and head of the Egyptian princess in the engraving given under chap. vii., he will be at no loss to discover the force and propriety of the comparison. It will be remembered that Solomon's own horses and chariots were Egyptian, and were doubtless decorated and furnished in the Egyptian manner, though perhaps, from the magnificence of his taste, with richer materials than ordinary—jewels and gold.

10. '*Thy cheeks are comely with rows of jewels.*'—Instead of cheeks, it would be better to read 'brows,' as the original will very well allow. We may here intimate that we shall not in this book notice the various details of female ornaments, as they are more fully enumerated in Isa. iii.. where they will receive the requisite attention. The present text intimates that the ornament of rows of jewels, still much affected by ladies in the East, was thus early in use; indeed, we see them in the dresses of the ancient Egyptian ladies, as, for instance, in the cut given



The CHKOOSAH, or Jewelled Head-band of Modern Egypt.

under chap. vii. Olearius states (and his statement is still applicable) that all the head-dress that the Persian ladies make use of are two or three rows of pearls, which are worn round the head, beginning at the forehead and descending down the cheeks, and under the chin, so that their faces seem to be set in pearls. This head-dress seemed to him to be very ancient among the Orientals, since, he says, *mention is made of it* in the *Song of Songs*, for which he refers to the present text. The sultana Hafiten is described by Lady M. W. Montague as wearing around her talpoche, or headdress, 'four strings of pearls, the finest and whitest in the word.' And if it were only as a royal bride that the lady in the Canticles wore those rows of jewels, this also is illustrated by the later usages of the East; for when the Khalif al-Maimon went to receive Touran Dokht, the Tarikh al-Abbas reports that he found that princess 'seated on a throne, her head laden with a thousand pearls, every one of them as big as a pigeon's egg or large

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nut; and this rich coiffure the Khalif resolved should be assigned her for a dowry.'

12. '*While the king sitteth at his table*,' etc.—This is confessedly obscure; nor is Fry's 'While the king was in his circuit,' much clearer. We prefer the interpretation of Stowe, who translates—

> 'Where the prince is on his divan,
> Thither doth my perfume send its fragrance;'

and in his note supposes it to convey the very poetical idea that the fragrance of the perfumes is attracted to him.

13. '*He shall lie*,' etc.—Not 'he,' but 'it,' that is the bundle of myrrh mentioned in the preceding clause—'A cluster of myrrh is my beloved unto me: it shall lie all night in my bosom.'

This simile is, without doubt, derived from the custom which still prevails among the Persian and other Eastern ladies of distinction, who attach to their necklaces, which fall below their bosoms, a box of perfumes, pierced with holes, through which the precious scent issues. For trinkets, these boxes are rather of a large size. They are usually filled with a light black paste made of musk and amber, the scent of which is very powerful.

14. '*Camphire*.'—The Hebrew כֹּפֶר *copher*, answering to the Greek κύπρος and the Latin *cyprus*, is now generally agreed to be the *henna* of the Arabians, being the *Lawsonia alba* of Linnæus, including under the specific appellation of *alba* the *inermis* and the *spinosa*, since the shrub is *unarmed* in youth, but becomes *thorny* as its age advances. It belongs to the natural family of the *Salicariæ*, and is hence allied to the *Lythrum salicariæ* of the streams that meander through the parks in this country. It is a smooth-looking shrub: the deep colour of its bark contrasts well with the light green hue of the foliage; and, together with the softened mixture of white yellow, with the red tint of the ramifications which support them, presents a combination as agreeable to the eye as the odour is to the scent. The flowers grow in dense clusters—whence the 'cluster of camphire' in the text. The grateful fragrance of these clusters is as much appreciated now as in the time of Solomon. The clusters themselves serve as a popular and customary perfume. The women take great pleasure in them. They hold them in their hand, carry them in their bosom, and keep them in their apartments to perfume the air. An extract from them is used in religious ceremonies, and in visits of compliment and gratulation. The leaves of this plant are still more in request. When dried and powdered they furnish the famous dye with which the Orientals give a deep orange tincture to the nails of their hands and feet, to the soles of their feet and the palms of their hands, and sometimes to their hair. Some think that the use of this dye for the nails is indicated in Deut. xxi. 12: and it is not unlikely that the Hebrews had this custom, though it may be doubtful that there is an allusion to it in that text. See the note there.



LAWSONIA INERMIS.

15. '*Behold thou art fair*,' etc.—The reader perceives that they are now in the green fields, under the spreading cedars and the cypresses. This, which is but dimly discerned in the Authorized Version, is clearly brought out by Stowe:—

> 'Beautiful art thou, my beloved,
> Sacred art thou;
> This green turf is our couch,
> These cedars the columns of our palace,
> These cypresses its rafters;
> And I the rose of Sharon,
> The anemone of the vale.'

Nothing can better compare with this than Milton's description of Adam's bower:—

> 'It was a place
> Chosen by the sov'reign Plauter, where he framed
> All things to man's delightful use; the roof
> Of thickest covert was inwoven shade,
> Laurel and myrtle, and what higher grow
> Of firm and fragrant leaf: on either side
> Acanthus, and each odorous bushy shrub
> Fenced by the verdant wall; each beauteous flower,
> Iris all hues, roses, and jessamine
> Rear'd high their flourished heads between, and wrought
> Mosaic: underfoot the violet,
> Crocus, and hyacinth, with rich inlay
> Broider'd the ground, more colour'd than with stone
> Of costliest emblem.'

CHAPTER II.

1 *The mutual love of Christ and his church.* 8 *The hope,* 10 *and calling of the church.* 14 *Christ's care of the church.* 16 *The profession of the church, her faith and hope.*

I AM the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. [1]I sat down under his shadow with great delight, and his fruit *was* sweet to my [2]taste.

4 He brought me to the [3]banqueting house, and his banner over me *was* love.

5 Stay me with flagons, [4]comfort me with apples: for I *am* sick of love.

6 [5]His left hand *is* under my head, and his right hand doth embrace me.

[1] Heb. *I delighted and sat down*, &c. [2] Heb. *palate* [3] Heb. *house of wine.* [4] Heb. *straw me with apples.* [5] Chap. 8. 3.

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7 [6][7]I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 [8]My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, [9]shewing himself through the lattice.

10 ¶ My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ [10]My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 [11]Until the day break, and the shadows flee away, turn, my beloved, and be thou [12]like a roe or a young hart upon the mountains [13]of Bether.

[6] Heb. *I adjure you.* [7] Chap. 3. 5, and 8. 4. [8] Verse 17. [9] Heb. *flourishing.* [10] Chap. 6. 3, and 7. 10. [11] Chap. 4. 6. [12] Chap. 8. 14. [13] Or, *of division.*

Verse 1. '*The rose of Sharon.*'—The Septuagint and Vulgate render the original חֲבַצֶּלֶת *chabatztzeleth*, by ἄνθος, and *flos*—a flower; and Sharon they do not give as a proper name, but give its meaning, translating, a 'flower of the field.' Bishop Percy, whose opinion has been taken by many later commentators, thinks that the bride is not praising herself, by reference to flowers famous for their beauty, but is speaking modestly and detractively of herself; and points this sense by translating, 'I am a mere rose of the field, a lily of the valley.' He justly understands that this gives a new force to the reply of the bridegroom in the next verse.

We believe there can be little doubt that the rose is really intended by the Hebrew word. Even if in the general sense it should mean but a *flower*, we should still infer that, when applied in a particular sense, it means a rose; for this would be according to the usage of the East. Thus the Persian word *gul* describes a flower in general, and the rose *par excellence;* and the Arabic term *ward* is employed in the same acceptations. This suffices to shew the estimation in which the rose is held in the East. It is the queen of flowers there, as in the West — and there perhaps more eminently. In the Persian language, particularly, there is perhaps no poem in which allusions to it, and comparisons drawn from it, do not occur even to repletion, although diversified by reference to the various species and colours in which that renowned flower appears. The extreme fragrance and great beauty of the rose in some parts of Western Asia have attracted the notice of many travellers. It is also cultivated, not merely as a garden-plant for pleasure, but in extensive fields, from the produce of which is prepared that valued and delicious perfume called rose-water. The size of the rose trees, and the number of the flowers on each far exceeds, in the rose districts of Persia, anything we are here accustomed to witness. In that country the most common sorts are the usual rose-colour, white, red, or deeper red, yellow, and mixed—that is, red on one side, and yellow or white on the other. Sometimes, also, on a rose-tree may be seen flowers of three colours—red, red and yellow, and red and white. How much the rose was esteemed by the classical ancients is well known. It particularly figured in festal chaplets; and so perhaps it did among the Jews; for, in the apocryphal book of Wisdom, the sensualists are represented as saying, 'Let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us: Let us crown ourselves with rose-buds before they are withered' (chap. ii. 7, 8). In another apocryphal book 'the rose-plants of Jericho' (Ecclus. xxiv. 14) are mentioned with praise.

The extent to which roses flourished in and near Palestine may be perceived from the testimonies of travellers. The principal species are the white garden-rose (*Rosa alba*), the damask-rose (*R. Damascene*), a yellow rose, and the evergreen rose (*R. sempervirens*). The Syrian origin of the damask rose is indicated by its name, which refers it to Damascus. In the gardens of that city roses are still much cultivated. Monro says that in size they are inferior to *our* damask rose, and less perfect in form; but that the colour and odour are far more rich. The only variety which exists in Damascus is a white rose, which appears to belong to the same species, differing only in colour. The same traveller (ii. 90) found, in the valley of Baalbek, a creeping rose of a bright yellow colour in full bloom about the end of May. About the same time, on advancing towards Rama and Joppa from Jerusalem, the hills are found to be to a considerable extent covered with white and pink roses (Elliot, ii. 508). The gardens of Rama itself abound in roses of a powerful fragrance (D'Arvieux, ii. 24). Burckhardt was struck by the number of rose-trees which he found growing wild among the ruins of Boszra beyond Jordan (*Syria*, 236); and the same traveller informs us that roses are cultivated with much success in the gardens of Mount Sinai (p. 583). Mariti found the greatest quantity of roses in the hamlet of St. John, in the wilderness of the same name. 'In this place the rose-trees form small forests in the gardens. The greatest part of the roses reared are brought to Jerusalem, where rose-water is prepared from them, of which the scent is very exquisite.' According to the Rabbinical authorities, no gardens were allowed *within* the walls of Jerusalem—seeing that the gardens would require the soil to be manured, whereby the holy city would have been polluted. A few *rose-gardens* only (which had existed from the days of the prophets) were allowed (Lightfoot, *Exercit. upon Matt.*, xxvi. 36). At present the vicinity of Jerusalem does not appear very congenial to the rose.

— '*Lily.*'—The Hebrew word שׁוֹשַׁנָּה *shoshanna*, seems to indicate that the 'lily of the valley' was one of those plants wherein the number *six* (שֵׁשׁ) predominates in the distribution of their parts, such as the crocus, asphodel,

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daffodil, lily, etc. We once felt inclined to think that a species of asphodel was the plant alluded to, since the *Asphodelus ramosus* covers immense tracts of land in the south, and is said to be good fodder for sheep; 'he feedeth among the lilies.' But in a matter of so much obscurity we prefer to concur with those who think that the *Amaryllis lutea* may be here intended. The *Amaryllis lutea*, or yellow amaryllis, bears some resemblance to our yellow crocus, but with a larger flower and broader leaves. The blossom emerges from an undivided spathe or sheath, and is of a bell-shaped contour, with *six* divisions, and *six* stamens which are alternately shorter. The flower seldom rises above three or four inches above the soil, accompanied by a tuft of green leaves, which, after the flowering is passed, continue to wear their freshness through the winter. Many acres are often covered with this pretty flower, which is in its prime in September and October. It is a hardy plant, and was introduced into the English gardens by Gerarde in 1596, where it is seen flowering nearly at the same time as the saffron crocus and the colchicum, with which it harmonizes greatly in its appearance. As it is, however, uncertain whether any lily is intended by the Hebrew word here employed, we prefer to reserve our information respecting the lilies of Palestine for Matt. vi. 28, where a species of lily is unquestionably denoted.

3. '*Apple-tree.*'—Instead of this, we have 'citron-tree;' and, when the fruit alone is mentioned, 'citron' instead of 'apple,' in most modern versions. We do not hesitate to acquiesce in this conclusion, when we reflect that all the allusions to it in Scripture agree better with the citron than

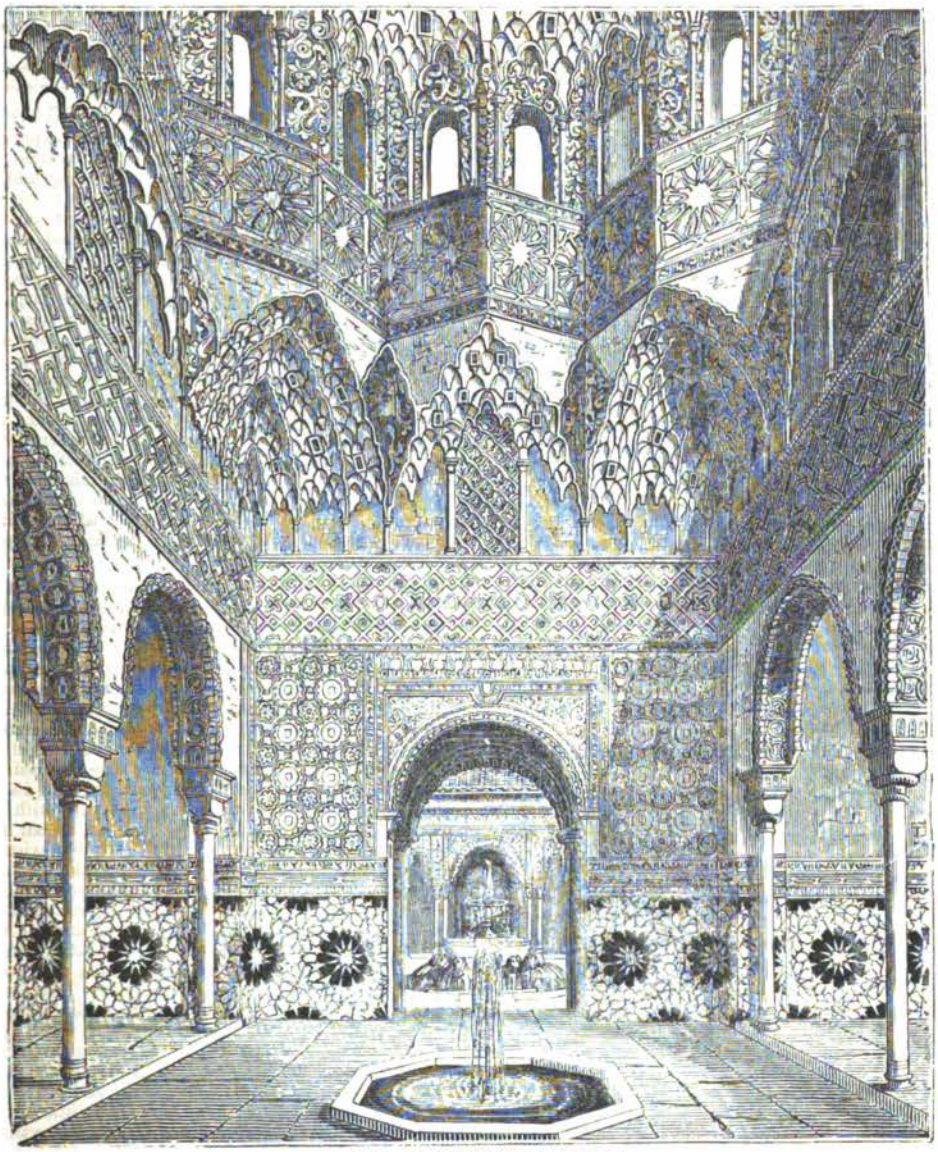


"APPLE" OR CITRON TREE (*Citrus Medica*).

with the apple. From the present text we learn that it was thought one of the noblest trees of the wood, and that its fruit was very pleasant: *v.* 5 seems to intimate that its fruit was proper for those to smell who were ready to faint; ch. viii. 5, more explicitly expresses its fragrance; and Prov. xxv. 11, appears to say that it was of a golden colour. All this is true of the citron, but not so of the apple, which does not attain much delicacy or perfection in Western Asia. The present writer nowhere, in that region, tasted an apple which an Englishman would praise, except at one place (Gumitch Khona, widely famed on that account) among the mountains south of the Black Sea, where they are very good, and admit of a comparison with some of our best qualities. The name also, תַּפּוּחַ *tappuach*, signifying '*to breathe*,' may be supposed to express the delightful and powerful fragrance which breathes from every part of the citron-tree. To which we may add, that the fruit is much used by the Oriental ladies to smell to, for which purpose they often have it in their hands, or within reach, and, as its fragrance is considered most reviving, it is employed for much the same purposes as a scent-bottle in this country. We consider this a good illustration of *v.* 5. The tree grows to a fine large size, and affords a pleasant shade, as the text intimates. It is green all the year, and in due season the snow-white blossoms and golden fruit may be observed at the same time upon the same tree. The foliage is studded with minute glands, which are the depositaries of the odorous juices to which the tree owes its fragrance. Many think that the word is to be understood in the large sense, as including the orange, lemon, and other species of the *citrus*: as, however, there is much uncertainty in this matter, and as the details seem more applicable to the citron than to any other single species, we have preferred to limit our statement, without being opposed to the larger interpretation.

4. '*Banqueting-house.*'—We have been desirous of presenting our readers with a specimen of the style of interior architecture and ornament, exhibited in the more splendid royal halls of Eastern palaces. For this purpose we have been induced to select the very rich and characteristic Hall of Abencerrages, in the famous palace of the Alhambra, built by the Arabian kings of Granada. Its peculiarly Oriental character, its age, and the elaborate finish of all its parts, render it by far the most eligible representation for our purpose that could be obtained. The pillars, the arches, the central fountain diffusing its cooling influence around, the division of the walls with their projections, recesses, and style of ornament, are all in the most approved Oriental style, which probably existed in ages long anterior to the foundation of the Alhambra. The entrance to this hall is from the Court of the Lions, so called from the fountain which is seen in our engraving, and a larger view of which has been given under 1 Kings vii. 23. Murphy, from whose *Moorish Antiquities of Spain* the illustration is copied, thus speaks of a similar and corresponding apartment (the Hall of the Two Sisters), entered from the same court. 'The eye is lost in contemplating the rich assemblage of ornaments which appear in every part of this noble hall. From the pavement to the beginning of the arches the walls are decorated with elegant mosaic; the panels between the arches are filled with a very delicate ornament, which, at a little distance, has the appearance of a plain mass; and the ceiling is composed of stalactites in stucco, and is finished in a style of equal elegance. The distribution of the various parts of this noble apartment is truly enchanting. The balconies above were occupied by musicians; below sat the women; while a *jet-d'eau* in the centre diffused a refreshing coolness through the hall. The windows in the back-ground are finished in a similar manner, and look into a little myrtle-garden.' Nothing can be better in the way of general illustration than what the same author, in his *History of the Mohammedan Empire in Spain*, says on the general style of interior decoration which this palace exhibits:—'The Arabesque paintings and mosaics, which are finished with great care and accuracy, give a consequence and interest even to the smallest apartments. Instead of being papered and wainscoted, the walls are covered with Arabesques which had been cast in moulds in a peculiar manner, and afterwards joined together, although no separation appears. The receding ornaments are illuminated in just gradations with leaf-gold, pink, light blue, and dusky purple: the first colour is the

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HALL OF ABENCERRAGES, ALHAMBRA.

nearest, the last the most distant from the eye, but the general surface is white. A multitude of sculptures of unequal projection creates confusion; an error avoided in this place, where the ornaments are produced by incision, and their boundless number excites an artificial infinity. Externally, where projections are necessary, the line of continuity is uniformly preserved in every distinct series of parts. The domes and arcades are also formed of ornamented casts, which are almost as light as wood and as durable as marble: specimens of the composition of which they are formed may be seen in the early works of the Arabs uninjured after the lapse of ten centuries. The lower parts of the walls, to the height of about four feet, are covered with porcelain mosaics of various figures and colours; and it appears, from a few remaining specimens, that the floors and columns of some of the apartments were also covered with similar mosaics.' Nearly all this applies with equal propriety to the modern palaces of Western Asia; the principal alteration being in the now frequent use of looking-glass in the interior decorations, and which seems in some sort to supply the place of the porcelain mosaic mentioned above, and which, like that, is employed sometimes to cover even the shafts of pillars, and with an effect which we should undervalue by comparing it with any use of the mirror known in this country. Upon the whole, however, as well as in the use of painted figures and devices, which sometimes occur instead of the rich panel-work, which is still, however, to a great extent retained, the Oriental taste seems to have considerably degenerated. In the East there is perhaps no palace equal to the Alhambra; and this is one reason for the preference we have given to it for the purpose of illustration. See also the notes on Ps. xlv. 8; and Isa. liv. 12.

— '*His banner over me.*'—Harmer, in his *Observations*, very ingeniously conjectures that the passage in the Psalms (cxxi. 5), 'The Lord is the shade on thy right

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hand, the sun shall not smite thee by day, nor the moon by night,' is a simile drawn from, and indicating the ancient use of the umbrella in Palestine. If that be admitted, there may be seen, by an easy transition of ideas, to be a similar allusion here. At all events, the use of something like an umbrella at even this early time is very probable. That it existed still more anciently in Egypt is shewn by the cut given under iii. 9, where an attendant is seen bearing an umbrella of peculiar form behind the palanquin of his lord. There it had become a matter of private convenience, whereas in other Oriental countries it appears to have been, as it still is, an appurtenance of kingly state. In the ancient sculptures of Persia it is found in a shape not materially different from that which it now bears, as being borne by an attendant over the head of the king. See the note and cut under Ezra i. 1, to which it may be added that a kind of umbrella used to form the canopy of Persian and other Eastern thrones. See the cut under Esther iv. 11. In the pictures which the Dutch travellers of the seventeenth century give of the Great Moguls we frequently see the umbrella borne over the imperial head; and in the many figures which they give of the princesses, and which are known to be substantially correct in the details, the lady is almost always seen under an umbrella, or a canopied substitute for it. The ideas thus indicated in the use of the umbrella—as a sort of distinction proper to royalty—prevails throughout Asia, except among the Chinese nation, where the use of it is less exclusively regal. It may therefore seem that the umbrella, if found by indirect reference in the present text, may correspondingly point to it as one of the distinctions proper to the princesses of Egypt. The brides of the East, however, on the day of their espousals assume the royal distinction of walking under a canopy; and, as the Jewish writers inform us that this custom is of ancient date among themselves, the allusion may be rather to the nuptial than to the royal character of this utensil.

7. '*I charge you . . . . that ye stir not up, nor awake my love, till he please.*'—The verb is here feminine, and it should be rendered 'till she please.' This is a very important difference here. We have seen that on the couch or divan in the banqueting-hall the bride reclines, supported by the bridegroom's left arm, which is under her head. In that posture she sleeps, and speaks in her sleep, describing her dreams. The bridegroom is all attention to her words, and the commencement and end of the dream are clearly marked to the attentive reader by his injunctions to those present to sit still, and make no disturbance by which she may be awakened.

—'*Nor awake my love, till he please.*'—In the East, where every one enjoys a short sleep in the heat of the day, it is considered the height of rudeness and incivility to awake any one, or to expect that he should be awakened. An Oriental calling on another of equal or inferior rank (unless very greatly inferior), and hearing that he is asleep, never dreams of requesting that he may be roused, but either waits till he naturally awakes, or withdraws and calls another time. A European so calling, and directing the person to be awakened, would give much offence, and would be set down as one ignorant of the ordinary civilities of life. These usages, and the ideas connected with them, are usually adopted by Europeans in the East, and they soon exact the same respect for their sleep to which the natives are accustomed. In an unpublished *Tour in Persia*, by R. C. M., 1828, the writer gives an account of a visit which he paid at Baghdad to a Mr. S., 'a young German who has lately married a Chaldæan Catholic,' as a specimen of the common life and manners of the European Christians there. He says, 'A blear-eyed Christian domestic, with a mixture of servility and self-importance in his countenance, kept the door ajar, while informing me that his master was taking his mid-day nap. And when I bade him awake him, and tell him that an English gentleman wished to see him, replied, "Wake him, Sir! I dare not, for all the world." At length, on my saying that if he did not I must, he went.'



INDIAN CANOPY AND UMBRELLA.

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HOWDAH OF AN INDIAN PRINCE.

idea of a portable couch, litter, or palanquin. Such conveyances were in use among the ancient Egyptians, with whose refinements Solomon appears to have been well acquainted. At Beni-Hassan is a representation, which is copied opposite, of a person of distinction carried in an open palanquin by four bearers, closely followed by an attendant with a sort of parasol. Such vehicles are still employed by persons of consideration in different Eastern countries, and are very various in their character and mode of use; but in general terms they may be described as couches, covered with a canopy supported by pillars at the four corners, and hung round with curtains to protect the person from the sun; and carried on men's shoulders by means of two poles on which they are supported. They are usually long enough for the rider to recline at full length in them, and about three feet broad; but the size, height, and richness, depend of course on the rank or wealth of the owner. The number of bearers is proportioned to the weight; and, in travelling, there are two or more sets which relieve each other by turns. When however litters of this description are employed in Western Asia, they are seldom carried by men, but by two animals (usually camels or mules), one of which goes before and the other behind, between the poles. There is another kind of canopied litter, mounted on the back of a single animal (an elephant in India), on which great persons ride in state, and which, from its elevation and richness, is conspicuous from afar; but in the present instance something of the other sort is probably intended. Vehicles of this description, particularly royal ones, are sometimes of astonishing magnificence, the woodwork being covered with silver and enriched with precious stones, while the canopy is of the most costly stuffs, brocades, and satins, also adorned with jewels, and the interior fitting up of corresponding splendour.

11. '*The crown wherewith his mother crowned him in the day of his espousals.*'—The use of nuptial crowns is very ancient and very general. See the note on Prov. xii. 4. The modern Jews do not use crowns in their marriage ceremonies, and they inform us that the custom has been discontinued since the last fatal siege of Jerusalem by the Romans. The information which the Gemara, etc. give on the subject is, that the crown of the bridegroom was of gold or silver, or else a chaplet of roses, myrtle, or olive, and that the bride's crown was of gold or silver: and they seem to state that the crowns were in the form of a tower, similar to those which are represented on the head of the heathen goddess Cybele. There is also some mention of a crown made of salt and sulphur, worn by the bridegroom; the salt being transparent as crystal, and various figures being represented thereon in sulphur.

CHAPTER IV.

1 *Christ setteth forth the graces of the church.* 8 *He sheweth his love to her.* 16 *The church prayeth to be made fit for his presence.*

[1]BEHOLD, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a [2]flock of goats, [3]that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 [4]Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 [5]Until the day [6]break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 [7]Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir [8]and Hermon, from the lions' dens, from the mountains of the leopards.

[1] Chap. 1. 15, and 5. 12. [2] Chap. 6. 5, 6. [3] Or, *that eat of*, &c. [4] Chap. 7. 3. [5] Chap. 2. 17. [6] Heb. *breathe.* [7] Ephes. 5. 27. [8] Deut. 3. 9.

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9 Thou hast [9]ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! [10]how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden [11]inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; [12]camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

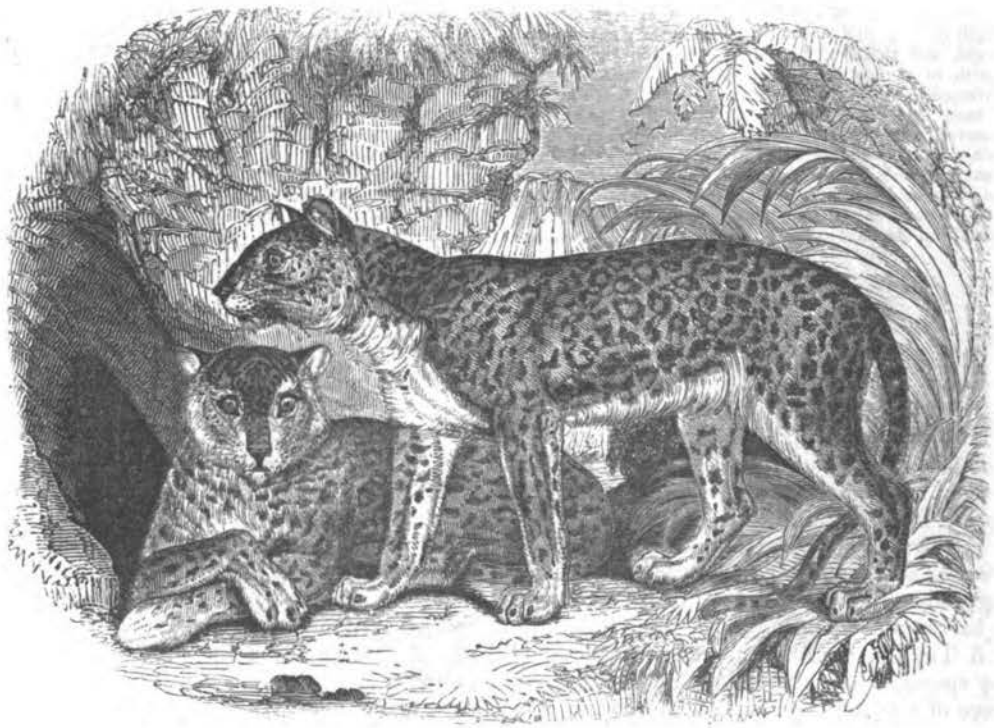
16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

[9] Or, *taken away my heart.* [10] Chap. 1. 2. [11] Heb. *barred.* [12] Or, *cypress.*

Verse 4. '*Thy neck is like the tower of David,*' etc.—The allusion here is doubtless to some tower built by David, which would appear to have been, from its situation and the symmetry of its proportions, an object of much admiration, and which, from the additional circumstance of its being used for the suspending of armour, might have afforded no inapt comparison for the neck and its ornaments.

8. '*Amana...Shenir...Hermon.*'—All these were different parts or mountains of the Lebanon chain. They have already been noticed in this work, excepting Amana, of which nothing is known.

— '*Leopards.*'—There is no question that the leopard is intended by the word נָמֵר *namer*, for the same word denotes this animal in the Chaldee, Syriac, Arabic, and Ethiopic, and in Jer. xiii. 23, there is a distinct allusion to its spotted skin. It would seem that these animals were formerly common in Palestine, as several places bear names which seem to intimate that they were infested by leopards, as '*Nimrah*' (Num. xxxii. 3); '*Beth-Nimrah*' (Num. xxxii. 36; Josh. xiii. 27); and 'waters of Nimrah' (Isa. xv. 6; Jer. xlviii. 34); and here we read of 'the mountains of leopards.' The leopard is still known in Syria and Arabia, though no longer common. It is the most beautiful animal of the lion family; which may be one reason why it is more noticed in Scripture than any other creature of that family, except the lion itself. The ranges of black rosettes, with which its yellow hide is



SYRIAN LEOPARDS, *Felis Nimr* (*Pardus*).—Ehrenberg.

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marked, give it an appearance which has always been admired, and supply the comparison in Jeremiah, to which we have referred. It has much resemblance to the tiger, except in having black rosettes, instead of black stripes: but it is a much smaller animal, and of inferior powers. It is however very savage and ferocious; and, in the insidious and stealthy fashion of its kind, assaults all sorts of animals, man himself not being altogether exempted from its attacks. There are some striking allusions to its habits and powers in future texts, which we shall explain as the occasions occur. Various travellers in Palestine have noticed animals which they describe under the names of tigers, leopards, panthers, ounces, but by all these names one and the same animal is intended, and that is the leopard. This we learn from the more definite information supplied by the figure which Ehrenberg has given, and which we have copied. It is one of the most beautiful of its tribe. It is more frequently seen in the southern maritime mountains of Syria, that is, in and about Lebanon and Palestine, than in northern Syria. Stories are current of its depredations in these mountains, and of its attacking travellers by night on the sea shore about the roots of Lebanon. Burckhardt, who calls it an 'ounce,' names it among the animals of Mount Tabor (*Syria*, p. 335; see also p. 132). It was also noticed on the shores of the lake of Tiberias by Mariti (*Viagge*, ii. 327); but he calls it a tiger, as does Rauwolff, who saw it in Lebanon.

9. '*With one of thine eyes.*'—Why one? This seems to suggest that in those times, as at present, the women, when in public, so held the thick veil in which their heads and persons were enveloped that only one eye could be perceived.

12. '*A garden inclosed is my sister; . . . a spring shut up, a fountain sealed.*'—These epithets appear to us to apply to the seclusion in which the wives of kings and persons of high distinction were kept. No doubt the women among the Hebrews enjoyed considerably more freedom of movement than females now do in the East; but it is clear that women of rank lived in what we should consider much retirement. Nor was that considered an evil, according to the very just view which Mr. Addison, in his *Damascus and Palmyra*, takes of the subject. He says: 'I have heard many instances of the strong affection of women in this part of the world for their husbands. The most erroneous notions are prevalent among us as to the grievous bondage in which, as it is called, they are held, and as to the way in which they pass their lives. From



LEBANON. NAHR QUADES. 'Streams from Lebanon'—*verse* 15.

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inquiries I have made of different Levantine and Frank ladies in the habit of visiting the harams of the east, I understand that the fair occupants of them by no means covet the degree of liberty claimed and enjoyed by our European ladies, and think that a married woman should enjoy no other male society but that of her husband; that her whole time should be given up in studying to amuse him, and in the nursing and educating of his children, which pleasing task they never delegate to another. They seem, it is said, to look upon the very restraint in which they are kept, and the watchfulness with which they are guarded, with a feeling of pride and satisfaction, thinking it a proof of the estimation in which they are held, and the value attached to them by their husbands. Thus the most flattering epithet that can be applied to an eastern lady is said to be that of the "*concealed treasure*," "*the guarded jewel*," "*the well watched angel*." '

14. '*Saffron*.'—The original is כַּרְכֹּם *karkom*, which name the same plant also bears in Arabic and Persian. Indeed, the names κρόκος and *crocus*, which it bore among the Greeks and Latins, and now bears with us, is nearly the same, except in the final letter ם *m*, which from similarity of form sometimes gets confounded with ס *s*, in the Hebrew. The *Crocus officinalis* is well known as an ornament in our own gardens, as it was in those of Solomon; but the peculiar aroma that is found in the stigma or capital of the central pillar or thread in the flower is not always recognised. The smallness of the part causes it to be overlooked, and renders expensive the scented drug called 'saffron' (from its Arabic name, *zahafaran*) which is obtained from it. The plant is too well known to require particular description in this place.

15. '*Streams from Lebanon*.'—This verse receives a very appropriate illustration from the engraving in last page, which represents a part of the course of one of the streams from Lebanon; and which may suitably be accompanied by the following extract from Maundrell. 'There is a very deep rupture in the side of Lebanon, running at least seven hours directly up into the mountain. It is on both sides exceedingly steep and high, clothed with fragrant greens from top to bottom, and everywhere refreshed with fountains falling down from the rocks in pleasant cascades—the ingenious work of nature. The streams, all uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it.' *Journey*, p. 142.

CHAPTER V.

1 *Christ awaketh the church with his calling.* 2 *The church having a taste of Christ's love, is sick of love.* 9 *A description of Christ by his graces.*

I AM come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, [1]yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved [2]for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* [3]sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, [4]that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, [5]the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* [6]bushy, *and* black as a raven.

12 [7]His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* [8]fitly set.

13 His cheeks *are* as a bed of spices, *as* [9]sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 [10]His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

1 Or, *and be drunken*, with *loves*. 2 Or (as some read), *in me*. 3 Heb. *passing*, or, *running about*. 4 Heb. *what*. 5 Heb. *a standard-bearer*. 6 Or, *curled*. 7 Chap. 1. 15, and 4. 1. 8 Heb. *sitting in fulness*; that is, *fitly placed, and set as a precious stone in the foil of a ring*. 9 Or, *towers of perfumes*. 10 Heb. *his palate*.

Verse 4. '*Put in his hand by the hole of the door*.'—From the notice of the wooden locks used in the East which we have given under Neh. iii. 6, the reader will understand that they may be opened with little difficulty without the key, by means of a bit of stick, a nail, or even, by some management, with the fingers. So it would

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seem that the bridegroom introduced his fingers through the hole to open the lock; but, failing in the attempt, perhaps because the door was also barred, he withdrew.

7. '*The watchmen... took away my veil.*'—Of the night patrol in the East see the note on Psalm xc. 4. Finding a woman wandering about the streets they plucked away her veil in order to discover who she was. The eastern patrol would probably do the same now if occasion required, but eastern women never do appear, even veiled, in the streets after nightfall. It is well known, however, that the eunuchs in great establishments are authorized to treat women under their charge in the same manner even in the day time, the sanctity of the veil being no protection from their inspection and scrutiny.

— '*The watchmen that went about the city.*'—This conveys an intimation that the Jewish towns had a regular and vigilant night police. The nature of this establishment was probably similar to those which still exist in the towns of Western Asia, the streets of which are usually patrolled at night by guards, who are much feared on account of their dexterous and ever ready use of the stout cudgels which they carry in their hands. What Mr. Lane says of Cairo is applicable to most other large towns. 'None but the blind are allowed to go out at night later than about an hour and a half after sunset, without a lantern or a light of some kind. Few persons are seen in the streets later than two or three hours after sunset. At the fifth or sixth hour one might pass through the whole length of the metropolis and scarcely meet more than a dozen or twenty persons, excepting the watchmen and guards, and the porters at the gates of the bye-streets and quarters.' The watchmen also challenge every approaching passenger, and expect an answer. Women are almost never seen in the streets at night. If circumstances were similar among the Hebrews, the treatment which is here described is sufficiently explained, and is what any female might expect in hurrying through the streets at night, without male servants bearing lights, and, in her fright, probably neglecting to reply to the challenge of the watchmen.

11. '*His head is as the most fine gold,*' etc.—Professor Stowe, in an article on Solomon's Song in the American *Biblical Repository* for April, 1847, well remarks that much of the alleged indelicacy of the poem arises from our mistaking descriptions of dress for descriptions of the naked person. Verses 10-16 of the present chapter are usually supposed to comprise a description of the unclothed person, than which, he says, 'nothing can be more absurd or less in accordance with the language itself. Those parts of the person which custom exposes to view are indeed described; but as to those parts which custom conceals, it is the dress and not the skin which is described: for example, "*His head is as the most fine gold, and his hair is curled and as black as the raven.*" What is this but the turban, gold-coloured or ornamented with gold, and the raven black ringlets appearing below it? How else could his head be yellow and his hair black? unless indeed he were a bald-headed mulatto, and that surely would be a curious subject for amorous eulogy, besides being directly contrary to the context; for his complexion is just before described as white and ruddy, *v.* 10. Again, *v.* 14, "*His belly is as bright ivory girded with sapphires.*" How admirably this corresponds with the snow-white robe and the girdle set full of jewels, as we see it in Sir Robert Ker Porter's portrait of the late king of Persia! But what is there, I pray you, on the naked body that looks like a girdle of sapphires? Do you suppose the loved one is eulogised for having the disease called the shingles?'

12. '*His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.*'—Rather, 'His eyes are like doves beside the streams of water, bathing in milk, flowing in fulness.' This doubtless denotes the soft, full, rich, moving, loving expression of the eyes. Fry conjectures that the comparison intended is that of the pupil of the eye to a dove washing itself, as these birds are apt to do, by running into the midst of the water, and making a quick vibratory motion with their wings. In this situation the soft colours of their beautiful plumage, as seen in contrast with the white light reflected from the water, called in the comparison milk, would appear, perhaps, to us no inapt similitude to a handsome eye.

CHAPTER VI.

1 *The church professeth her faith in Christ.* 4 *Christ sheweth the graces of the church,* 10 *and his love towards her.*

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 [1]I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for [2]they have overcome me: thy hair *is* [3]as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea,* the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 [4]Or ever I was aware, my soul [5]made me *like* the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company [6]of two armies.

[1] Chap. 2. 16, and 7. 10. [2] Or, *they have puffed me up.* [3] Chap. 4. 1, 2. [4] Heb. *I knew not.*
[5] Or, *set me on the chariots of my willing people.* [6] Or, *of Mahanaim.*

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Verse 10. '*Fair as the moon, clear as the sun.*'—These are standing figures of the East when one would describe perfect beauty, whether in man or woman, without descending to particulars. 'Moon-faced' is in Persia the common epithet expressing superlative beauty; and the poetical title usually given to the patriarch Joseph, who is regarded as the most perfect model of manly comeliness that the world ever saw, is 'Moon of Canaan.' In the *Mischat ul-Masabih* there is a chapter giving the different descriptions of Mohammed's person reported by his contemporaries. The following are among them. 'Abu-Ubadiah said, I said to Rubaiyyah-bint-Muawwiz, "Describe his majesty to me." She said, "O my little son! had you seen his majesty, you would say that you had seen a sun rising."—Jabir-bin-Samurah said, "I saw his majesty in a moonlight night; and sometimes I looked at his beauty, and then at the moon—and he was brighter and more beautiful to me than the moon."—Abu-Hurairah said, "I never saw any thing more beautiful than the prophet: you might say that the sun was moving in his face"' (B. xxiv. ch. iii. pt. 2). In like manner does the Arabian hero celebrate the prince of Ibla:—'Never did I behold among the human race anything like Ibla; lovelier and more beautiful than the sun and moon.' *Antar*, iv. 409.

CHAPTER VII.

1 *A further description of the church's graces.* 10 *The church professeth her faith and desire.*

How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not [1]liquor: thy belly *is like* an heap of wheat set about with lilies.

3 [2]Thy two breasts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like [3]Carmel, and the hair of thine head like purple; the king *is* [4]held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* [5]sweetly, causing the lips [6]of those that are asleep to speak.

10 ¶ [7]I *am* my beloved's, and his desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape [8]appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The [9]mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

1 Heb. *mixture.* 2 Chap. 4. 5. 3 Or, *crimson.* 4 Heb. *bound.*
5 Heb. *straightly.* 6 Or, *of the ancient.* 7 Chap. 2. 16, and 6. 3. 8 Heb. *open.* 9 Gen. 30. 14.

Verse 1. '*How beautiful!*' etc.—We have already intimated that it is not our intention to discuss all the details of dress and personal description which this and other chapters offer. Feeling it however desirable to exhibit some general idea on the subject, we have chosen to do so pictorially, in the engraving now offered. Taking the idea that the bride was an Egyptian princess, it is but proper to conclude that she was arrayed in the richest style of her own country; and it therefore follows that some idea of that style of dress should be entertained to enable us to comprehend the force and bearing of the numerous allusions to details, to which our own usages and costumes offer no parallel. On this hint the antiquities of Egypt have been largely examined, and such materials been drawn from them as seemed best to agree with the various indications contained in Solomon's Song, and particularly in the present chapter. The result is exhibited in our engraving, which, in furnishing a faithful average representation of all that is peculiar in the more costly female dresses of Ancient Egypt, does, we are certainly persuaded, give to the whole subject the most satisfactory illustration which it is, at this time, capable of receiving.

2. '*Thy navel,*' etc.—See the note on v. 11. Professor Stowe contends, we think justly, that this, like several other passages to which some indelicacy has been ascribed, does not refer to the unclothed person, but to the dress. 'This is,' he says, 'a beautiful description of the front clasp of the female dress, which was usually of gold, and set with rubies and other brilliants. Nothing is more common among the Oriental poets than the comparing rubies with wine and wine with rubies; but how utterly absurd if the naked body is supposed to be described! So also the fawn-coloured robe and the snow-white girdle are represented by the next figure; but what is there on the naked body to correspond to it?'

3. '*Thy two breasts,*' etc.—This passage is referred to by Professor Stowe to shew that some portion of the alleged indelicacy of this poem arises from changing manners. 'There is certainly no indelicacy in describing those parts of the person which are always exposed to view, as the face, hands,' etc. All the monuments and pictures of ancient Egypt shew us that the ancient Oriental ladies dressed so as fully to expose the bosom, and of course there could have been no indelicacy in alluding to or describing this part of the person. We may add that this is the custom of modern Oriental as well as ancient female Oriental dress. There has in this respect been no change in the East.

4. '*Fishpools in Heshbon.*'—See the note on Num. xxi. 26. Buckingham says that the large reservoir to the south of the town, and about half a mile from the foot of

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COSTUME OF THE "SPOUSE" AND ATTENDANTS.—Collected from the State Dresses of Ancient Egypt.

the hill on which it stands, is constructed with good masonry, and not unlike the cisterns of Solomon, near Jerusalem (see the note on Eccles. ii.), to which it is also nearly equal in size. It may also be observed that Jerusalem is just perceptible, and Bethlehem more distinctly visible from the commanding eminence on which Heshbon stands (see Buckingham's *Travels among the Arab Tribes*, pp. 106-108). *Bath Rabbim* seems to have been the name of one of the gates of Heshbon, nearest to the fishpools; and as the gates of Oriental cities very commonly take their names from towns the road to which opens from them, it is probable enough that this gate took its name from Rabbath Ammon, the capital of the Ammonites, which lay about sixteen miles from Heshbon.

5. '*The hair of thine head like purple.*'—We have often in the East seen hair of a purple hue, the result of an abortive attempt to dye it black. The present text, however, clearly does not describe the hue of the hair, but expresses its superiority in colour and lustre. We make no question that the true sense is conveyed in the following note, by which Francis explains the '*Purpureis ales coloribus*' of Horace (Ode i. lib. iv.). 'The ancients called any strong and vivid colour by the name of purple, because that was their richest colour, *purpureum mare, purpureæ comæ, purpureo capillo*, whence our learned Spenser—

"The morrow next appear'd with purple hair."'

—'*Galleries.*'—This is intelligible, as the reference is evidently to the head-dress of the bride. The original word (רְהָטִים *rehatim*) will very well afford the required sense of braided locks, tresses, or ringlets; the allusion to which is well explained by our engraving. See also the note on Isaiah iii. 18.

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CHAPTER VIII.

1 *The love of the church to Christ.* 6 *The vehemency of love.* 8 *The calling of the Gentiles.* 14 *The church prayeth for Christ's coming.*

O THAT thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, [1]I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of [2]spiced wine of the juice of my pomegranate.

3 [3]His left hand *should be* under my head, and his right hand should embrace me.

4 [4]I charge you, O daughters of Jerusalem, [5]that ye stir not up, nor awake *my* love, until he please.

5 [6]Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth *that* bare thee.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* [7]cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found [8]favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

14 ¶ [9]Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

[1] Heb. *they should not despise me.* [2] Prov. 9. 2. [3] Chap. 2. 6. [4] Chap. 2. 7, and 3. 5.
[5] Heb. *why should ye stir up, or why,* &c. [6] Chap. 3. 6. [7] Heb. *hard.* [8] Heb. *peace.* [9] Heb. *flee away.*

Verse 2. '*The juice of my pomegranate.*'—The drink was probably made with the juice of this fruit. The Orientals indulge largely in beverages made with the fresh juices of various kinds of fruit. Among these the sherbet made with pomegranate-juice is particularly esteemed; and, from its agreeable and cooling acidity, the present writer was himself accustomed to prefer it to any other drink of this description. The juice of the pomegranate is also much employed to impart a sub-acid flavour to a variety of beverages; and cooked dishes are frequently acidulated by it. The best idea of its various applications may be suggested by a comparison to our own employment of lemon-juice.

9. '*If she be a door, we will enclose her with boards of cedar.*'—The doors of the ancients, when very thick, were often hollow, consisting of boards fastened on each side of the interior frame-work. Such doors are seen at Herculaneum. In the model of an Egyptian house, now in the British Museum, the door consists of very thick boards fastened, clumsily enough, to cross pieces of proportionate stoutness. The want of solid timber made such thickness necessary for strength. Cedar is a very light wood.

11. '*Baal-hamon.*'—Nothing is known concerning this place, but much has been conjectured. Harmer, recollecting that Baalbek is traditionally said to have been the seat of Solomon's establishment of Pharaoh's daughter, supposes that Baal-hamon was situated in the same rich and fertile valley of Bocat, and probably not far from Baalbek; as this part of Syria seems to have been recently added to the Hebrew dominions. The old commentators seem, however, generally to have considered that the place could not have been so distant from Jerusalem.

12. '*Solomon must have a thousand, and those that keep the fruit thereof two hundred.*'—The 'pieces of silver,' in which this account is stated, were doubtless shekels. It seems probable that the vineyard consisted of a thousand vines, each required to afford a shekel to the owner; for we see that Solomon received a thousand shekels from his vineyard at Baal-hamon; and we learn, from Isaiah vii. 23, that a thousand 'silverlings,' or shekels, was the profit of a thousand vines. It would be interesting to know whether the keeper of the vineyard was an officer of Solomon's, or a person to whom the vineyard was let for culture. The former is most probable, since the proportion paid to the king is far higher than has ever been usual in the latter case, but would be very fair as a payment to the intendant or overseer. The estimate probably does not include the expenses of the vineyard, but its resulting profit. We have much more information concerning the terms on which rented arable lands are cultivated in the East, than concerning gardens and vineyards. However, it is usual for the owner to commit his orchard or vineyard to the care of a properly qualified person, who receives for his remuneration one-fourth (or something more or less, according to circumstances) of the produce; the owner providing the labour, manure, water, and bearing all other expenses. From Matt. xxi. 34, we learn that, when a vineyard was let, a certain proportion of the produce was paid by the cultivator, as rent to the proprietor. This is the plan still much followed in the East; and, in the notes to Luke xvi. 5, and xx. 9, we shall state the results of such information as we possess on this part of the subject. It may be thought strange that a vineyard, affording but an income of 125*l.* a year, should be so particularly mentioned among the possessions of a great king like Solomon. When, however, we consider that the previous distribution of the soil among the tribes and families of Israel must have rendered it difficult for the early kings, who had no large family inheritances, to acquire demesnes proportioned to their rank in the state, we shall understand that such a vineyard must have been a possession of considerable importance to him. (See the notes on 1 Kings xxi. 16, and 1 Chron. xxvii. 28.)

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THE BOOK OF THE PROPHET

I S A I A H.

Of the prophet Isaiah and of the time in which he lived, little more is known than he has himself told us in the superscription of his book. It appears that he was the son of Amoz or Amotz (אָמוֹץ) —which person some of the ecclesiastical fathers, in their ignorance of Hebrew, have confounded with Amos, who prophesied in Israel in the reign of the second Jeroboam; and whose name, however similar in sound, is in Hebrew materially different (אָמוֹס) from that of Isaiah's father. Some Jewish writers, though aware of this difference, have still sought for Isaiah a prophetical descent on the ground of one of their own absurd rules of interpretation—that when the father of a prophet is named, he must himself have filled the same office. Others seek for him a place in the royal lineage of David, affirming that Amoz was brother to king Amaziah, but they have nothing but a rabbinical tradition to produce in support of this position. We do not even know that Amaziah had any brother named Amoz; and we are unable (as Barnes seems inclined to do) to deduce any probability in favour of the notion that he was 'in some way or other connected with the royal family,' from the fact that he had free access to the counsels of Hezekiah, and that he went boldly to king Ahaz (vii. 1). It seems tolerably clear that he was a native of the kingdom of Judah; and that he resided at Jerusalem is evident from several passages of his prophecies; that he was married; and that he had two sons in the reign of Ahaz, to whom he gave names symbolical of important events in the future history of the Jews (vii. 3; viii. 1, 2). The Scripture says nothing further of him; but the uniform tradition of the Jews is that he was put to death in the time of Manasseh, by being sawn asunder. The common account is, that the main offence alleged against him was that he said he had seen Jehovah, for which it was urged that he ought to die in accordance with Exod. xxxiii. 20, 'no man shall see me and live.' But if Isaiah lived to the reign of Manasseh, and prophesied as boldly as in former reigns, we can easily suppose his death to have been compassed without any sanction from the Law of Moses being sought to justify the deed. That so bold a witness against iniquity in high places should be put to death by a prince who filled the streets of Jerusalem with innocent blood, is in itself highly probable, and the alleged manner of his death receives some sanction from Heb. xi. 37, in which the being 'sawn asunder' is mentioned as one of the modes in which some of the ancient saints were put to death, and in which the apostle is supposed by many to allude to and to confirm the current account respecting the death of this prophet. Tradition further alleges that the body of Isaiah was buried near Jerusalem, under the Fuller's Oak, near the fountain of Siloam, whence it was removed to Paneas, near the sources of the Jordan, and was from thence transferred in the year 422 A.D. to Constantinople. But in all this there is nothing on which we can rely.

The prophetic ministry of Isaiah was of long duration. The superscription acquaints us that he prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. The vision in chap. vi., which has every appearance of expressing an introduction to the prophetic office, is dated 'in the year that king Uzziah died;' but it has been inferred that Isaiah had for some time previously been occupied in public affairs, as it is expressly stated in 2 Chron. that he composed the complete annals of that prince's reign. The grounds of this conclusion are not very strong, as it seems by no means necessary that a historian should have taken part in, or even have been contemporary with, the events that he records. There is no reason to doubt, however, that he was then of adult age. Uzziah died in 759 B.C.; and as we have an explicit statement that Isaiah was engaged in his prophetic work till the fifteenth year of Hezekiah, in 712 B.C., we have an interval of 47 years, during which, at the lowest computation, Isaiah exercised his prophetic office. But it is probable that he lived much longer. Hezekiah himself lived fourteen or fifteen years after that date; and the statement in 2 Chron. xxxii. 32, that 'the rest of the acts of Hezekiah' were written 'in the vision of Isaiah,' seems to imply that he survived him, and wrote the history of his reign down to the time of his death. If he survived Hezekiah, he probably, as the tradition already alleged intimates, lived some time into the reign of Manasseh: but if we reckon only to the first year of that reign, the interval from the last year of Uzziah is 62 years, and supposing that Isaiah was not more than twenty at the commencement of that period, he must have been above eighty at the time of his death.

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Regarded in the order of time, the writings of Isaiah would form the fifth of the prophetical books; for Joel, Jonah, Hosea, and Amos were his predecessors. Yet is this book most properly placed first in the collection, on account of the transcendant importance and the sublimity of the predictions which it contains, as well perhaps on account of its extent—the book of Isaiah being larger than any other prophetical book, and, indeed, exceeding in bulk the writings of all the twelve minor prophets taken together.

The peculiar sublimity of Isaiah's prophecies, both in their style and objects, has directed the attention, both of Jews and Christians, more strongly to this book than to any other in the prophetical canon of the Old Testament. It has the very important distinction of being more frequently quoted in the New Testament than any other of the sacred books, the Psalms excepted: and the distinct manner in which the divinely-inspired writer speaks of the birth and sufferings of Christ, and the glories of his kingdom, has ever rendered it eminently instrumental in the conviction of the unbelieving, in confirming the doubtful, and in strengthening the faint-hearted.

The force and magnificence of Isaiah's style have in all ages been highly appreciated. Jerome felt and expressed the difficulty of preserving its energy in a translation; and yet it does so happen that, even when weakened by translation, so much of its native strength and effulgence does still remain, as to arrest the attention of the general reader, as to something uncommon. No one has discriminated the peculiar character of Isaiah's prophecies with greater clearness than Bishop Lowth, a portion of whose remarks we subjoin. 'Isaiah, the first of the prophets both in order and dignity, abounds in such transcendent excellences, that he may properly be said to furnish the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery the utmost propriety, elegance, dignity, and diversity; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, there is such sweetness in the composition of his sentences, that if the Hebrew language is at present possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah.' He also considers the whole book to be poetical, with the exception of a few passages, which, if brought together, would not exceed the bulk of five or six chapters. He elsewhere calls Isaiah 'the prince of prophets;' the Jewish writers also call him 'the great prophet;' Eusebius distinguishes him as 'the greatest of the prophets;' and Jerome is not contented to style him a prophet only, but calls him an evangelist, observing that so distinct are his predictions, that he seems rather to speak of things past than things to come. He calls him also an apostle; and on the same grounds, 'the evangelical prophet' is the distinction which is now generally associated with his name.

Finished specimens of Isaiah's style may be seen in the description of Jewish female dress, iii. 16-24; in the parable of the vineyard, ch. v.; in the description of the approach of the Assyrian army towards Jerusalem, x. 28-32; the ode on the king of Babylon, ch. xiv.; the burden of Egypt, ch. xix.; the threatening against Shebna, xxii. 16-18; the calamities of Jerusalem, ch. xxiv; the transcendent superiority of Jehovah, xl. 12-31; the absurdity of idol worship, ch. xliv.; the corruptions to be prevalent among the Jews in the time of the Messiah, ch. xlix., and the happiness of their condition when restored in the latter day, lx. The quotations from this book in the New Testament sufficiently evince the high estimation in which this book was held by Christ and his apostles. All the quotations from the Old Testament in the New are 255, of which number no less than 55 are from Isaiah, being above one-fifth of the whole. A classed list of these quotations is given in Horne's *Introduction*, and in Barnes's *Isaiah*. These quotations settle all questions with respect to the inspiration, divine authority and canonicity of the book of Isaiah.

There are Rabbinical Commentaries on this book by Solomon Jarchi, Aben Ezra, Kimchi, and Abarbanel; and those among the Ecclesiastical 'fathers' who have commented on it are Jerome, Ephræm Syrus, and Theodoret. The following are the principal commentaries of more modern date. Strigelius, *Conciones Ezaiæ Prophetæ, Lips.* 1565; Calvini *Commentarii in Iesaiam Prophetam*, Genev., 1570; Musculus, *In Esaiam Prophetam Comment.*, Basil, 1570; Sanctius, *Comment. in Isaiam*, Lugd., 1615; Schmid, *Comment. super illustres Prophetias Iesaiæ*, Hamb., 1702; Vitringa, *Comment. in Lib. Prophetiarum Iesaiæ*, Leovard., 1714, 1720 (a most elaborate and admirable work); White, A Commentary on the Prophet Isaiah, Lond., 1709; Vogel, *Umschreibung der Weissagungen des Propheten Jesajas*, Halle, 1771; Walther, *Die Weissagungen des Propheten Jesajas*, Halle, 1774; Doederlein, *Esajas*, etc., Altdorf, 1775; Lowth, *A new Translation, with a Preliminary Dissertation, and Notes critical, philological, and explanatory*, Lond., 1778; Kocher, *Vindiciæ S. Textus Hebræi Esaiæ Vatis adversus D. Roberti Lowthi Criticam*, Bern., 1786; Cube, *Jesejas metrisch übersetzt mit Anmerkungen*, Berlin, 1785; Seiler, *Jesejas, aus dem Hebräischen übersetzt und mit Anmerkungen erläutert*, Erlangen, 1783; Hensler, *Jesajas, neu übersetzt, mit Anmerkungen*, Hamb., 1788; Krägelius, *Jesejas, neu übersetzt und kritisch bearbeitet*, Brem., 1790; Dodson, A New Translation of Isaiah, with Notes supplementary to those of Dr. Lowth, Lond., 1790; Macculloch, *Lectures on the Prophecies of Isaiah*, Lond., 1791; Rosen-

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müller, *Jesajae Vaticinia*, Lips., 1793; Stock (Bp.), *The Book of the Prophet Isaiah in Hebrew and English*, Lond., 1804; Genaude, *Traduction Nouvelle des Prophéties d'Isaïe, avec un Discours Préliminaire et des Notes*, Paris, 1815; Gesenius, *Der Prophet Jesaia*, 1821; Jones, *The Book of the Prophet Isaiah*, Oxford, 1830; De Lière, *Propheties d'Isaïe, traduit en Français avec des Notes*, Paris, 1823; J. B. M. N***, *Etudes sur le texte d'Isaïe*, Lyon, 1830-33; Hitzig, *Der Prophet Jesaia*, Heidelberg, 1833; Bodin, *Le Livre du Prophète Isaïe*, Paris, 1834; Hendewerk, *Des Propheten Jesaia Weissagungen*, Konigsb., 1838; Barnes, *Notes Critical, Explanatory, and Practical on the Book of the Prophet Isaiah*, Boston, 1839; Henderson, *The Book of the Prophet Isaiah, translated from the original Hebrew, with a Commentary*, Lond., 1840; Jenour, *The Book of the Prophet Isaiah, translated from the Hebrew, with Critical and Practical Remarks*, 1831; Alexander, *A Commentary on the Book of Isaiah*, New York, 1845. [Drechsler, *Der Prophet Jesaja.*]

The readers of the *Pictorial Bible* are probably sufficiently acquainted with the plan of the work to be prepared to expect that it will not generally undertake to explain the past or investigate the prospective fulfilments of the several prophecies. There is, however, a very interesting and important class of prophecies, from the consideration of which we do not appear to be precluded either by the continued application of the plan to which we have hitherto adhered, or by that regard to our limits which necessarily requires very careful attention. It will at once be perceived that the prophecies which remain unfulfilled do not come within any limit which our plan allows us to draw. Then the fulfilled prophecies may be divided into two classes:—1. Those which were fulfilled before the canon of Scripture had closed, and the fulfilment of which the Scripture itself declares. 2. Those concerning the fulfilment of which the Scripture affords no distinct information. With respect to the first, the only course which the plan and still more the limits of this work would allow us generally to take, would be to *indicate* the circumstances in which the fulfilment is to be sought: but this indication being already conveyed in the marginal references, and in the summaries prefixed to each chapter, we shall rarely have any remarks to offer on this class of subjects. This restriction will leave us the more room to attend to the second class, on which our line of illustration will chiefly fall, and which will be found to refer principally to historical circumstances, and to the past and present condition of nations, countries and towns, which, as being predicted by the sacred writers, furnish the most beautiful and convincing evidence that they could not otherwise have spoken than as divinely authorised by HIM from whom nothing is hid, and to whose eyes all things—in all eternity and time—are plain and open. Heb. iv. 13.

CHAPTER I.

2 Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgments. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises and threatenings. 21 Bewailing their wickedness, he denounceth God's judgments. 25 He promiseth grace, 28 and threateneth destruction to the wicked.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 [1]Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 [2]The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people [3]laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are [4]gone away backward.

5 ¶ Why should ye be stricken any more? ye will [5]revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with [6]ointment.

7 [7]Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, [8]as overthrown by strangers.

8 And the daughter of Zion is left as a

[1] Deut. 32. 1. [2] Jer. 8. 7. [3] Heb. *of heaviness.* [4] Heb. *alienated*, or, *separated.* [5] Heb. *increase revolt.* [6] Or, *oil.* [7] Deut. 28. 51, 52. Chap. 5. 5. [8] Heb. *as the overthrow of strangers.*

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cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 [9]Except the LORD of hosts had left unto us a very small remnant, we should have been as [10]Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your [11]sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of [12]he goats.

12 When ye come [13]to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* [14]iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them.*

15 And [15]when ye spread forth your hands, I will hide mine eyes from you: yea, when ye [16]make many prayers, I will not hear: your hands are full of [17 18]blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; [19]cease to do evil;

17 Learn to do well; seek judgment, [20]relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it.*

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they [21]judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and [22]purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and [23]her converts with righteousness.

28 ¶ And the [24 25]destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, [26]and the maker of it as a spark, and they shall both burn together, and none shall quench *them.*

[9] Lam. 3. 22. Rom. 9. 29. [10] Gen. 19. 24. [11] Prov. 15. 8, and 21. 27. Chap. 66. 3. Jer. 6. 20. Amos 5. 21, 22.
[12] Heb. *great he-goats.* [13] Heb. *to be seen.* [14] Or, *grief.* [15] Prov. 1. 28. Jer. 14. 12. Micah 3. 4.
[16] Heb. *multiply prayer.* [17] Chap. 59. 3. [18] Heb. *bloods.* [19] 1 Pet. 3. 11. [20] Or, *righten.*
[21] Jer. 5. 28. Zech. 7. 10. [22] Heb. *according to pureness.* [23] Or, *they that return of her.*
[24] Job 31. 3. Psal. 1. 6, and 5. 6, and 73. 27, and 92. 9, and 104. 35. [25] Heb. *breaking.* [26] Or, *and his work.*

Verse 6. '*Wounds, and bruises, and putrifying sores.*'—These three words express well enough the discrimination of the terms employed in the original. That rendered 'wounds' indicates an open wound or cut from which blood flows. That rendered 'bruises' signifies a contusion, or the effect of a blow where the skin is not broken—in short, such a contusion as produces swelling and discolouration. The word translated 'putrifying sores' rather means recent or fresh wounds; or rather, perhaps, a running wound, which continues fresh and open, which cannot be cicatrized or dried up.

—'*They have not been closed, neither bound up, neither mollified with ointment.*'—The art of medicine in the East consists chiefly of external applications, and accordingly all the images here employed by the prophet are taken from surgery; and the signification is, that nothing had been done towards the healing of the wound. Plasters, frictions, oils, and ointments are employed in most maladies among the Orientals. In the present text the word rendered 'ointment' בַּשָּׁמֵן *basshamen*, is properly 'oil,' that is, olive oil. In Syria, and other parts of Western Asia, a proportion of oil and melted grease is much used for the healing of wounds.

8. '*Cottage in a vineyard.*'—See the note on Job xxvii. 18.

—'*Lodge in a garden of cucumbers.*'—Cucumbers (see the note on Num. xi. 5), melons, and similar products, are seldom protected by enclosures, but cultivated in large open fields, quite exposed to the depredations of men or beasts. To prevent this, a slight artificial mount is raised,

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if required, and on this is constructed a frail hut or booth, such as are used in the vineyard, just sufficient for one person, who, in this confined solitude, remains constantly watching the ripening crop. Very often has our travelling party paused on arriving at such melon-grounds to bargain with the watchman for a supply of his refreshing fruit; and on such occasions—often seeing no object around to a great distance in the plain but this one man and his solitary shed—we have been most forcibly reminded of the peculiar appropriateness of the image of desolation suggested by the prophet.

18. '*Though your sins be as scarlet.*'—For a Jewish opinion on this text, see the note on Levit. xvi. 10. It may also be well to understand that the word rendered scarlet (שָׁנִי) means also *double dyed*, or *twice dipped*, and hence there may be a reference to the intensity of the colour, and the difficulty with which it was discharged.

22. '*Wine mixed with water.*'—The Orientals are not in the habit of mixing wine and water for drinking; but generally, when they wish to weaken the effect of the wine, drink water or sherbet separately. The present text may therefore be understood to refer to the adulteration of wine, not to its preparation for drinking.

25. '*Tin.*'—The word here used בְּדִיל *bedil*, is the same which is rightly rendered 'tin' in Num. xxi. 32; Ezek. xxii. 10, 20; xxvii. 12. But here it denotes the *stannum* of the ancients, which was an alloy of lead, tin, and other metals, combined with silver in the ore, and separated from it by smelting.

29. '*Ashamed of the oaks,*' etc.—This doubtless refers to the sacred groves which were so frequently associated with the idolatries of ancient times, and which are mentioned in several other passages of Scripture.

30. '*A garden that hath no water.*'—That is, a garden all of whose pleasant plants are consumed by excessive drought. Under heat so strong and drought so long continued as in the Syrian summer, a garden would very quickly perish without irrigation, and become as barren, parched, and dried up as are the fields and open country. Water makes all the difference, and to secure this the gardens are usually near the streams or aqueducts which supply the place with water; or the means of copious irrigation are supplied by a well or tank in the garden itself. This necessitates the gardens to be in one locality; and hence most of the inhabitants who are in a condition to think of gardens have them not in connection with their dwellings, but all together, in that part of the suburbs where the facilities of irrigation are the greatest. This will shew the emphasis which is conveyed by the phrase of 'a garden that hath no water,' that is, in which no means of irrigation exist.

CHAPTER II.

1 Isaiah prophesieth the coming of Christ's kingdom. 6 Wickedness is the cause of God's forsaking. 10 He exhorteth to fear, because of the powerful effects of God's majesty.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And [1]it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be [2]established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into [3]pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished [4]from the east, and *are* soothsayers like the Philistines, and they [5]please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The [6]lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all [7]pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And [8]the idols he shall utterly abolish.

[1] Mic. 4. 1, &c. [2] Or, *prepared.* [3] Or, *scythes.* [4] Or, *more than the east.* [5] Or, *abound with the children,* &c.
[6] Chap. 5. 15. [7] Heb. *pictures of desire.* [8] Or, *the idols shall utterly pass away.*

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19 And they shall go into the [9]holes of the rocks, and into the caves of [10]the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast [11]his idols of silver, and his idols of gold, [12]which they made *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

[9] Hos. 10. 8. Luke 23. 30. Revel. 6. 16, and 9. 6. [10] Heb. *the dust.* [11] Heb. *the idols of his silver, &c.*
[12] Or, *which they made for him.*

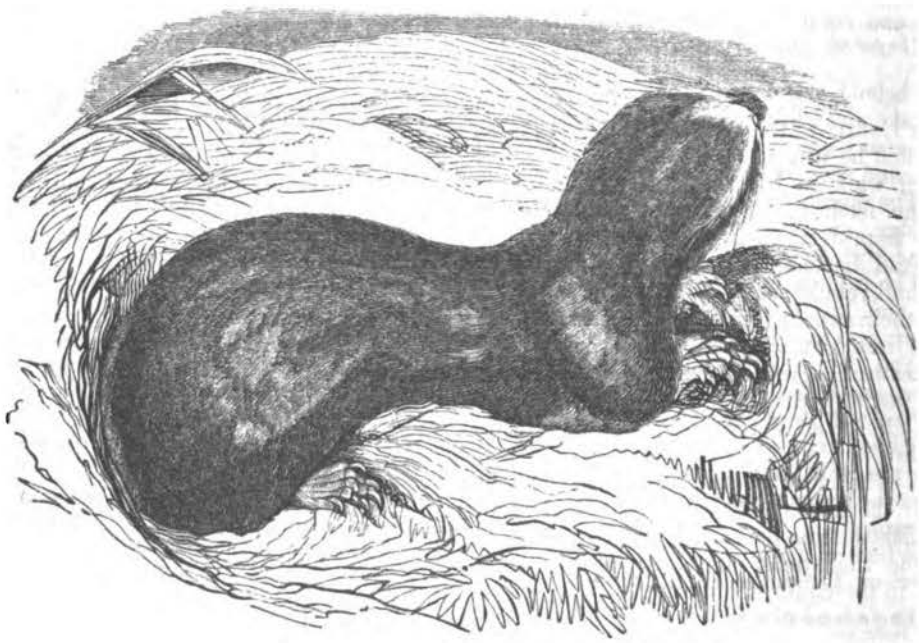
Verse 4. '*Beat their swords into plowshares,*' etc.—This image is reversed by the prophet Joel (iii. 10) to express the prevalence of war over peace:—'Beat your ploughs into swords, and your pruning-hooks into spears.' The image is in both applications very striking and natural, and has also been employed by the Roman poets (see Virgil, *Georg.* i. 506; and Ovid, *Fast.* i. 697); and is perhaps more literal than is usually imagined. In such states of society as that of the Hebrews, the peasantry, when called to the field, are obliged to provide their own weapons; and, such being the case, when the person was poor, and manufactured weapons dear, from the general demand or the scarcity of metal, it would be an obvious thought to turn the ploughshare into a sword, particularly as the ploughshare being, as such, thin and light, while the ancient swords were short and thick, the transformation might be effected with little difficulty; and when the wars were over, it might be restored with equal ease to its former use. That which was originally a sword might of course be changed, with the same facility, into a ploughshare.

— '*Pruning-hooks.*'—Hooks or long knives for trimming vines. The word here, however, appears to be understood of anything employed in reaping or mowing, as a sickle, a scythe, or any instrument to *cut with*, as well as a pruning-hook.

16. '*Ships of Tarshish.*'—Ships of the first class, which made distant voyages, such as those in which the Tyrians traded to Tarshish. See the note on 2 Chron. ix. 10.

— '*Pleasant pictures.*'—Lowth's version, 'Against every lovely work of art,' seems to convey the real meaning. The reference would seem to be to such ingenious and ornamental works as the Phœnicians were in ancient times famous for producing.

20. '*Moles.*'—The original, חֲפֹר פְּרוֹת *khepor-peroth* (read as one word in some manuscripts), has been variously understood. The Septuagint has *ματαίοις, vanities;* others, *pits* or *holes;* but it is more generally understood of animals which dig pits, particularly moles, rats, mice, etc. Remembering the extent to which we have seen the forsaken sites of the East perforated with the holes of various hole or cave-digging animals, both in heaps of ruins and the level ground, we should be inclined to suppose that the word might generally denote *any* animals of this description. However, in deferring so far to the general opinion as to suppose that a particular animal is intended, and of the class usually understood, we imagine that the *spalax* of the Greeks may be taken to offer a fair alternative. These animals are of the rat kind, in the order of the *rodentia*, or gnawers; and are remarkable for their blindness, since the eye is not visible till after the skin is stripped off, and is not perforated by any chink or opening to admit the ingress of light. The blind-rat, or mole-rat, is larger than the com-



MOLE RAT.

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mon rat, and has a fine hair of an ash colour, inclining to red.

— '*Bats.*'—The original word עַטַלֵּפִים *atellephim*, appears to denote 'fliers in darkness,' a particularly suitable denomination for 'bats,' which sleep by day and only become active and leave their retreats as night comes on. It is well agreed that bats are intended; but nothing is known of the particular species, nor perhaps is any one in particular denoted; it being better to understand the word as a name for bats in general. The equivocal character of the bat, as an animal furnished with wings of a peculiar nature by means of which it flies after the manner of a bird, gave occasion to the remarkable description of it in Deut. xiv. 18, 19: 'The bat, *and every creeping thing that flieth*, shall be unclean unto you.' Bats are, nevertheless, counted delicate eating in some parts of *Southern* Asia, where there are species of a very large size. In Western Asia, however, in the latitude of Palestine, we are not aware of any particularly large species. The most common does not much exceed in size the species most usual in England; being little larger in the body than a mouse. When examined it proves to be a delicate and beautiful creature, covered with a fine fur of very pale yellow, while the fine integuments forming what are called the wings are, when expanded, ribbed with the bright red lines of the bony prolongations by which they are managed and supported. These bats, as usual, harbour in caverns and deserted buildings; and not only so, but they swarm in the towns. In those houses where some of the windows are left without glass, and with only lattices for the sake of coolness—or in the public rooms, which are open in front,—they harbour by day in the best and most frequented apartments, several of them clinging together in one mass in the coves of the high vaulted ceilings. They do not occasion much inconvenience when their numbers are not considerable in one room. The height of the ceilings and the lightness of their colour prevent them from being very conspicuous, and they remain clustered together from morning to evening, without moving, except that now and then we have observed a head put out and immediately retracted. They are not disturbed without considerable violence, when, if one or more be detached, they remain on the wing and speedily return to their places. But in the evening, if the shutters should happen to be closed, or their usual means of egress debarred, they occasion much annoyance by flying about the room till they can get out. They, however, prefer dark, out of the way places, and they harbour by hundreds in the under-ground cellars, to which the inhabitants of lower Mesopotamia retreat from the heat during the summer season. Such,



THREE-TOOTHED HORSESHOE BAT.

we imagine, were some of the aspects under which bats were known to the Hebrews. Our engraving represents the head and skull of the small species—the three-toothed horseshoe bat—which is found in great numbers in the tombs of Egypt, where the objects of ancient idolatry are indeed given to the bats, and which find in the pyramids and temples a congenial retreat.

CHAPTER III.

1 *The great confusion which cometh by sin.* 9 *The impudence of the people.* 12 *The oppression and covetousness of the rulers.* 16 *The judgments which shall be for the pride of the women.*

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and [1]the honourable man, and the counsellor, and the cunning artificer, and the [2]eloquent orator.

4 And I will give [3]children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he [4]swear, saying, I will not be an [5]healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 The shew of their countenance doth witness against them; and they declare their sin as [6]Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be* ill *with him*: for the reward of his hands shall be [7]given him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, [8]they which lead thee cause *thee* to err, and [9]destroy the way of thy paths.

[1] Heb. *a man eminent in countenance.* [2] Or, *skilful of speech.* [3] Eccles. 10. 16. [4] Heb. *lift up* the hand. [5] Heb. *binder up.* [6] Gen. 13. 13, and 18. 21, and 19. 5. [7] Heb. *done to him.* [8] Or, *they which called thee blessed.* [9] Heb. *swallow up.*

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13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have [10]eaten up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and [11]wanton eyes, walking and [12]mincing *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will [13]discover their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* [14]cauls, and *their* round tires like the moon,

19 The [15]chains, and the bracelets, and the [16]mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the [17]tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine linen, and the hoods, and the vails.

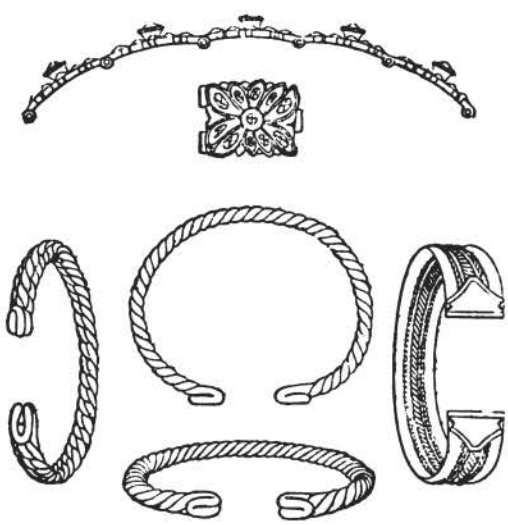
24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 ¶ Thy men shall fall by the sword, and thy [18]mighty in the war.

26 And her gates shall lament and mourn; and she *being* [19][20]desolate shall sit upon the ground.

10 Or, *burnt.* 11 Heb. *deceiving with their eyes.* 12 Or, *tripping nicely.* 13 Heb. *make naked.*
14 Or, *networks.* 15 Or, *sweet balls.* 16 Or, *spangled ornaments.* 17 Heb. *houses of the soul.*
18 Heb. *might.* 19 Or, *emptied.* 20 Heb. *cleansed.*

Verse 18. '*Tinkling ornaments about their feet.*'—We shall give an illustration of this text from Mr. Lane's *Modern Egyptians*. 'Anklets of solid gold or silver are worn by some ladies, but are more uncommon than they formerly were. They are of course very heavy, and knocking together as the wearer walks, make a ringing



ANKLETS, one fourth of the real size.

noise; hence it is said in a song, "the ringing of thy anklets has deprived me of reason." Isaiah alludes to this, or perhaps to the sound produced by another kind of anklet.' This he afterwards describes:—'Anklets of solid silver, already described, are worn by the wives of some of the richer peasants, and of the sheyks of villages. Small anklets of iron are worn by many children. It was also a common custom among the Arabs for girls or young women to wear a string of bells on their feet. I have seen many little girls in Cairo with small round bells attached to their anklets. Perhaps it is to the sound of ornaments of this kind, rather than of the more common anklets, that Isaiah alludes.' In Asia we have often found the anklets to be hollow, which of course greatly strengthens and sharpens the ringing sound they afford when struck together, which, from their large diameter, often happens in walking. Sometimes two or three anklets, of the same or different kinds, are worn on the same legs, and which of course jingle against one another in walking. The dancing girls of India have several anklets of different sorts, one of which has a row of bells attached to it. It is important also to add, that not only anklets, but bells attached to the feet, are seen in the ancient paintings of Egypt. Another interpretation might be suggested, namely, that small bells were attached to the hem of the gown; as we know from ancient sculptures that such were worn by the Bacchantes for the sake of the sound which they afforded in dancing.

— '*Cauls.*'—The original word (שְׁבִיסִים *shebisim*) is of very uncertain meaning. That it denotes something worn upon the head or hair is tolerably clear. Some follow the marginal reading, 'networks;' while Schroeder and others elicit from the Arabic that it denotes little ornaments, bullæ, or studs, worn on the hair. Much of the obscurity which attends such subjects arises from reasonings upon abstract etymologies, without reference, or without sufficient reference, to the past or existing usages and costumes of the East. If we understand the word to refer to the manner in which the women set off the tresses of their hair, as they hang down their backs, we shall see that it will answer better than anything that has been suggested to *both* the above explanations. The hair is usually divided into a number of braids or tresses, which fall down upon the back, and to each of which are

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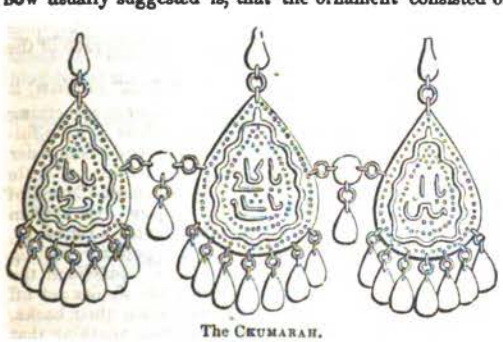
added three silken threads, each charged with small ornaments in gold, and terminating in small coins of the same metal. The whole furnishes the rich appearance of which our engraving will suggest an idea; and, regarded at a little distance, has a sort of mailed or rather reticulated appearance, which might well enough suggest the idea and the denomination of 'network,' if the original word is



'CAULS.'—Lady adorned with the Sufs, shewing also the Turban, or 'Bonnet' of *v.* 20.

rightly so understood. And, indeed, that idea of 'interweaving,' on which this interpretation is founded, is literally exemplified in this sort of ornament, since the silken threads are, for a third of their length, generally interwoven with the hair. Mr. Lane says of this decoration, 'The sufa appears to me the prettiest, as well as the most singular of the ornaments worn by the ladies of Egypt. The glittering of the *burck*, etc., and *their chinking together as the wearer walks*, have a peculiarly lively effect.' This last circumstance seems to us a strong corroboration of our opinion, for being chinking ornaments of the hair, we might expect them to be mentioned immediately after, and in connection with, the tinkling ornaments of the feet, as is actually the case with the *shebisim* of the present text.

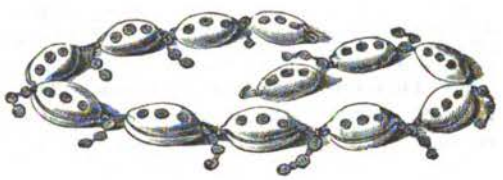
— '*Round tires like the moon.*'—The explanation of this now usually suggested is, that the ornament consisted of



THE CHUMARAH.

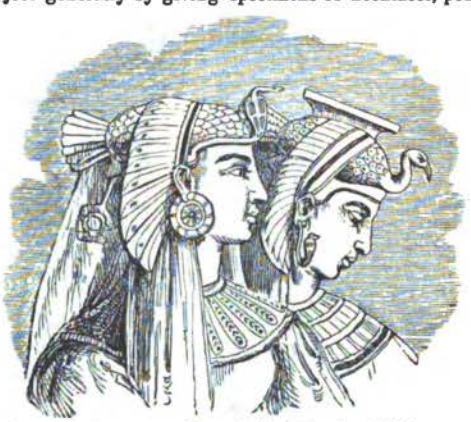
small moon-like figures, strung together and worn as a necklace. It is possible, however, that the denomination from the moon only denotes the lustre of the ornament, according to Oriental usage. And what confirms us in this impression is, that the women of Egypt and Western Asia actually give the name of 'moon' (*chumarah*) to a splendid ornament, usually of gold, and sometimes set with jewels, which they wear in front of their head-dress, and a figure of which we annex. Another ornament, applied to the same purpose, might, from its roundness, suggest a resemblance of form to the moon; and indeed jewelled crescents are also among the ornaments worn in front or by the side of the head-dress, so that, on the whole, there seems, from analogy, little reason to doubt the use of the ornament in question, whatever may have been its particular form.

19. '*Chains.*'—Literally 'drops' or pendants; and we are probably to understand various kinds of pendant orna-



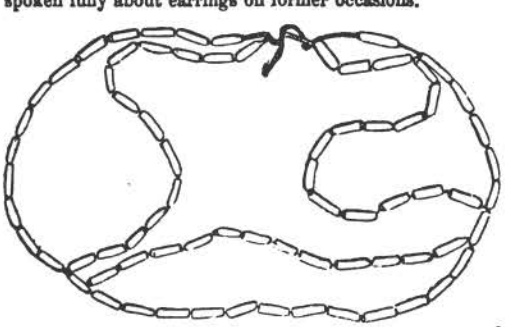
ANCIENT EGYPTIAN NECKLACE (from Signor d'Athanasi's Collection) composed of Shells and pendant Ornaments, both of fine gold, and inlaid with red composition.

ments, including earrings. We therefore illustrate the subject generally by giving specimens of necklaces, pen-



FORMS OF EARRINGS.—From Ancient Egyptian Sculptures.

dant ornaments of different sorts, and earrings. We have spoken fully about earrings on former occasions.

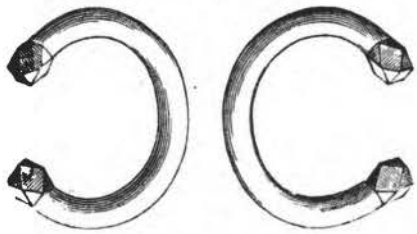


ANCIENT EGYPTIAN NECKLACE.—From 'Description de l'Egypte.'

— '*Bracelets.*'—There is a note on bracelets under Gen. xxiv. 22. The forms of those anciently worn may also be seen in the engravings given under Exod. iv. and Sol.

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Song vii. We add a cut representing modern Oriental forms of the bracelet.



BRACELETS, each half the real size.

—'*Mufflers.*'—A sort of veil is doubtless intended. Various kinds are mentioned in the present enumeration of articles of female dress and ornament, and in other passages of Scripture, and most of them may probably be identified with some of the various veils now used in the East. The רְעָלוֹת *realoth*, of the present text, appears to denote veils for the face. Of these various kinds are



'MUFFLER.'—Lady of Modern Egypt, shewing the common Face-Veil, with one form of the walking wrapper ('Wimple') mentioned in v. 24.

used in the East. That in Egypt and Syria is commonly a long strip, black or white, plain or ornamented, fastened by bands to the head, and sometimes nearly descending to the feet. This veil does not cover the eyes, and is supposed to be the one intended here. The lower part, being very loose, produces the *tremulous* appearance to which there seems to be an allusion in the original word. The veils of the Turkish women cover the whole face, and are made of horse-hair, through which the wearer can see clearly, although it seems perfectly opaque when viewed from without. The Persian women also cover the whole of the face, commonly with an untransparent white veil, a strip of lace or net-work inserted in which, over the eyes, enables them to see without being seen. Transparent veils for the face, of lace or crape, such as our women use, are not known in the East. It is remarkable that it does not appear from Egyptian paintings that veils were used by the females of ancient Egypt.



FACE VEILS.

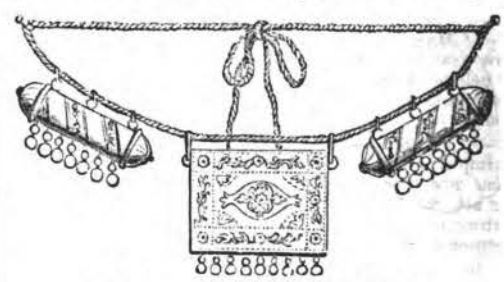
20. '*Bonnets.*'—Probably the head-dress or turban in the general sense is intended. This—independently of any ornaments of jewels, gold spangles, and coins which it may receive—usually, at the present day, consists of a cap, around which is bound one or more rich handkerchiefs or shawls, folded high and flat, not bulging out like those of the men. This is the general principle of the head-dress, but with great variations of detail.

—'*Ornaments of the legs.*'—These are probably the anklets, simply understood, without the 'tinkling ornaments' mentioned in *v.* 18.

—'*Headbands.*'—See Sol. Song i. 10.

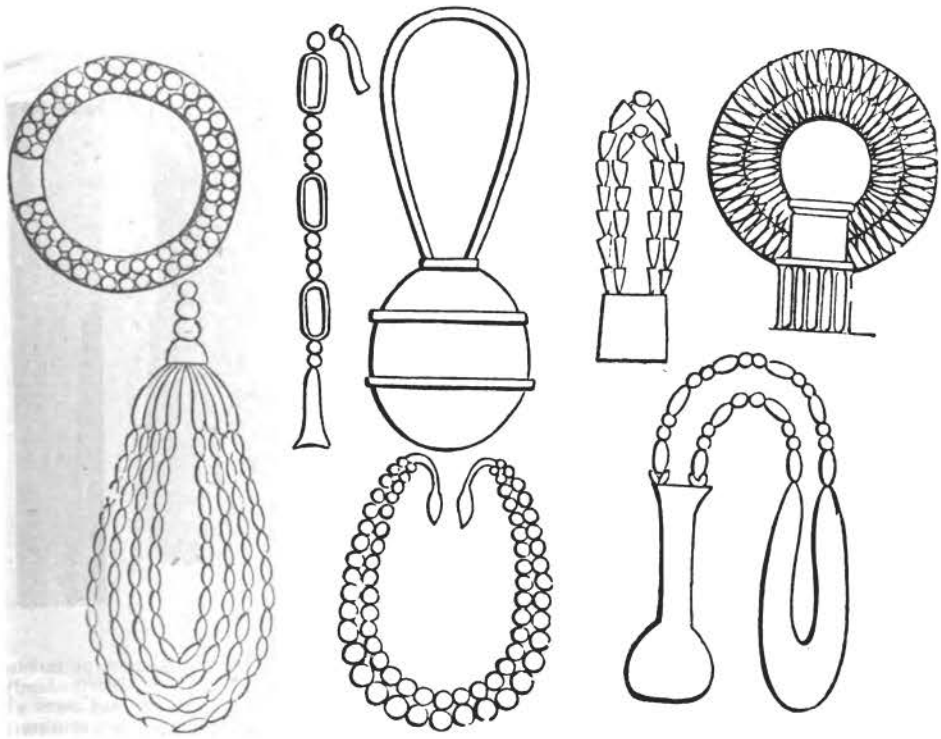
—'*Tablets.*'—These appear to have been small ornamented boxes or bottles containing rich perfumes, and which were attached to a necklace that hung down to the waist.

—'*Earrings.*'—The Arabic version translates the word *boxes of amulets* or *charms;* and that this is the correct interpretation is now generally agreed. So Aben Ezra, who says that they were writings, written in gold and silver, and used as amulets. They probably contained some passages of Scripture, as those of the Mohammedans usually do extracts from the Koran. The faith of the modern Orientals in amulets, to avert some evil or obtain some blessing, is strong, deep, and almost universal. There are few persons who do not wear amulets of some kind or other. Those of the ladies are made to serve as ornaments, by being enclosed in small cases of embossed gold



HIRGABS, or AMULETS, of Modern Egypt.

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VARIOUS FORMS OF DROPS OR PENDANT ORNAMENTS.—Collected from Ancient Egyptian Sculptures.

or silver, and commonly suspended at the right side from a silken cord or chain, which is passed over the left shoulder. They are sometimes worn at the neck or bosom, or around the head; and frequently two or more are attached to the same string. That the Hebrews were greatly addicted to this superstition is allowed by their own writers.

21. '*Nose-jewels.*'—See the note and cut under Gen. xxiv. 47.

22. '*Changeable suits of apparel.*'—We gather the sense by a comparison with Zech. iii. 3, 4, where the same word (מַחֲלָצוֹת *makhalatzoth*) denotes splendid and costly garments worn only on special occasions, and so called as opposed to those in common every-day use, and, therefore, as being *taken off* or *changed* when such occasions are over, in order to prevent them from being tarnished. If it refer to any single article of dress, it probably means the gown. These are sometimes very costly indeed, and even very commonly they are of richly-figured silks and satins. They were, doubtless, in those earlier times, among the wealthy, of the richest stuffs that could be procured. See the two figures in p. 233.

— '*Mantles.*'—The women of Western Asia and Egypt now wear, in private, over the gown a sort of long mantle or pelisse, made of cloth, silk, or velvet, and which may very probably be some such article as the present text denotes.

— '*Wimples.*'—What our translators understood by a 'wimple' was a sort of hood, which fitted to the head, and came down behind to near the middle of the back, covering also the shoulders. The descending parts of this hood distinguish it as a wimple. It was also called a veil. Thus Spenser describes Una as shading her beauty

'Under a veil that wimpled was full low.'



FULL DRESS, shewing the Gown, etc., v. 22.

Such hoods are still worn by some kinds of nuns, and is a common article of out-door dress in the south of Italy and in Malta, where it is generally of black silk. Although we do not think that 'wimples' correctly inter-

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prets the original word, we believe it does well distinguish its use as an enveloping article which the women wore



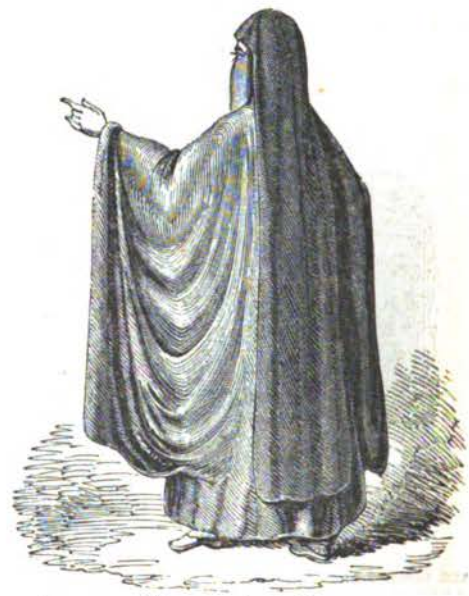
'VAIL,' v. 23. 'MANTLE,' v. 22.—In-door dress of a Modern Egyptian Lady, shewing the Back Veil and the Mantle.

out of doors. This is, in the East, like a sheet—black, white, striped, or plaided—and of silk or cotton, according



'WIMPLE.'—Another form of the walking wrapper mentioned under v. 24.

to the circumstances of the wearer; and which, being fastened to the head by a ribbon sewed inside, falls to the ground, and, with the face-veil, completely envelopes the whole person from head to foot. The word used here is the same which describes the veil worn by Ruth (iii. 15), and in which she carried away the six measures of barley which Boaz gave to her. Under this external wrapper, ladies usually wear a capacious silk robe (called *tob*) with



Woman wearing the Tob.

long and loose sleeves; and this, but of coarser materials, serves women of the lower orders for an external walking garment.

— '*Crisping pins.*'—This is the same word which is translated 'bags' in 2 Kings v. 23; and it is hard to understand how it came to be translated 'crisping-pins' here. A purse is doubtless intended in both instances, and the word has the same meaning in the Arabic. Here we are to understand a richly ornamented purse, or small bag, which the women wore attached to their girdles, to serve as a pocket. They are usually made of silk, and wrought with gold and silver. But Jahn says, we know not on what authority, that those of the Hebrew women were of solid metal, sometimes of pure gold, and fashioned like a cone, with borders of rich cloth at the top.

23. '*Glasses*'—metallic mirrors, which the women carried about with them as articles of ornament and use. But Lowth and others think that transparent garments are intended; and the Septuagint certainly sanctions this interpretation.

— '*Fine linen*'—the same word here, which in Judges xiv. 12, 13, and Prov. xxxi. 24, we have supposed to denote shirts or inner garments: correspondingly, Henderson has here 'linen shifts.'

— '*Hoods.*'—Lowth and others have 'turbans;' but they do not say how these are to be distinguished from the 'bonnets,' ver. 2, which they render 'tires,' and allow to be head-dresses—and head-dresses are turbans. Jahn thinks the word means a double veil, covering the head, and falling down behind and before: and so far we agree with him; but the rest of his description confounds it with that large wrapper which we have noticed under the word 'wimples.' We are disposed to think that it rather describes such a head-dress as is still seen among the Arabian females. It consists of a large handkerchief, or shawl, or piece of linen or cotton (usually black, but in some parts white, or of some dark colour), which, after

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covering the head, falls some way down the back; the corners being brought round in front, to cover the throat



'HOODS,' v. 23.—Hood-Veil of an Arab Female.

and bosom; and generally the lower part of the face to the tip of the nose; being, in fact, the customary veil of the class of women by whom it is used. As shewn in our cut, it is not unlike what our translators must have understood to have been intended by the word which they translate 'wimples' in the previous verse.

— '*Vails*.'—We believe this to be the head-veil which the ladies of Western Asia and Egypt usually wear within doors. It is usually a long strip of white muslin, embroidered with threads of coloured silk and gold; or of coloured crape, ornamented with gold thread, lama, and spangles. It rests upon the head, and falls down the back, forming one of the most graceful articles of female attire in the East. A back veil becomes an external article of the walking dress when the *tob* is worn as the outer robe (as shewn in the third cut of the preceding page); and (as in the second cut below) it sometimes assumes the place of a mantle.

24. '*Instead of a girdle, a rent*.'—Rather, 'Instead of a girdle, rich and ornamented, such as women of condition wear, a cord' (or rope of twisted wool, such as are in use among the female peasantry and women of the wandering tribes). The former is usually a rich shawl doubled triangularly and put loosely round the waist in a simple and tasteful manner, so as to cover the hips, with the corners hanging down in front. The translation puts the contrast upon that which is bound up, and that which is violently loosened; but the correct and more emphatic contrast is that here suggested, as between that which is rich and costly, and that which is mean and despicable.

— '*Well set hair*'—properly braided hair. How curiously the hair of females was braided in ancient times may be seen in the cut given under Sol. Song, vii. 1. The custom of braiding the hair is still maintained in Egypt, Syria, and Arabia. In all these parts the women are exceedingly partial to long hair. In general the hair is cut rather short over the forehead; but two full locks hang down on each side of the face, which are often curled in ringlets, and sometimes plaited. The rest of the hair is arranged in plaits or braids, which hang down the back. These are generally from eleven to twenty-five in number; but always an uneven number; eleven is considered a scanty number: thirteen or fifteen are more common. The manner in which each of these tresses is charged



A Dancing Woman of Cairo, shewing the SHAWL GIRDLE, with a short Veil, a kind of Wrapper worn as a Back Veil, Anklet, etc.

with three silken strings laden with metallic studs or other ornaments has been mentioned in the second note on v. 18.

— '*Baldness*' — which is particularly deprecated by Eastern women. as, although their heads are never seen bare, scarcity of hair implies a deficiency of the tresses which they so much cherish, which is so much the more important to them, as Mohammed expressly forbade the use of false hair to women. The prohibition itself, however, shews that false hair was previously in use, and it is known that it was worn among the ancient Egyptians. See the note on 2 Sam. xiv. 26.

— '*Stomacher*.'—The original word, פְּתִיגִיל *pethigil*, implies *width*, while the Chaldee synonyme indicates that it was of *linen*, and the contrast being to an envelope of sackcloth.

In the attempt contained in the notes on this chapter to discriminate the various articles mentioned, and thereby to assist the reader to some idea of the more costly dresses and ornaments of the Hebrew women, our researches and personal recollections have been much assisted by a paper on the dress of the women of Egypt in Mr. Lane's *Modern Egyptians*.

26. '*She, being desolate, shall sit upon the ground*.'—This is strikingly illustrated by the attitude in which the 'captive daughter of Zion' is represented upon the medals struck by Vespasian to commemorate the taking of Jerusalem. The obverse in all contains the head of the emperor, while the reverse represents a woman seated desolately under a palm-tree, in one instance *upon the ground*, while the presence of a Roman officer, or of a military trophy behind her, signalizes at once the triumph of the conqueror and her own desolation. In one case two figures are represented as seated upon the ground under a military trophy instead of the palm-tree. The inscription JUDEA CAPTA precludes all doubt as to the signification of these remarkable symbols. One analogy is altogether so striking, that some have supposed these devices were purposely taken from this prophecy, at the suggestion of

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Josephus, who was then at the court of Vespasian, and in the enjoyment of his favour. But it is perhaps sufficient to suppose that it may have been suggested to the Romans by some such actual observation as that which occurred to Captains Irby and Mangles, soon after they had entered Judea in the south. Near the village of Esdier (ed-deer?) they found some fine sycamore trees, under one of which they remained some time. While they tarried, 'A woman came hastily forth from the village, and seating herself on the ground under a tree near us, bewailed most bitterly, throwing the sand over her head with frantic gesticulations, which lasted about twenty minutes, when her husband, with whom we hear that she had quarrelled, came, and with difficulty drew her off.'





CHAPTER IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only [1]let us be called by thy name, to [2]take away our reproach.

2 ¶ In that day shall the branch of the LORD be [3]beautiful and glorious, and the fruit of the earth *shall be* excellent and comely [4]for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written [5]among the living in Jerusalem.

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a [6]cloud and smoke by day, and the shining of a flaming fire by night: for [7]upon all the glory *shall be* [8]a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

[1] Heb. *let thy name be called upon us.* [2] Or, *take thou away.* [3] Heb. *beauty and glory.* [4] Heb. *for the escaping of Israel.* [5] Or, *to life.* [6] Exod. 13. 21. [7] Or, *above.* [8] Heb. *a covering.*

CHAPTER V.

1 *Under the parable of a vineyard God excuseth his severe judgments.* 8 *His judgments upon covetousness,* 11 *upon lasciviousness,* 13 *upon impiety,* 20 *and upon injustice.* 26 *The executioners of God's judgments.*

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath [1]a vineyard in [2]a very fruitful hill:

2 And he [3]fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also [4]made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my

[1] Jer. 2. 21. Matt. 21. 33. Mark 12. 1. Luke 20. 9. [2] Heb. *the horn of the son of oil.* [3] Or, *made a wall about it.* [4] Heb. *hewed.*

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vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be [5]trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah [6]his pleasant plant: and he looked for judgment, but behold [7]oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join [8]house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 [9]In mine ears *said* the LORD of hosts, [10]Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ [11]Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine [12]inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because *they have* no knowledge: and [13]their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And [14]the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and [15] [16]God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 ¶ Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto them [17]that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* [18]wise in their own eyes, and prudent [19]in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which [20]justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as [21]the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* [24]torn in the midst of the streets. [25]For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* [24]sorrow, [25]and the light is darkened in the heavens thereof.

[5] Heb. *for a treading.* [6] Heb. *plant of his pleasures.* [7] Heb. *a scab.* [8] Mic. 2. 2.
[9] Or, *This is in mine ears, saith the LORD, &c.* [10] Heb. *If not, &c.* [11] Prov. 23. 29, 30. [12] Or, *pursue them.*
[13] Heb. *their glory* are *men of famine.* [14] Chap. 2. 9, 11, 17. [15] Or, *the holy God.* [16] Heb. *the God the holy.*
[17] Heb. *that say concerning evil,* It is *good, &c.* [18] Prov. 3. 7. Rom. 12. 16. [19] Heb. *before their face.* [20] Prov. 17. 15.
[21] Heb. *the tongue of fire.* [22] Or, *as dung.* [23] Chap. 9. 12, 17, 21, and 10. 4. [24] Or, *distress.*
[25] Or, *when it is light, it shall be dark in the destructions thereof.*

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Verse 1. '*A vineyard in a very fruitful hill.*'—The declivities of hills having a southern exposure are still favourite situations for vineyards in the East, and where practicable are always chosen in preference, as we have often had occasion to notice. The reader will not fail to observe the information which this beautiful allegory incidentally conveys concerning the manner in which vineyards were arranged and treated by the Hebrews. The words rendered 'in a very fruitful hill,' are literally 'on a horn of the son of oil.' The word horn (*keren*) as here used in the Hebrew, denotes the brow, or apex, or sharp point of a hill. The word is thus used in other languages to denote a hill. Thus in Palestine itself, the so-called Mount of Beatitudes bears the name of *Kurun-Hattin*—the Horns of Hattin; so the Swiss use the words *schreckhorn*, *buckorn;* and thus, according to Camden, Cornwall is called in the old British tongue Kernaw, as lessening by degrees like a horn, or running out into promontories like so many horns. The reader will not fail to observe incidentally the resemblance of the words used for horn in these other languages to the Hebrew KEREN.

2. '*He built a tower in the midst of it.*'—In each of the vineyards which cover the 'fruitful hills' near Hebron, a watch tower is seen, some of which appear to be of ancient date. But such are observed in other parts of the country.

10. '*Ten acres of vineyard shall yield one bath.*'—Respecting the 'acre,' see 1 Sam. xiv. 14. The צֶמֶד *tzemed* did not differ materially from our acre. The *bath* to be yielded by ten acres was of course a bath of wine; it contained about seven gallons and a half. To say therefore that this should be the sole produce of ten acres is next to describing the vineyard as wholly unproductive.

— '*The seed of an homer shall yield an ephah.*'—An homer was a measure for grain, etc., containing thirty-two pecks, or eight bushels; an ephah contained but three pecks. This, again, is therefore the same as saying that the produce would be almost nothing—that there would be utter desolation.

11. '*That rise up early in the morning . . . that continue until night.*'—See the note on Prov. xxiii. 30.

— '*Strong drink.*'—The word is here שֵׁכָר *shekhor*. We copy here the note of the Rev. Albert Barnes: 'This word is derived from a verb signifying to drink, to become intoxicated. It does not mean *ardent spirits*, or *alcohol*, for that was not then known. All nations have found out some intoxicating drink. That which was used by the Hebrews was made from grain, fruit, honey, dates, etc., prepared by fermentation. The word *sometimes* means the same as *wine* (Num. xxviii. 7), but more commonly it refers to a stronger drink, and is distinguished from it, as in the common phrase, "wine and strong drink." Lev. x. 9; Num. vi. 3; Judges xiii. 4, 7. Sometimes it may be cited for *spiced wine*—a mixture of wine with spices that would also speedily produce intoxication. The Chaldee renders the word "old fermented liquor," denoting the *mode* in which strong drink was usually prepared. "The Persians, when they commit a debauch, arise by times, and esteem the morning as the best time for beginning to drink wine, by which means they carry on their excess till night."—*Morier*. It may be remarked here, that in all nations, whatever may be the *form* in which intoxicating drink is prepared, it is substantially the same. Intoxication is produced by *alcohol*, and that is caused by fermentation. It is never created or increased by distillation. The only effect of distillation is to collect and preserve the alcohol which existed in the beer, the wine, or the cider. Consequently the same substance produces intoxication when wine is drunk which does when brandy is drunk; the same when cider or other fermented liquor is drunk which does when ardent spirits are used.'

— '*That continue until night*'—having been drinking all day. This shews that the 'strong drink' did not produce *sudden* intoxication.

— '*Inflame them*'—excite or stimulate them. We have the same phrase, denoting the *burning* tendency of strong drink. The American Indians appropriately call it *fire-water*.—BARNES.

17. '*The waste places of the fat ones.*'—This is generally regarded as very difficult. The most common interpretation is that in the judgments that were to befall the nation, the habitations of the rich people should become desolate and waste, and that strangers should come in and possess them. But Gesenius and others incline to suppose that strangers or foreigners should come into the desert or waste places of the nation and feed their cattle there. In other words, the land would be so utterly desolate that strangers would bring their cattle in to feed in the luxuriant vegetation that would then spontaneously spring up.

22. '*Mighty to drink wine.*'—Probably such as boasted of their resisting the ordinary effects of drink—in being able to take much without becoming intoxicated. This would generally be the case with persons who had been so much habituated to drink that ordinary quantities had no disturbing influence upon them.

— '*To pingle strong drink.*'—To mingle wine with spices, dates, drugs, etc., in order to render it more intoxicating. See Prov. ix. 2, 5. The others boasted that they were able to drink extraordinary quantities—these, that they were able to drink, without harm, liquors of the most intoxicating qualities known.

26. '*Hiss unto them.*'—Cyril, cited by Lowth, says: 'The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again, *συριγμασι*, by a hiss or whistle.' Under this explanation the allusion is very expressive. Compare chap. vii. 18.

28. '*Their horses' hoofs . . . like flint, and their wheels like a whirlwind.*'—As this prophecy appears to refer to the invasion of Judea by the Babylonians, it may be proper to observe that this people were noted for their power in horses and chariots. Xenophon, in the second book of the Cyropædia, represents Cyaxares as stating to Cyrus the force which the allies opposed to him might bring into the field. The Babylonians are set down for twenty thousand horse and two hundred chariots, being double the number of both horses and chariots which is allowed to any other of the great powers of Western Asia. The allusion to the hardness of the horses' hoofs probably arises from the fact, that the ancients did not shoe their horses by nailing iron plates to the bottom of the hoof. There were indeed shoes of leather, gold, and silver, but these enclosed the whole hoof, and were bound or tied on, being only used on particular occasions, and very rarely. Hence the hardness of the hoofs was a very important consideration; and Xenophon lays much stress on this point, observing that the good hoof is hard, hollow, and when struck on the ground sounds like a cymbal. He also suggests means by which the hoofs may be hardened. The necessity for such hard hoofs in war-horses did not escape Homer, who continually applies to them the epithet 'brazen-hoofed.'

CHAPTER VI.

1 *Isaiah, in a vision of the Lord in his glory,* 5 *being terrified, is confirmed for his message.* 9 *He sheweth the obstinacy of the people unto their desolation.* 13 *A remnant shall be saved.*

IN the year that king Uzziah died I [1]saw also the Lord sitting upon a throne, high and lifted up, and [2]his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

[1] John 12. 41.

[2] Or, *the skirts thereof.*

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3 And [3]one cried unto another, and said, [4]Holy, holy, holy, *is* the LORD of hosts: [5]the whole earth *is* full of his glory.

4 And the posts of the [6]door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe *is* me! for I am [7]undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, [8]having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he [9]laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for [10]us? Then said I, [11]Here *am* I; send me.

9 And he said, Go, and tell this people, [12]Hear ye [13,14]indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be [15]utterly desolate,

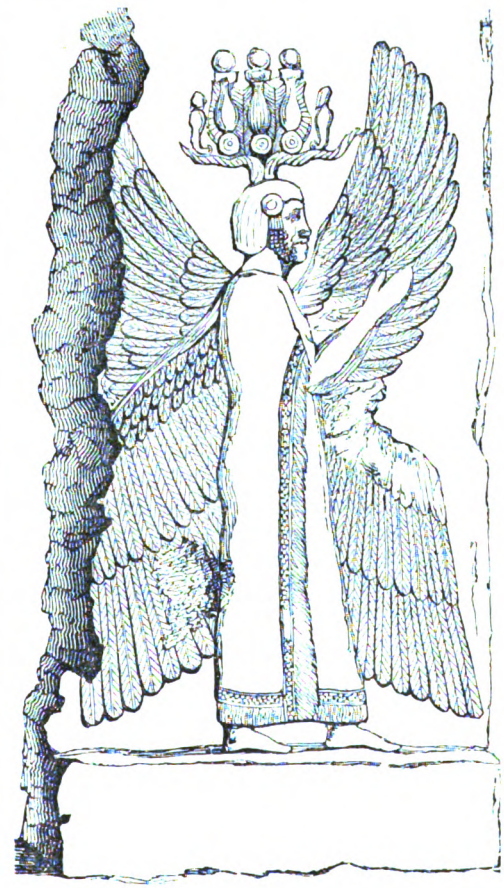
12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, [16]and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose [17]substance *is* in them, when they cast *their leaves:* so the holy seed *shall be* the substance thereof.

3 Heb. *this cried to this.* 4 Rev. 4. 8. 5 Heb. *his glory is the fulness of the whole earth.* 6 Heb. *thresholds.* 7 Heb. *cut off.* 8 Heb. *and in his hand a live coal.* 9 Heb. *caused* it *to touch.* 10 Gen. 1. 26. 11 Heb. *Behold me.* 12 Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8. 13 Or, *without ceasing*, &c. 14 Heb. *hear ye in hearing*, &c. 15 Heb. *desolate with desolation.* 16 Or, *when* it *is returned or hath been browsed.* 17 Or, *stock*, or, *stem.*

Verse 1. '*His train filled the temple.*'—This refers to the long flowing skirts of his royal robes, in allusion to the ample robes of state in which Eastern monarchs appear on great occasions.

2. '*Seraphims.*'—The word שְׂרָפִים *seraphim* comes from שָׂרַף *saraph*, 'to burn,' from which, and from the description, we may gather that the seraphim presented human figures, of a brilliant fiery appearance, and covered with wings. Wings are common to them and the cherubim, and the only certain distinction discoverable is that conveyed in their name, 'burning ones.' The cherubim also are nowhere described as having *six* wings. The seraphim are mentioned here only; and there appears such conformity between them and the cherubim that it is difficult to trace the distinctions of appearance which they may have exhibited, and we incline to think that the word is but another, and that a poetical, name for the cherubim. It is indeed clear that the scenery of the vision being drawn from the temple, the seraphim are here the antitypes of the cherubim which were stationed over the mercy seat and covered it with their wings. As there has been much speculation concerning the forms which these distinguished beings bore, we take the opportunity of introducing an engraving after the only sculptured image which appears to suggest any approximation to the idea which the Scriptural descriptions seem to express. This singular remain belongs to Ancient Persia, and is found upon one side of a square column at Mourg Aub. It will be seen that one pair of the wings falls nearly to the feet, while the other rises high above the head. The head itself also exemplifies a frequent symbol of Scripture—being surmounted by horns, which support a curious symbolical mitre. The figure is conjectured by Porter, from various circumstances, to represent a superior spirit, and perhaps the tutelary genius of the country. He faces the temple with his hands uplifted and open, as if in the act of benediction. Porter says, 'with the exception of the mitre, there is nothing I have ever seen or read of which bears so strong a resemblance to the whole of the figure on the pillar as the ministering or guardian angels, described under the name of Seraphim or Cherubim by the different writers in the Bible; and, if we are to ascribe these erections to Cyrus, how readily may he have found the model of his genii, either in the spoils of the temple of Jerusalem, which he saw among the treasures of Babylon, or from the Jewish descriptions, in the very word of



'Seraphim.' A supposed analogous figure, from a Persian Sculpture at Mourg Aub.—*See note.*

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prophecy which mentions him by name; and which doubtless would be in the possession of Daniel and open to the eye of the monarch to whom it so immediately referred.' There is more probability than might at the first view appear in the notion that the works at Mourg Aub were by Cyrus; and, should the other parts of the conclusion be considered tenable, there is nothing very absurd in the idea that this figure may furnish the only existing clue to that of the seraphim or cherubim of Scripture.

6. '*The altar.*'—This was doubtless the altar of burnt offering, in the court before the sanctuary, on which was kept ever-burning the fire originally kindled from heaven.

13. '*Teil tree, and...oak.*'—The original words are essentially the same, and seem to denote one and the same tree which we, with others, take to be the terebinth-tree, described under Gen. xviii. 1. The tree is represented as an evergreen by the ancient naturalists, never shedding its leaves; but this is not confirmed by modern witnesses, who find that the terebinth is, under certain circumstances, stripped of its foliage in the winter. This coincides with the allusion in the present text, which portrays the tree as casting its leaves under inclement contingencies, but yet retaining the vital principle in the unexpanded bud.

CHAPTER VII.

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. 17 His judgment is prophesied to come by Assyria.

AND it came to pass in the days of [1]Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria [2]is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and [3]Shear-jashub thy son, at the end of the [4]conduit of the upper pool in the [5]highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, [6]neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and [7]vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, [8]that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [9]If ye will not believe, surely ye shall not be established.

10 ¶ [10]Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; [11]ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David, *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; [12]Behold, a virgin shall conceive, and bear a son, and [13]shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all [14]bushes.

20 In the same day shall the Lord shave with a [15]razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the

[1] 2 Kings 16. 5. [2] Heb. *resteth on Ephraim.* [3] That is, *The remnant shall return.* [4] 2 Kings 18. 17.
[5] Or, *causeway.* [6] Heb. *let not thy heart be tender.* [7] Or, *scathe.* [8] Heb. *from a people.*
[9] Or, *do ye not believe? it is because ye are not stable.* [10] Heb. *And the LORD added to speak.* [11] Or, *make thy petition deep.*
[12] Matt. 1. 23. Luke 1. 31. [13] Or, *thou, O virgin, shalt call.* [14] Or, *commendable trees.* [15] 2 Kings 19. 35.

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head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left [16]in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

[16] Heb. *in the midst of the land.*

Verse 1. '*In the days of Ahaz,*' etc.—Ahaz began to reign about 738 years before Christ. From a comparison of 2 Kings xvi. 5, etc. with 2 Chron. xxviii. 5, etc., it would appear that Judæa was twice invaded by Rezin and Pekah in the reign of Ahaz. The confederacy was formed in the reign of Jotham (2 Kings xv. 37), but it was not carried into execution during his reign. It is manifest from this place that it was executed during the reign of Ahaz.

3. '*Thou, and Shear-jashub thy son.*'—The meaning of the name Shear-jashub is, as in the margin, 'a remnant shall return.' The names which the prophet gave to his sons were significant, or symbolical of certain important events that were to occur to the Jews, and were intended as signs and memorials to them. The occasion on which the name was given to this son is not recorded; but there can be no doubt that it had reference to the future captivity of the Jews, and was designed to put on record the great fact that the nation was not to be annihilated, but that a remnant were destined to return to their fatherland. The king doubtless knew why this name had been given; and this may suggest the reason why Isaiah was directed to take his son with him, as his presence would suggest to him the pledge which he had given that his people should not be utterly destroyed.

— '*The end of the conduit of the upper pool.*'—This was doubtless the upper pool of Gihon, of which see the note on 2 Chron. xxxii. 30. Why Ahaz had gone down there does not appear; but it seems not unlikely that he was examining it to see whether the fountain might not be stopped up, or the water diverted, so that it should be of no use to the enemy, and that they might thus be prevented from maintaining a protracted siege. This was a matter of importance, and the king would be probably attended by his chief officers as well as by a large body of the people, who would thus hear the message that the prophet was charged to deliver.

8. '*Within threescore and five years.*'—The desolation of the ten tribes by the Assyrians under Shalmaneser took place about twenty years after the date of this prophecy. It is clear therefore that it is not referred to, but rather when Esarhaddon not only carried away the remnant of Israel, but settled new inhabitants in the country, thus completing the subversion of the ten tribes. *This* was exactly sixty-five years from the time of this remarkable prophecy.

15. '*Butter and honey.*'—The word rendered 'butter' must be understood to denote not that only, but other preparations of milk short of butter, as cream, buttermilk, and sour curdled milk—all of which are much used in Western Asia. Perhaps in the present instance, and some others, milk in its simple state may be understood. Milk, and such preparations of it as we have mentioned, are consumed in great quantities, and, together with honey, when it can be procured, form the substantial diet of young children. It is of course here mentioned as forming the best and most suitable food. Feeding a child with milk and honey is also mentioned by heathen writers to express its prosperous bringing up. In *v.* 22 the same articles are equally mentioned as the food of grown people, from which we also learn that the Hebrews used the milk of their sheep, as well as that of cows (and, elsewhere, goats), as do the Bedouins at this day. Butter and honey, together or separate, and with or without bread, still form a food much valued in Syria. It formed the concluding mess of a feast with which Irby and Mangles were entertained by an Arab sheikh. 'They afterwards gave us some honey and butter together, with bread to dip in it, Narsak desiring one of his men to mix the two ingredients for us, as we were rather awkward at it. The Arab having stirred the mixture up well with his fingers, shewed his dexterity at consuming as well as mixing, and recompensed himself for his trouble by eating half of it.' *Travels*, p. 263.

18. '*The fly that is in the uttermost part of the rivers of Egypt.*'—See note on Josh. xxiv. 12.

— '*And for the bee that is in the land of Assyria.*'—The Rev. Thomas Howes, in his *Critical Observations on Books* (1783), a valuable work, now little known, remarks (ii. 272), 'I have not observed that any one has hinted at the reason why the *bee* is there mentioned as emblematical of the Assyrians. It was probably on account of this circumstance of the resemblance between *a quiver full of arrows* and the forked sting in the tail of the bee; and if in those early times the archers in their flight shot their arrows backwards on their enemies, as the Persians and Parthians did afterwards, the emblem would be still more characteristic of the archers in the Assyrian army.'

CHAPTER VIII.

1 *In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria.* 5 *Judah likewise for her infidelity.* 9 *God's judgments shall be irresistible.* 11 *Comfort shall be to them that fear God.* 19 *Great afflictions to idolaters.*

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning [1]Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I [2]went unto the prophetess; and she conceived, and bare a son. Then said the

[1] Heb. *In making speed to the spoil he hasteneth the prey*: or, *make speed*, &c.

[2] Heb. *approached unto.*

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LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father and my mother, [3]the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and [4]the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, [5]and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 ¶ For the LORD spake thus to me [6]with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a sanctuary; but for [7]a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall [8]stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 [9]Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 [10]To the law and to the testimony: if they speak not according to this word, *it is* because *there is* [11]no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

[3] Or, he that is *before the king of Assyria shall take away the riches*, &c.
[4] Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*
[5] Or, *yet.*
[6] Heb. *in strength of hand.*
[7] Chap. 28. 16. Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 8.
[8] Matt. 21. 44. Luke 20. 18.
[9] Heb. 2. 13.
[10] Luke 16. 29.
[11] Heb. *no morning.*

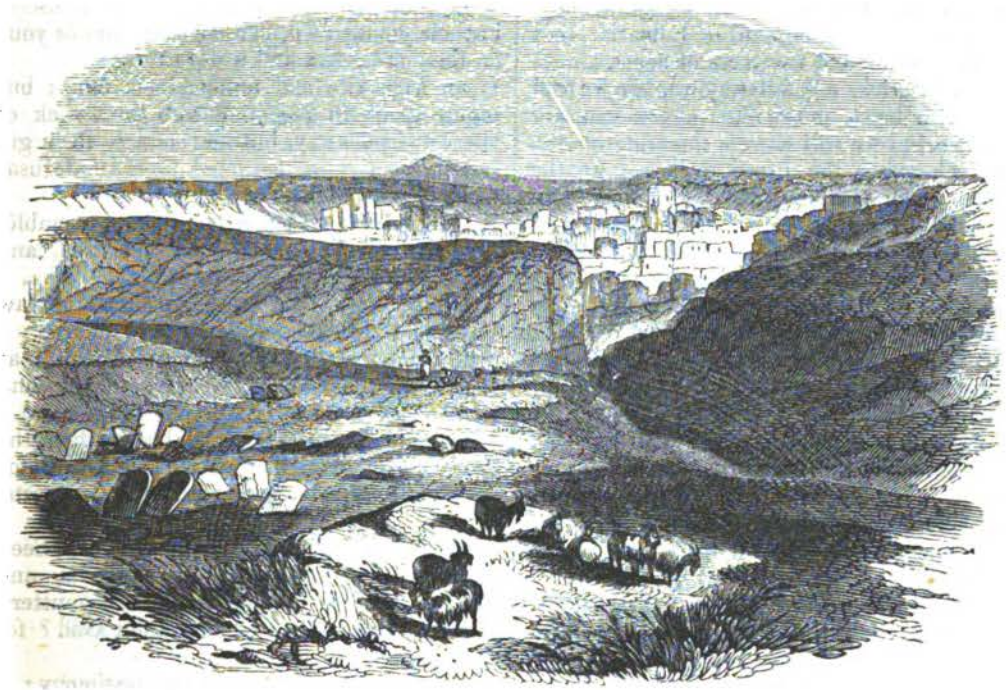
Verse 1. '*Maher-shalal-hash-baz.*'—See the marginal explanation, and the note on vii. 3. The name is thus composed:—MAHER, *hasten*, or *he shall hasten*; SHALAL, *spoil* or *prey*; HASH, *hasten*, or *make speed*; BAZ, *spoil* or *prey*. Thus in one name the same idea is repeated, which duplication is in Hebrew a mode of expressing intensity, and, in the present case, intensity of haste, that is, great haste, to seize the prey. The meaning is, that the Assyrian should hasten to his spoil, and that this should be accomplished with speed. The name was to be given to a child of the prophet, and this name was to be a sign of the event signified by the name.

4. '*Before the child shall have knowledge to cry My father.*'—A child would have to address his parents thus in less than three years; and it was in fact not three years before the event predicted by this sign occurred.

6. '*The waters of Shiloah.*'—Some notice of the *pool* or *fountain* of Siloam may be found under 2 Chron. xxxii. 30; and the *village* of Siloah has been mentioned under 2 Kings xxiii. 13. The surplus water of the pool is conveyed out by a narrow subterraneous passage, and forms a small stream which serves to water the garden-plots on the lower part of Mount Zion, and in the valley below which it crosses to reach the bed of the Kidron. This little brook has a very poor supply of water, and is exhausted in the service we have mentioned. The following engraving shews the village of Siloah, with part of the valley of the same name in the foreground. This valley is merely the southern entrance to the valley of Jehoshaphat, and derives its name from having the village and fountain on its opposite sides, and from its receiving the waters of the latter. See further under John ix. 7.

7. '*The waters of the river.*'—That is, of the Euphrates. The figure expresses the invasion of the land by the Assyrians, by a comparison derived from the overflowing of the Euphrates, which river was crossed by the Assyrians in advancing upon Palestine, and which had previously formed the westward limit of their power. The comparison is the more appropriate when it is recollected that, the Euphrates flowing, in the lower portion of its

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VILLAGE OF SILOAH.—*See note to verse 6.*

course, through a vast plain between low banks, the periodical increase of its waters caused it, like the Nile, to overflow its banks, sometimes inundating the country to a very great extent, and leaving extensive lakes and marshes in its neighbourhood after the river has retired to its channel.

—'*All his glory.*'—Eastern kings formerly, as now, marched forth to war in very great splendour. They moved with all the magnificence of their court, attended usually by their princes and nobles, with a splendid retinue and all the insignia of royalty.

CHAPTER IX.

1 *What joy shall be in the midst of afflictions, by the kingdom and birth of Christ.* 8 *The judgments upon Israel for their pride,* 13 *for their hypocrisy,* 18 *and for their impenitency.*

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee [1]of the nations.

2 [2]The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* [3]not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 [4]For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of [5]Midian.

5 [6]For every battle of the warrior *is* with confused noise, and garments rolled in blood; [7]but *this* shall be with burning *and* [8]fuel of fire.

6 For unto us a child is born, unto us a [9]son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace [10]*there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The [11]zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

[1] Or, *populous.* [2] Matt. 4. 16. Ephes. 5. 14. [3] Or, *to him.* [4] Or, *when thou breakest.* [5] Judg. 7. 22. Chap. 10. 26. [6] Or, *when the whole battle of the warrior was,* &c. [7] Or, *and it was,* &c. [8] Heb. *meat.* [9] John 3. 16. [10] Luke 1. 32, 33. [11] 2 Kings 19. 31. Chap. 37. 32.

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9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and [12]join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel [13]with open mouth. [14]For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For [15]the leaders of this people cause *them* to err; and [16]*they that are* led of them *are* [17]destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh [18]folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the [19]fuel of the fire: no man shall spare his brother.

20 And he shall [20]snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

12 Heb. *mingle.* 13 Heb. *with whole mouth.* 14 Chap. 5. 25, and 10. 4. 15 Or, *they that call them blessed.* 16 Or, *they that are called blessed of them.* 17 Heb. *swallowed up.* 18 Or, *villany.* 19 Heb. *meat.* 20 Heb. *cut.*

Verse 1.—'*The way of the sea.*'—The great road between Syria and Egypt, lying along the lake of Tiberias, might, if necessary, not inappropriately be taken as 'the way' of the sea. But this expression in the sacred text probably means nothing more than the region along the sea, the territories of Zebulun and Naphtali.

4. '*The staff of his shoulder.*'—The word here rendered staff may mean a bough,—a branch, a staff, stick, or rod. Gesenius supposes that the expression here means the rod by which punishment is inflicted, and that the phrase 'rod of or for the shoulder,' is one that is expressive of oppression and servitude. Rosenmüller thinks that it refers rather to the custom among the ancients of placing a piece of wood not unlike a yoke on the necks and shoulders of slaves, as a mark of servitude. Hengstenberg understands it, 'the staff which strikes the neck or back.'

5. '*For every battle of the warrior is with confused noise.*'—This is a strange translation, but the passage is confessedly difficult, as the leading word occurs no where else in Scripture. It is the word סְאוֹן *sion*, rendered 'battle.' It is now more generally conceived that it denotes the military shoe or sandal, strongly shod with iron or spikes, and reaching to the mid-leg. See a figure of it under Ruth iv. 8. It thus differed from the greave, which came higher up. The 'noise' of the following clause may be supposed to be that made by the armour of the soldiers, particularly the clattering tramp of these war-sandals. This, however, and the 'garments,' or mantle, stand by synecdoche for all kinds of military accoutrements.

— '*Every battle.*'—This verse probably refers to the custom of burning the spoils and armour of the enemy after a battle—a custom that seems to have been common among the Jews and other nations.

10. '*Bricks....hewn stones.... sycomores....cedars.*'—The weakest and least worthy materials for building are here opposed to the best and strongest. Sun-dried bricks are doubtless those here opposed to hewn stones. Concerning the sycamore (*Ficus sycomorus*), we may refer to the note on 1 Kings x. 27. The wood has had some reputation for durability in consequence of the many ages in which the coffins of the Egyptian mummies have remained in perfect preservation. But this may probably be owing to some circumstance in the preparation or coating of the coffins, or, still more, perhaps, to the dryness of the climate, and sandy soil. When buried in Bruce's garden, the wood became rotten in the course of four years.

CHAPTER X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride shall be broken.* 20 *A remnant of Israel shall be saved.* 24 *Israel is comforted with promise of deliverance from Assyria.*

WOE unto them that decree unrighteous decrees, and [1]that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visit-

1 Or, *to the writers that write grievousness.*

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ation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. [2]For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ [3]O [4]Assyrian, the rod of mine anger, [5]and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and [6]to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 [7]For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work [8]upon mount Zion and on Jerusalem, I will [9]punish the fruit [10]of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants [11]like a valiant *man:*

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? [12]as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up [13]*itself, as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, [14]both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be [15]few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 [16]For though thy people Israel be as the sand of the sea, *yet* a remnant [17]of them shall return: [18]the consumption decreed shall overflow [19]with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, [20]and shall lift up his staff against thee, after the manner of [21]Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of [22]Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden [23]shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 ¶ He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 [24]Lift up thy voice, O daughter of Gal-

2 Chap. 5. 25, and 9. 12. 3 Or, *Woe to the Assyrian.* 4 Heb. *Asshur.* 5 Or, *though.* 6 Heb. *to lay them a treading.*
7 2 Kings 18. 24, 33, and 19. 10, &c. 8 2 Kings 19. 31. 9 Heb. *visit upon.* 10 Heb. *of the greatness of the heart.*
11 Or, *like many people.* 12 Or, *as if a rod should shake them that lift it up.* 13 Or, that which is *not* wood.
14 Heb. *from the soul, and even to the flesh.* 15 Heb. *number.* 16 Rom. 9. 27. 17 Heb. *in*, or *amongst.* 18 Chap. 28. 22.
19 Or, *in.* 20 Or, *but he shall lift up his staff for thee.* 21 Exod. 14. 22 Judg. 7. 25. Chap. 9. 4.
23 Heb. *shall remove.* 24 Heb. *Cry shrill with thy voice.*

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lim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall [25]by a mighty one.

[25] Or, *mightily*.

Verse 9. '*Calno.*'—Perhaps the same as Calneh, one of the cities built by Nimrod in the land of Shinar (Gen. x. 10). So the Seventy seem to have thought, by their adding, 'where the tower was built.'

'*Carchemish,*' see the note on 1 Kings iv. 24.—'*Hamath,*' see Num. xiii. 21. [APPENDIX, No. 61.]

'*Arpad,*' otherwise Arphad and Arvad, is supposed to be the same as the Aradus of the ancients. This was the northernmost of the Phœnician cities on the Mediterranean coast, and was, equally with Tyre, a colony of Sidon. Thus, in Ezek. xxvii., it is mentioned with the two last-named cities, that is, as supplying Tyre with mariners in conjunction with Sidon; and it appears to have participated in the commerce carried on by both cities. It arrived at so flourishing a condition that the small rocky isle (about a mile in circumference and two miles from the shore) on which it was situated is described by Strabo as covered with buildings more lofty than those of Rome; but of which no trace now remains. The island, now called Ruad, is situated near the mouth of the river Eleutherus, about eight leagues to the north of Tripolis. Opposite to it, on the continent, was another town called Antaradus, which is perhaps more likely than the insular town to have been that taken by the Assyrians.

14. '*Eggs that are left.*'—That is, that he had taken the nations with as much ease, with as little opposition as one encounters in taking eggs from the nest which the bird has forsaken from fright, or from which she is temporarily absent. The rest of the verse keeps to this figure—no resistance.

15. '*Ax... Saw.*'—We annex figures of these implements of the most ancient kind, copied from specimens in the collection of Signor D'Athanasi, and from the engravings of Rosellini. They will speak for themselves.



'AXE.' EGYPTIAN WAR-HATCHET.

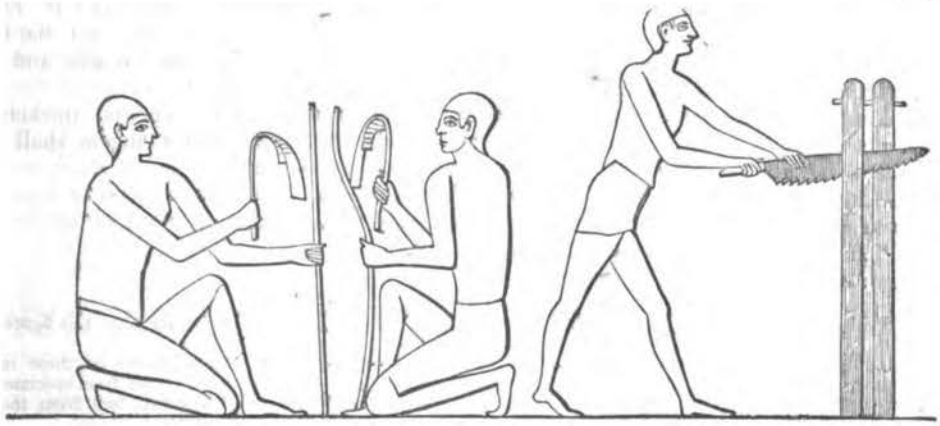
Something has already been said of the saw under 1 Chron. xx. 3.

28. '*He is come to Aiath,*' etc.—This and the following verses are descriptive of the march of Sennacherib's army approaching towards Jerusalem, and of the terror and confusion spreading and increasing through the several



ARVAD.—*Aradus* now Ruad.

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EGYPTIAN CARPENTERS, WITH THE AXE OR ADZE AND SAW.—From Rosellini.

places as he advanced, expressed with great brevity, but finely diversified.—LOWTH. '*Aiath*,' that is, Ai or Hai, near Jericho. See Gen. xii.; Josh. vii.—'*Migron*,' 1 Sam. xiv. 2—'*Michmash*,' see 1 Sam. xiii. 5.

29. '*Geba*.'—See 1 Sam. xiii. 3.—'*Ramah*,' see 1 Kings xv.—'*Gibeah*,' see 1 Sam. x. 26.

30. '*Gallim*.'—Eusebius and Jerome place this in the neighbourhood of the Philistine town of Ekron.

—'*Laish*.'—We know no other town of this name than that, towards the sources of the Jordan, taken by the people of Dan, and called by them after the name of their tribe. See Gen. xiv.

—'*Anathoth*,' see 1 Kings ii. 26.

31. '*Madmenah*.'—One of the towns mentioned, in Josh. xv. 31, among 'the uttermost cities of the tribe of Judah toward Edom southward.'

—'*Gebim*.'—Not mentioned anywhere else, and the situation unknown.

32. '*Nob*.'—See 1 Sam. xxi. It would seem that the army was destroyed here; and the context appears to intimate that Jerusalem was visible from hence.

CHAPTER XI.

1 *The peaceable kingdom of the Branch out of the root of Jesse.* 10 *The victorious restoration of Israel, and vocation of the Gentiles.*

AND there shall come forth a rod out of the stem of [1]Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of [2]quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and [3]reprove with equity for the meek of the earth: and he shall [4]smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 [5]The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the [6]cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the [7]Gentiles seek: and his rest shall be [8]glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of

[1] Acts 13. 23. [2] Heb. *scent*, or, *smell*. [3] Or, *argue*. [4] Job 4. 9. 2 Thess. 2. 8. [5] Chap. 65. 25. [6] Or, *adder's*. [7] Rom. 15. 10. [8] Heb. *glory*.

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Israel, and gather together the dispersed of Judah from the four [9]corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil [10]them of the east together: [11]they shall lay their hand upon Edom and Moab; [12]and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over [13]dryshod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; [14]like as it was to Israel in the day that he came up out of the land of Egypt.

9 Heb. *wings.* 10 Heb. *the children of the east.* 11 Heb. *Edom and Moab* shall be *the laying on of their hand.*
12 Heb. *the children of Ammon their obedience.* 13 Heb. *in shoes.* 14 Exod. 14. 29.

Verse 15. '*Utterly destroy the tongue of the Egyptian sea....in the seven streams.*'—Bishop Lowth and others interpret this of the Red Sea, and the passage of the Hebrew host through it. But some suppose that the prophet alludes to the Nile; and we have little hesitation to agree in this conclusion, as we cannot possibly see how else the 'seven streams' are to be explained. Large rivers, and the Nile in particular, are sometimes called 'seas' in Scripture; and, if so understood here, 'the tongue of the Egyptian sea' would of course be the Delta, for which indeed it would be a very striking and appropriate designation. This Delta is contained between the two extreme branches by which the Nile enters the sea. Now the number of the arms or branches of the river which bounded and traversed this Delta, were anciently *seven*, each of which the reader will find described in Sect. xix. ('Branches of the Nile') of Rennell's *Geography of Herodotus.*' And these 'seven streams' have been so 'smitten,' particularly on the side towards Palestine, that only two remain: that which was once the middle stream has now become the most eastern, towards Palestine; and the places which deep streams once occupied may now be passed dryshod. In consequence of this, 'the tongue of the Egyptian sea' has been so far 'destroyed,' that the Delta, always the most fertile part of Egypt, has been abridged of half its extent, which has become a sandy and uninhabited desert. See the details in Rennell, as above. That this is the subject of the prophecy in this verse cannot be positively affirmed; but the coincidence has appeared to us too remarkable to be overlooked, particularly as it has not been hitherto noticed.

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my [1]strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, [2]Praise the LORD, [3]call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou [4]inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

1 Exod. 15. 2. Psal. 118. 14. 2 1 Chron. 16. 8. Psal. 105. 1. 3 Or, *proclaim his name.* 4 Heb. *inhabitress.*

CHAPTER XIII.

1 *God mustereth the armies of his wrath.* 6 *He threateneth to destroy Babylon by the Medes.* 19 *The desolation of Babylon.*

THE burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, [1]like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the wea-

1 Heb. *the likeness of.*

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pons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands [2]be faint, and every man's heart shall melt.

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall [3]be amazed [4]one at another; their faces *shall be as* [5]flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be [6]darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be [7]dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be [8]as when God overthrew [9]Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But [10]wild beasts of the desert shall lie there; and their houses shall be full of [11]doleful creatures; and [12] [13]owls shall dwell there, and satyrs shall dance there.

22 And [14]the wild beasts of the islands shall cry in their [15]desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

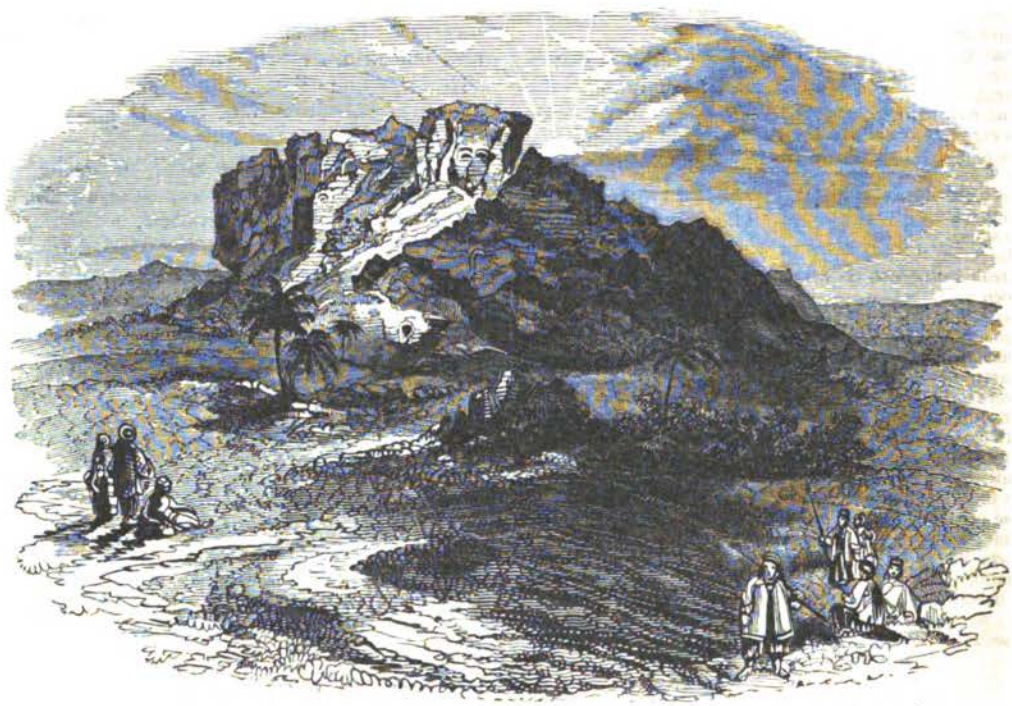
[2] Or, *fall down.* [3] Heb. *wonder.* [4] Heb. *every man at his neighbour.* [5] Heb. *faces of the flames.*
[6] Ezek. 32. 7. Joel 2. 31, and 3. 15. Matt. 24. 29. Mark 13. 24. Luke 21. 25. [7] Psal. 137. 9.
[8] Heb. *as the overthrowing.* [9] Gen. 19. 24. Jer. 50. 40. [10] Heb. *Ziim.* [11] Heb. *Ochim.* [12] Or, *ostriches.*
[13] Heb. *daughters of the owl.* [14] Heb. *Iim.* [15] Or, *palaces.*

Verse 14. '*As the chased roe.*'—The force and appropriateness of this figure may be understood from Dr. Russell's description of the chase of the gazelle or antelope. 'They permit horsemen, without dogs, if they advance gently, to approach near; and do not seem much to regard a caravan that passes within a little distance; but the moment they take alarm they bound away, casting from time to time a look behind; and if they find themselves pursued, they lay their horns backwards, almost close on the shoulder, and flee with incredible speed. When dogs appear, they instantly take alarm; for which reason the sportsmen endeavour to steal upon the antelope unawares, to get as near as possible before slipping the dogs; and then pushing on at full speed, they throw off the falcon, which being taught to strike or fix upon the cheek of the game, retards its course by repeated attacks, till the greyhounds have time to get up.'

19. '*Babylon....the beauty of the Chaldees' excellency.*'—As the prophecies concerning the same places are much dispersed—occurring in different prophets and in different parts of the same books of prophecy—we shall perhaps best consult the reader's advantage and our own convenience by noticing the several details as they occur, rather than by offering any large and connected statements, which would leave it to the reader to trace out the particular points of illustration. The line of illustration which we propose to take has already been well trodden by Bishop Newton, and more lately by Dr. Keith, who, between them, have very nearly exhausted the existing stores of information on the subjects of which they treat. We shall therefore, necessarily, be often found to adduce the same facts and authorities which they have already employed: but we trust that our own researches, together with a personal acquaintance with some of the sites to which prophecy refers, will enable us in our progress to point out some circumstances which they have overlooked, and to cite some authorities which have escaped their notice.

With respect to the very remarkable passage now before us, we reserve some notice of the prosperous and splendid condition of ancient Babylon for Dan. iv. 30; and under Jer. li. we shall take some *general* notice of its present desolations, of which, for introductory purposes, our present engraving will serve to give such a notion as may be at present necessary. From this it will appear that there is no standing ruin of this famous city, but that the whole is a collection of heaps, which appear like natural hills (ex-

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DESOLATION OF BABYLON.

cept that no green thing grows on them) until the excavations shew that these heaps cover all that remains of 'the beauty of the Chaldees' excellency.'

20. '*It shall never be inhabited,*' etc.—The site of Babylon has now for many ages been forsaken by man, and left entirely to the 'doleful creatures' mentioned by the prophet in the next verse. The time when it became wholly deserted has not been well determined. But Strabo says that in his time great part of it was a mere desert; that the Persians had partially destroyed it; and that time, and the neglect of the Macedonians while they were masters of it, had nearly completed its destruction; and Pliny, who wrote in the reigns of the emperors Vespasian and Titus, the conquerors of Jerusalem, describes its site as a desert, and the city as '*dead.*' (*Hist. Nat.* vi. 26.) Not many years after, Pausanias said, 'Of Babylon, a greater city than which the sun did not formerly behold, all that now remains is the temple of Belus and the walls of the city.' (*Arcad.* viii. 33.) About 250 years later, Jerome informs us that Babylon was then (in the fourth century) quite in ruins, and that the walls served only for the enclosure of a park or forest for the king's hunting. The first great blow to its prosperity was the conquest of the Babylonian empire by the Medes and Persians. It then ceased to be the sole capital of an empire, as the conquerors divided their time between it, Susa, Ecbatana, and Persepolis. When the Persian empire fell, in its turn, before Alexander, it had a prospect of a restoration to greater glory than ever, as that monarch entertained the grand project of making it the capital of all Asia, and the centre of his new monarchy. But the doom of Babylon was sealed. Alexander died, and his plan died with him. His successors in that part of his divided empire founded a new capital (Seleucia) on the Tigris, which drew away the population of the old city. Seleucia, in its turn, was eclipsed by Ctesiphon, the capital of the Parthians, on the opposite bank of the Tigris; and, after this had been taken and sacked by the Arabs, Baghdad arose as the representative of the ancient Babylon. After having been the splendid capital of the first great Mohammedan empire, this city has long been no more than a provincial town, and as such has suffered great decline. It now offers little evidence of its former importance; and when it falls, there seems no room to expect that any succeeding town of note will arise in this now thinly-peopled and desolate region, the ancient fertility of which is only indicated by the remains of numerous canals, by which the now bare and dry soil was once abundantly watered; the once teeming population of which is only evinced by the heaps of ruin which occur in all directions; and over which we have often looked with a wondering and reverential recollection of the prophecies of Isaiah and Jeremiah.

— '*Neither shall the Arabian pitch tent there.*'—The Arabian pitches his tent and feeds his flocks where pasture may be found; and at Babylon there is no pasture. The whole site is a perfect desolation, on which nothing useful to man, or to the beasts for which he cares, can be discovered. The soil, for miles around, consists of the grit and clay formed by the decomposition of the buildings by which the site was once covered, and which contains no principle friendly to vegetation. Hence the site of Babylon, and of all the other towns of this region, both in their mounds and level grounds, are marked—even in a region generally desolate—by an appearance of utter barrenness and blast, as if from the curse of God; which does give a most intense and mournful corroboration to the denunciations of Scripture propheey.

21. '*Satyrs.*'—It is rather difficult to define the precise meaning which should be here given to the original word (שְׂעִירִים *se'irim*). In its primary sense something hairy and rough is intended, as in Gen. xxvii. 11, 23; and 'hairy one' would be in all places a good interpretation; in Lev. iv. 24; xvi. 9, it is applied to the goat; and in Lev. xvii. 7; 2 Chron. xi. 15, it is applied to objects of idolatrous worship (perhaps in the form of goats), and translated '*devils.*' Most of the rabbins and the ancient versions understand dæmons to be denoted; and if so, it must be

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supposed to mean that dæmons should be reputed to dance there; which is literally true; for the Arabs so firmly believe the ruins of Babylon to be the haunt of evil spirits, that they dread to remain in the neighbourhood of the principal mounds at night. This alone would prevent the Arabian from pitching his tent there, even if he could there find rich pasture for his flock. Some kind of wild animal is certainly intended here and in xxxiv. 14; and the etymology demands that it should be a hairy animal. That it is ever, as a characterizing epithet, applied to the goat, does not shew that it is in all cases exclusively applicable to that animal. Indeed, that it is not such in the present text is shewn from the fact that the goat is too well known to the Arabs to furnish the groundwork of the superstitious dread with which they regard certain animals occasionally seen upon the ruined site of Babylon; and which should be such as under circumstances might suggest the idea of dæmoniacal visitants. If it had occurred to interpreters that any kind of ape or baboon was to be found in those parts, they would, no doubt, have supposed these references were to that, and to nothing else. Now, we know that such an animal is found in Yemen; and the description given by Rich, in his *Memoir on the Ruins of Babylon*, of a species of ape or baboon found on this site, must be taken to indicate that this animal is found even to the Euphrates, if not to the Tigris, and is to be regarded as the desert 'satyr' of the prophet. This term satyr is derived from the Septuagint; and it is by no means clear that it denoted a goatish form in their view, as it does in ours from classical associations. In the Prænestine pavement we have a figure of a baboon, with the word CATTPOC or *satyrus* attached to it; and it is clear that Pliny regarded the real satyr as a species of baboon. These animals, as seen on the Euphrates, are called by the Arabs Beni Assad, and, as far as yet known, are in this quarter chiefly found in the woody places near the Euphrates; whence, it would seem, some individuals occasionally make their way to the site of the ruins, exciting, to the ever active imagination of the Arabs, the idea of dæmons. The intimations given by Rich leave no difficulty in identifying the animal with the Mocko of Edwards, and which is figured and described by Colonel Hamilton Smith (in Kitto's *Biblical Cyclopædia*, art. APE), under the name of *Macacus Arabicus*. It is there stated that it is 'a species nearly allied to *Cynocephalus Hamadryas* on the one hand, and to *Mac. Silenus* on the other—all three powerful, fierce, and libidinous animals. *Mac. Arabicus* may ultimately prove to be a true baboon, and the same as the *Simia cynomolgus* of Hasselquist. It is a remarkable species for stature and aspect, having the dog-like nose and approximating eyes of baboons; the skin of the face of a reddish colour; the snout, lips, and chin black; the forehead low, and the sides of the head furnished with bushy, long, white hair; the breast, arms, and shoulders similarly covered, but the loins and lower extremities of a fine chestnut; the tail of the same colour, of no great length, tufted at the end, and all the hands black. It is found from the straits of Babel-Mandeb, through Southern Arabia, to the Euphrates, and even beyond the junction of that river with the Tigris. Like other large and formidable Simiadæ, it is less solicitous about the vicinity of trees, because it is armed with powerful canines; holds its enemy firmly grasped, and fights, not singly, but assisted by the whole troop: it frequents scrubby underwood near water, but becomes more rare eastward of Yemen. Comparing the characters of this species, we find it by configuration, colours, and manners, peculiarly adapted to the purposes of idolatry in its grossest and most debasing aspect. The Hebrew people, already familiar with a similar worship in Egypt, may have copied the native tribes in the wilderness, and thus drawn upon themselves the remonstrance in Lev. xvii. 7, where the allusion to these animals is very descriptive, as is that in Isa. xiii. 21; and again, xxxiv. 14, where the image is perfect, when we picture to ourselves the "hairy ones" lurking about the river in the juniper and liquorice jungle, as described by Mr. Rich. It is not unlikely that the baboon idol may have had goats' horns, since we find the same attribute on rams' heads in Egypt; on lions' heads on coins of Tarsus, and on horses' and elephants' heads on medals of Syrian kings. The Greek mythologists, ignorant of the baboon figure, may have preferred an imaginary compound of man and goat to that of the cynocephalus, which they confounded with the hyæna, or, in their love of ideal beauty, may have considered it too disgusting even for an idol. Perhaps the most ancient form of the Arabian Urolalt was that of a baboon, male or female, the name apparently having some reference to red, and to the Indian monkey-worship. Urolalt and monkey-worship are connected with a solar mythus.'



MACACUS ARABICUS.

22. '*Wild beasts.....shall cry in their desolate houses, and dragons in their pleasant palaces.*'—All that Benjamin of Tudela says of Babylon is this:—'To Babylon (from Gihiagin) one day. This is the ancient Babel, and now lies in ruins, but the streets still extend thirty miles. Of the palace of Nebuchadnetsar the ruins are still to be seen, but people are afraid to enter it, by reason of the serpents and scorpions by which it is infested.' (*Itinerary*, i. 106. Ed. Asher.) The jeweller Balbi (A.D. 1579) also describes the place as 'perilous for robbers and lions.' About the same time, Rauwolff describes the great mound, which he took for the tower of Babel, to be so ruinous and low, and so full of venomous creatures, that no one durst approach to it within half a league, except during two months in the winter, when these animals remain within their holes. The closer inspection of more recent travellers has confirmed these remarks. We suspect that much of what is said in the Scriptures, of Babylon in particular, is to be understood to extend to all the ancient cities of Babylonia. Most of the sites that we examined were pierced with holes and caverns, the retreats of 'wild beasts of the desert' and 'doleful creatures.' In these sites we have seen the footsteps of lions, have observed jackals, and have been apprised of the presence of hyenas, porcupines, lizards, bats, owls, and other fierce or gloomy animals, in the caves and cavities of these desolations. About the mouths of the caves may be seen the bones and portions of the skins of sheep, goats, buffaloes, and even camels; while the intolerable stench from some of the dens confirmed the evidence which these indications offered.

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CHAPTER XIV.

1 God's merciful restoration of Israel. 3 Their triumphant insultation over Babel. 24 God's purpose against Assyria. 29 Palestina is threatened.

FOR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, [1]whose captives they were; and they shall rule over their oppressors.

3 ¶ And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this [2]proverb against the king of Babylon, and say, How hath the oppressor ceased! the [3]golden city ceased!

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with [4]a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [5]Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the [6] [7]chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, [8]O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* [9]opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [10]the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children [11]for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath [12]purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall

[1] Heb. *that had taken them captives.* [2] Or, *taunting speech.* [3] Or, *exactress of gold.* [4] Heb. *a stroke without removing.*
[5] Or, *the grave.* [6] Heb. *leaders.* [7] Or, *great goats.* [8] Or, *O day-star.* [9] Or, *did not let his prisoners loose homeward.*
[10] Job 18. 19. Psal. 21. 10, and 37. 28, and 109. 13. [11] Exod. 20. 5. Matt. 23. 35.
[12] 2 Chron. 20. 6. Job 9. 12. Prov. 21. 30. Dan. 4. 31.

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come forth a [13]cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and [14]none *shall be* alone in his [15]appointed times.

32 What shall *one* then answer the messengers of the nation? That [16]the LORD hath founded Zion, and the poor of his people shall [17]trust in it.

[13] Or, *adder*. [14] Or, he shall *not* be *alone*. [15] Or, *assemblies*. [16] Psal. 87. 1, 5, and 102. 16. [17] Or, *betake themselves unto it*.

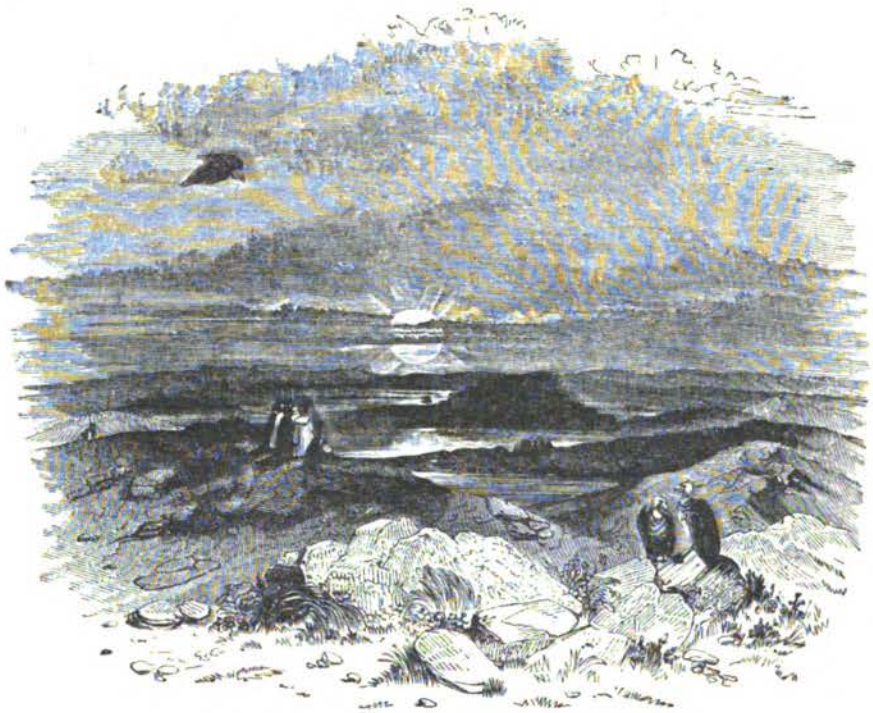
Verse 4. '*The golden city.*'—In this and several other instances the word 'golden' would seem to be employed as an epithet of aggrandisement or appreciation rather than with reference to any actual display of the metal. Just as *Muy Zluty puntato*—'My golden father,' is a common Slavonian term of filial appreciation, or admiring endearment. *Foreign Quarterly Review*, ii. 157. The Germans also have *gold-kind*, 'a darling.'

23. '*Bittern.*'—The Hebrew word here is קִפּוֹד *kippod*, which occurs only in two other places, namely, Isa. xxxiv. 11, and Zeph. ii. 14. It has been variously interpreted, owl, osprey, tortoise, porcupine, otter, and in the Arabic bustard. Bochart, Shaw, Lowth, and other authorities, have supported the opinion that it refers to the porcupine. The main stress of their argument seems to depend upon the component parts of the original word, of which the first syllable is said to be derived from קָנָה *kana*, 'spine;' in confirmation of which Bochart, with his wonted learning, cites the Chaldee, Hebrew, Arabic, and Ethiopian names of the porcupine and hedgehog, which apparently confirm his opinion: but although derivations, when they are supported by apparent identity of meaning in other kindred languages, may satisfy the judgment of mere philologists, something more will be demanded by naturalists, who, looking for more positive indications than apparent synonyma and inferential derivation, have recourse mainly to the context for the real conditions which must determine the meaning of disputed terms. Now in reference to marshes and pools in the present text, the words are plain and natural; and such localities do not form the habitation of hedgehogs, for they shun water. In Isa. xxxiv. 11, it is said, 'The cormorant and the kippod (bittern) shall possess it, the owl also and the raven



BITTERN.

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BABYLON.—The Inundation.

shall dwell in it:' that is, in the ruins of Idumea. Here again the version is plain, and a hedgehog most surely would be out of place. Zeph. ii. 14: 'Both the cormorant and the kippod (bittern) shall lodge in the upper lintels of it; and their voice shall sing in the windows.' Surely here kippod cannot mean the hedgehog, a nocturnal, grovelling, worm-eating animal, actually or nearly mute, and incapable of climbing up walls: one that does not haunt ruins, but earthy banks in wooded regions, and that is absolutely solitary in its habits. We thus see that the arguments respecting kippod supplied by Kephud, or Kephod—for we find these various readings—are all mere speculations, producing at best only negative results. Those drawn from indications of manners, such as the several texts contain, are, on the contrary, positive, and leave no doubt that the animal meant is not a hedgehog, nor even a mammal, but a bird. Hence, though we admit the assumed root of the denomination, still it must bear an interpretation which is applicable to one of the feathered tribes, probably to certain wading species, which have, chiefly on the neck, long pointed feathers, more or less speckled. The Arabian bustard, *Otis houbara*, might be selected, if it were not that bustards keep always in dry deserts and uplands, and that they never roost, their feet not admitting of perching, but rest on the ground.

Col. C. H. Smith, to whom we are indebted for these considerations, thinks the term most applicable to the heron tribes, whose beaks are formidable spikes by which hawks are often killed. Of these *Nycticorax Europæus*, or common night heron, with its pencil of white feathers on the crest, is a species not uncommon in the marshes of Western Asia; and of several species of bitterns, *Ardea* (*botaurus*) *stellaris* has pointed long feathers on the neck and breast, freckled with black, and a strong pointed bill. After the breeding-season it migrates and passes the winter in the south, frequenting the marshes and rivers of Asia and Europe, where it then roosts high above ground, uttering a curious note before and after its evening flight, very distinct from the booming sound produced by it in the breeding season, and while it remains in the marshes. Though not building, like the stork, on the tops of houses, it resorts, like the heron, to ruined structures.

— '*Pools of water.*'—See the note on chap. viii. 7. Where a level country is liable to inundations from a river, the hollows remain filled with water when the overflow has ceased; and, if these are of any depth or extent, the water will remain unexhausted till the next year, when they receive a fresh supply, so that permanent lakes and marshes are formed. This was, and is, the case in Babylonia. At different parts, near the Euphrates, lakes, pools, and marshes, some of very great extent, are numerous, and some also occur near the Tigris. Even Babylon itself, in its most flourishing state, was enclosed on the west by a great lake, or chain of lakes, which served on that side for a natural barrier. Hence, when Alexander, in order to avoid an evil presage, wished to enter his intended capital from the west, he found that no means of access existed in that direction, and was obliged, against his will, to follow the common route (Arrian, vii. 17). But with an enterprising and industrious people, the exuberant fertility of whose soil depended upon effective irrigation, such lakes and pools became, under proper management, by means of canals, sluices, and embankments, a most important advantage, which, as we learn from the ancient historians, the Babylonians turned to the best account. But now, since Babylon has fallen, and Chaldea has become a desolation, the inundation, left to its own course, has formed, at Babylon and elsewhere—on the Euphrates and Tigris—pools and marshes on spots once populated. We have ourselves seen mounds and hills of ruin rising like islets above the waters, and forming the chosen resort of pelicans and numerous water-fowl 'of every wing.'

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CHAPTER XV.

The lamentable state of Moab.

THE burden of Moab. Because in the night Ar of Moab is laid waste, *and* [1]brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: [2]on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, [3]weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; [4]his fugitives *shall flee* unto Zoar, an [5]heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of [6]destruction.

6 For the waters of Nimrim shall be [7]desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the [8]brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring [9]more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

[1] Or, *cut off.* [2] Jer. 48. 37, 38. Ezek. 7. 18. [3] Heb. *descending into weeping*; or, *coming down with weeping.*
[4] Or, *to the borders thereof, even as an heifer.* [5] Jer. 48. 5, 34. [6] Heb. *breaking.* [7] Heb. *desolations.*
[8] Or, *valley of the Arabians.* [9] Heb. *additions.*

Verse 1. '*The burden of Moab.*'—In speaking of the present condition of this country, and in describing the ruined condition of the towns mentioned in this chapter, the sites of which have been ascertained, we have already by anticipation shewn how literally the present prophecy has been accomplished. See the notes on *Moab*, Num. xxxvi. 13, Deut. ii. 9; and on its towns as follows:—'*Ar*,' Deut. ii. 9; '*Dibon*,' Num. xxi. 30; '*Medeba*,' Num. xxi. 30; '*Nebo*,' Num. xxxii. 3, Deut. xxxiv. 1; '*Heshbon*,' Num. xxi. 26; '*Elealeh*' and '*Nimrim*,' Num. xxxii. 3. Notices of other places in Moab, not mentioned in this and the following chapter, will be found principally in Num. xxi. xxxii.

4. '*Jahaz.*'—At this place the Amorites, under their king Sihon, were defeated by the Hebrews (Num. xxi. 23). Jerome, who, with the Septuagint, calls it Jazza, says, that in his time it was still shewn between Medeba and Deblathai.

5. '*Luhith.*'—We are informed by Jerome that this was in his time a village, between Areopolis (Ar) and Zoara (Zoar). It is perhaps the same that Josephus calls Lyssa. *Antiq.* xiv. 1.

— '*Horonaim.*'—This seems to be the same that Josephus mentions as Oronæ, among twelve principal places in Moab, mentioned by him, as above. The dual form of the name would seem to suggest that there were two Horons, even as there were two Beth-horons, the upper and lower, in the country west of the Jordan. The situation of Horonaim is not known.

7. '*The brook of the willows.*'—This is probably the present Wady el-Ahsy, a stream which comes down from the eastern mountains and enters the Dead Sea at its south-eastern end. It seems to be mentioned here as forming the southern boundary of Moab towards Arabia Petræa and Edom.

8. '*Eglaim*' appears to have been a place on the borders of Moab.

— '*Beer-elim*' would seem to be the *Beer* mentioned in Num. xxi. 16.

9. '*Dimon.*'—The Vulgate reads '*Dibon*;' and if not understood of that place, to the note concerning which we have already referred, we have no information about *Dimon.*

CHAPTER XVI.

1 *Moab is exhorted to yield obedience to Christ's kingdom.* 6 *Moab is threatened for her pride.* 9 *The prophet bewaileth her.* 12 *The judgment of Moab.*

SEND ye the lamb to the ruler of the land from [1][2]Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird [3]cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.

3 [4]Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the [5]extortioner is at an end, the spoiler ceaseth, [6]the oppressors are consumed out of the land.

5 And in mercy [7]shall the throne be [8]established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

[1] Or, *Petra.* [2] Heb. *a rock.* [3] Or, *a nest forsaken.* [4] Heb. *Bring.* [5] Heb. *wringer.* [6] Heb. *the treaders down.*
[7] Dan. 7. 14, 27. Mic. 4. 7. Luke 1. 33. [8] Or, *prepared.*

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6 ¶ We have heard of the [9]pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so.

7 Therefore shall Moab [10]howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye [11]mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are [12]stretched out, they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for [13]the shouting for thy summer fruits and for thy harvest is fallen.

10 And [14]gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* [15]feeble.

[9] Jer. 48. 27. [10] Jer. 48. 20. [11] Or, *mutter.* [12] Or, *plucked up.* [13] Or, *the alarm is fallen upon*, &c.
[14] Jer. 48. 33. [15] Or, *not many.*

CHAP. XVI.—The observations and references in the preceding chapter apply also to the present. Among the names which do not occur there we find '*Sela.*' No place of this name is elsewhere mentioned as belonging to Moab; and the Selah of Edom has been noticed under 2 Kings xiv. As it has been said that Kerek in Moab bore the name of Petra, as well as the Petra in Edom—and as *Selah* has the same meaning, 'a rock,' as *Petra*—it may be conjectured that the present name denotes Kerak. We have spoken of Kerak in the note referred to; and now that we have before us the prophecies of Moab's desolation, it cannot but strike us that this small and mean town, or rather village, upon the outer border of Moab, should be the only one that remains in a country once thickly strewed with towns and cities, richly cultivated, and abounding with people. At least fifty ruined sites have been observed by travellers, and many more doubtless exist as evidences of the former prosperous condition of a country now abandoned to the Arabian rovers and beasts of prey. All the other proper names which occur in this chapter have been noticed in Num. xxi. and xxxii. We shall find occasion to take some further notice of Moab under the parallel prophecy in Jer. xlviii.

Verse 11. '*Mine inward parts.*'—The expressions used in this verse have analogies in most languages. Our own would express the same thing by the *beating of the heart*, to denote deep emotion. Forster says that the South Sea Islanders call compassion 'a barking of the bowels.'

CHAPTER XVII.

1 *Syria and Israel are threatened.* 6 *A remnant shall forsake idolatry.* 9 *The rest shall be plagued for their impiety.* 12 *The woe of Israel's enemies.*

THE burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaning grapes shall be left in it as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the [1]images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of

[1] Or, *sun-images.*

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thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* [2]a heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the [3]multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of [4]mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like [5]a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

[2] Or, *removed in the day of inheritance* and there shall be *deadly sorrow.* [3] Or, *noise.* [4] Or, *many.* [5] Or, *thistle-down.*

Verse 2. '*The cities of Aroer are forsaken: they shall be for flocks,*' etc.—Concerning Aroer, see a note under Num. xxxii. This verse of course refers to Moab, to which it applies most exactly, as the country may be said to be abandoned, except by the Bedouins, who pasture their flocks on the wild herbage of the once-cultivated plains, where the traces of ancient cultivation may still be discovered. The excellence of the pasture in some parts has already been noticed (Num. xxxii.—'*Jazer*'), and sufficiently evinces the ancient richness of the soil. The right of pasturage on particular spots has formed a subject of fruitful contest to different Arab tribes. As fine pastures, and peculiar advantages with regard to water, are often found in the neighbourhood of the ruined towns, these ancient seats of a busy population have literally become places where flocks lie down. (See Burckhardt's *Syria*, p. 364 et seq.) The reader will not fail to notice the marked distinction that the desolation of Moab is denoted by the circumstance that flocks should lie down in its once-cultivated and populated sites; while that of Babylon is expressed by 'neither shall the shepherds make their folds there.' The cause of this we have explained, the desolation of Babylon having extended to its soil, which affords no pasture. At a time when Babylon and Moab were both in a flourishing condition, who but God himself could thus nicely have discriminated the character of their future desolation? Here are no vague generalities. Scripture does not say merely that this or that place shall at a future time be desolate; but it says *how* it shall be desolate, and *how* its desolation shall be distinguished from the desolations of other places. This is evidence strong and beautiful; and we cannot understand the condition of that man's mind who can rise from it doubtful or unsatisfied.

CHAPTER XVIII.

1 *God in care of his people will destroy the Ethiopians.*
7 *An access thereby shall grow unto the church.*

WOE to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation [1]scattered and peeled, to a people terrible from their beginning hitherto; [2,3]a nation meted out and trodden down, [4]whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will [5]consider in my dwelling place like a clear heat [6]upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people [7]scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

[1] Or, *outspread and polished.* [2] Or, *a nation that meteth out, and treadeth down.* [3] Heb. *a nation of line, line, and treading under foot.* [4] Or, *whose land the rivers despise.* [5] Or, *regard my set dwelling.* [6] Or, *after rain.* [7] Or, *outspread and polished.*

Verse 2. '*Vessels of bulrushes.*'—We shall avail ourselves of the opportunity which this text offers of giving some account of the ancient smaller vessels, such as rafts, boats, etc., especially such as are suited to river navigation, in which connection they are chiefly mentioned in Scripture, reserving some notice of the vessels of the sea for Ezek. xxvii. and Acts xxvii.

For obvious reasons, the banks of rivers furnished the sites earliest occupied by man, and on which the first towns were erected by him. Under such circumstances

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the desire of persons occupying opposite sides of a river to communicate frequently with each other; or the wish to appropriate the opposite land for pasturage or culture, or to hunt the wild animals by which it was frequented—must soon have suggested a method of passing to the other side, less inconvenient and dangerous than that of swimming. The buoyant property of wood must early have been observed, and was probably first essayed upon the drifted trunk of some uprooted tree. Many such trunks or beams of wood, drifted together and stopping each other, so as to form a tolerably compact mass, would suggest the idea that, by binding them firmly together, a platform might be constructed, on which a considerable number of persons or weight of property might be conveyed across a river or floated down its stream.

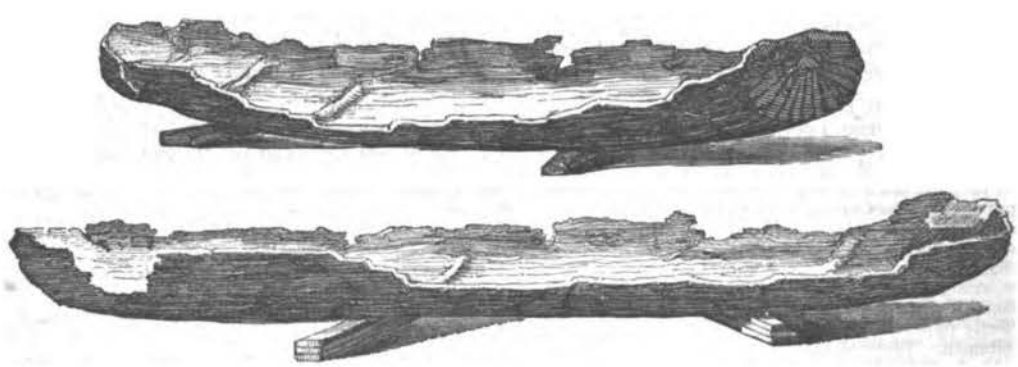
It is evident that a raft could only be thought of in a wooded district, or where large wood came floating down the rivers. In places where wood is scarce there can be no rafts of timber; but where it is in sufficient quantity, the evidence in favour of the priority of rafts seems to us indisputable. Ancient writers attest the very extensive use of such a conveyance; and, what is of most importance, we find it in use on both the eastern and western frontiers; that is, on the Euphrates, on the one hand, and among his western friends, the Phœnicians, on the other: and it is more than probable that rafts were anciently, as now, employed in transporting baggage and heavy goods across the Jordan itself (see the note on 2 Sam. xix.). Rafts were also in general use, for local purposes at least, throughout the eastern part of the Mediterranean, from Sicily to the coast of Asia. It is also interesting to observe, that when Ulysses devised means for leaving the island of Calypso, it was a raft that he constructed; and a very complete one it was, though finished in four days. The description is one of the most interesting things of the kind we possess. It describes not only the materials, the form, and the several parts, but the tools with which it was formed, and even the process of construction. Calypso having agreed to the departure of the chief from her island,

'She gave him, fitted to his grasp, an axe
Of iron, pond'rous, double-edged, with haft
Of olive-wood, inserted firm, and wrought
With curious art. Then placing in his hand
A polish'd adze, she led, herself, the way
To her isle's utmost verge, where loftiest stood
The *alder, poplar*, and cloud-piercing *fir*,
Though sapless, sound, and *fittest for his use,*
As buoyant most ..... Then slept not he,
But, swinging with both hands the axe, his task
Soon finish'd; trees full twenty to the ground
He cast, which dext'rous with his adze he smooth'd,
The knotted surface chipping by a line.
Meantime the lovely goddess to his aid
Sharp augers brought, with which he bored the beams,
Then placed them side by side, adapting each
To other, and the seams with wadding closed.
Broad as an artist, skilled in naval works,
The bottom of a ship of burden spreads,
Such breadth Ulysses to his raft assign'd.
He deck'd her over with long planks upborne
On massy beams; he made *the mast,*
To which he added suitable *the yard;*—he framed
Rudder and helm, to regulate her course;
With wicker-work he border'd all her length
For safety, and much *ballast* stowed within.
Meantime Calypso brought him for *a sail*
Fittest material, which he also shaped;
And to his sail due furniture annex'd,
Of cordage strong, foot ropes, and ropes aloft;
Then heaved her down with levers to the deep;—
He finish'd all his work on the fourth day.'

Odyss. v.—COWPER.

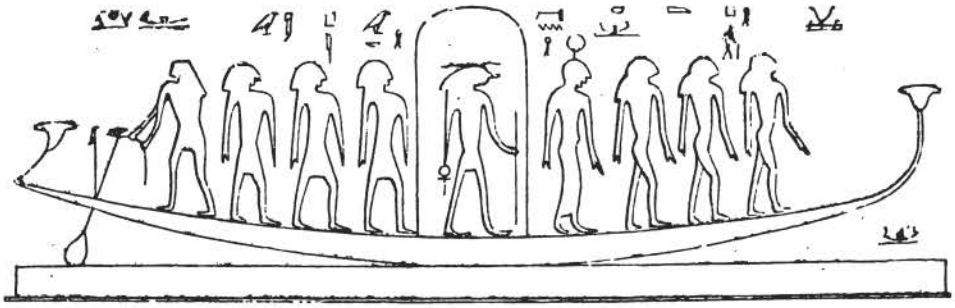
This raft would have been a very convenient one for crossing and descending rivers; and, in fact, we have seen 'flying bridges' in England, much on the same general principle, for the hull, which this exhibits. The mast, the sail, the helm, the deck, and the wicker fence, were improvements on the original raft, which was merely a float. The various and progressive forms of the ancient raft or float are still seen in different countries, from the catamaran—without sail or rudder, carrying one man, who sits with his legs in the water—to that of a large raft of sixty or seventy tons burthen, fitted with a rudder, mast, and sail, like the famous vessel of Ulysses.

Whether boats, properly so called, were earlier or later than rafts, it is of no consequence to inquire. Rafts may have originated first, where only trees of moderate or small size were found drifting on the water; and canoes may have had the priority, where very large trunks were thus found. The first boat was evidently a canoe—the trunk of a large tree hollowed by fire—such as were in use among the ancient Britons, and are still seen among the South-Sea islanders. Accident may have revealed this kind of boat; and, according to Sanchoniathon, that revelation was made on the Phœnician coast. With the claims of his curious fragment to attention we have nothing to do; but the account which he gives of the origin of navigation is interesting, and, by reason of the locality, illustrative. It says, that in the fifth generation from the first man and woman, a fire raised by an impetuous wind having burnt a forest hard by Tyre, Usous took a tree, cut off its branches, and having launched it into the sea, made use of it for a boat. This may either apply to a mere log, felled by the fire, or to a canoe excavated by fire; but we thiuk the latter, as there seems an evident allusion to the practice. We have ourselves seen large trees in the East, so burnt hollow on one side by lightning, or by accidental fires, that a little lopping, or further application of fire, would have made them very tolerable canoes. Other and more perfect modes of excavation were found when tools of sufficient hardness were invented; and, ultimately, where timber was too scarce to render convenient the waste which this process involved—and still more where trees of suitable size could not readily be obtained—the



ANCIENT BRITISH CANOE, dug out of a marsh in Sussex.

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ANCIENT EGYPTIAN BOAT.

happy plan was devised of obtaining a similar form by a combination of small parts, instead of by the wasteful excavation of a whole tree. Of this invention we find the earliest indications among the Egyptians. Their boats have generally that long, narrow form, which manifests the derivation from an excavated tree; and which, with some variation, we equally find still in the wherries of the Bosphorus and of the Thames. In looking at some of the Egyptian boats, we might suppose them to be single trees hollowed, were they not mentioned by Herodotus as being formed of pieces of wood, two cubits long, joined together 'in brick fashion,' and afterwards planked over, the chinks being stopped with byblus. Such boats were for conveying merchandise upon the river.

But how did they manage whose rivers and countries afforded no wood adapted either for rafts, canoes, or other vessels of wood? To determine this, we must see what they actually did, and still do, on the Tigris and Euphrates; where processes were employed which the Hebrew captives must often have noticed when they sat and wept 'by the waters of Babylon,' and hung their harps upon its willows, refusing to sing the songs of Zion in a strange land; and where vessels occur in which they must often have crossed over and passed along those renowned streams.

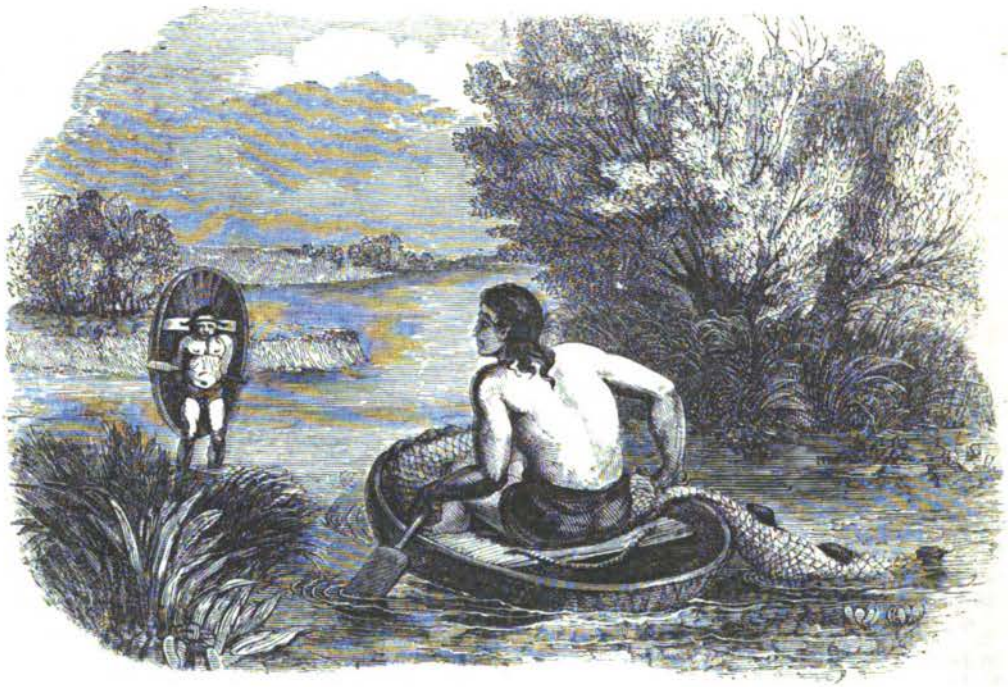
It would seem as if the floating of a bowl in the water, and the accidental fall of an inflated skin-bottle into the river, suggested the first idea of the water-conveyances there in use. With reference to the last idea, perhaps a man having fallen into the river with such a skin, saved himself from drowning by its aid; whence possibly originated the custom still in use among the Arabs who occupy the banks, to cross to the other side, supporting the weight of their body upon an inflated skin, and propelling themselves with their feet. But it is more important to observe how, in the absence of large timber, they made such skins serve as a raft. The present custom is to join together several of these air-inflated sheep-skins, over which is laid a platform of trunks of the wild poplar tied tight together. These form exceedingly buoyant rafts, on which people from the towns high on the rivers transport goods to places lower down—from Mosul to Baghdad, for instance, where the raft is taken to pieces, the wood sold, and the emptied skins returned by land on the backs of camels, horses, mules, or asses. This is almost exactly the process described by Herodotus as prevailing in his time. This fact does not, indeed, clearly appear in the common translations of this most ancient historian; but has been demonstrated to be the real meaning of his text by Colonel Taylor of Baghdad, in a note found in Mignan's *Travels in Chaldæa*, p. 243. Herodotus also mentions the other vessel, the idea of which seems to have been suggested by a floating bowl or basket. The vessels here indicated are in fact round wicker baskets ('round as a shield,' says Herodotus) rendered perfectly impervious to the water by an external coating of bitumen. Their ribs are composed of the midrib of the frond of the date-tree, or of thin willow rods, sometimes interwoven with reeds, rushes, or osiers, to form a basis to the bitumen. The only difference in the account of Herodotus is, that he describes the external covering as of skin; and the account which he gives of the Babylonian boats, which seemed to him among the greatest curiosities of Babylon, will be quite intelligible, when his account is understood to refer not to one of these conveyances, but to both. The round boats are used chiefly for local purposes, like wherries. Such baskets (not always round), covered with skin where bitumen could not be procured, were not confined to the rivers of Mesopotamia. As now existing, they answer to the ark of bulrushes, 'daubed with slime and with pitch,' in which the infant Moses was deposited by his mother; and, as covered with skin, their use was still more general. Thus Lucan:—

'The bending willows into barks they twine,
Then line the work with skins of slaughter'd kine;
Such are the floats Venetian fishers know,
Where in dull marshes stands the settling Po:
On such to neighbouring Gaul, allur'd by gain,
The bolder Britons cross the swelling main.
Like these, when fruitful Egypt lies afloat,
The Memphian artist builds his reedy boat.'—ROWE.

The explanation we have given will elucidate the various references to boats of skin and of reeds, which were so general in ancient times, that many think them the most ancient of all; and we doubt not that they were so in countries where suitable timber for rafts and canoes could not be obtained. We incline to think that where boats are mentioned as of skin only, it is to be *understood* that the skin covered a basket of reeds or rushes, unless when inflated skins were employed as we have described: and, on the other hand, that when a boat is described as being of reeds or rushes, or papyrus (as in Egypt), a covering of skin or bitumen is to be understood. We know, indeed, that Oriental basket-work is often impervious to water; but still probability and actual usage confirm the impression of the use of some kind of outward covering. Compare Isa. xviii. 2, with Exod. ii. 3; in the former we have 'a vessel of bulrushes,' in the latter a vessel of bulrushes is coated with 'slime and pitch.'

We need not go far for illustration of the sort of boats of which we have been speaking. The British boat mentioned in the above quotation from Lucan, and also by Cæsar, continues to be used on the rivers of Wales, under the name of 'coracle' (*corwg*). It differs little from the Babylonian boat, except in being smaller and lighter, and oval instead of round. It is from five to six feet long, by four in breadth. The woodcut exhibits its form. The frame is of split rods, plaited like basket-work, and covered on the outside with a raw hide, or with strong and coarse flannel, rendered water-tight by a thick coating of pitch and tar. It is only adapted to carry one person, who sits on a narrow board across the middle, whence he directs the course of his vessel at pleasure. By means of a leathern strap attached to the seat, and which he passes around his body, the man carries his boat to or from home

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ANCIENT BRITISH CORACLES, OR CANOES.

on his back, when his appearance has been compared to that of a tortoise walking on its hind legs. This comparison reminds us of one of the ancient statements (by Pliny, Diodorus, and Strabo), that large tortoise-shells were in early times used as boats. The Welsh coracle does not weigh more than from forty to fifty pounds; but it was perhaps anciently larger and heavier, as a proverb still survives, which expresses that the coracle should form as heavy a load as could be carried by the man it was to bear on the water. One of our present cuts represents a very remarkable boat, taken from the Sassanian sculptures at Takht-i-Bostan. The scene is a boar-hunt



ANCIENT PERSIAN BOATS.

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in watery ground, seemingly intersected by ponds, in which several of these boats are paddled about. They are probably of wicker-work, covered with skin or bitumen, being a sort of coracle, the height of which, as compared with its internal shallowness, implies that it had an elevated floor, or that the bottom was in some way filled up. We are not aware that any boats like this are now used in Western Asia.

CHAPTER XIX.

1 *The confusion of Egypt.* 11 *The foolishness of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Assyria, and Israel.*

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will [1]set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt [2]shall fail in the midst thereof; and I will [3]destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I [4]give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, [5]and be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave [6]networks, shall be confounded.

10 And they shall be broken in the [7]purposes thereof, all that make sluices *and* ponds [8]for fish.

11 ¶ Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even* [9] [10]*they that are* the stay of the tribes thereof.

14 The LORD hath mingled [11]a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak [12]the language of Canaan, and swear to the LORD of hosts; one shall be called, The city [13]of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into

[1] Heb. *mingle.* [2] Heb. *shall be emptied.* [3] Heb. *swallow up.* [4] Or, *shut up.* [5] Heb. *and shall not be.*
[6] Or, *white works.* [7] Heb. *foundations.* [8] Heb. *of living things.* [9] Or, *governors.* [10] Heb. *corners.*
[11] Heb. *a spirit of perversities.* [12] Heb. *the lip.* [13] Or, *of Heres*, or, *of the sun.*

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Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Verses 1-17. '*The burden of Egypt*,' etc.—The Rev. R. M. Macbriar, the intelligent Wesleyan missionary in Egypt, communicated to the *Wesleyan Magazine* (1834) a paper on '*The Present State of Egypt*,' in which he points out many remarkable coincidences between its present condition and the characteristic points of the predictions which this chapter contains. It is not perhaps necessary to say that the prophecy expressly refers to the present time—or that all its points have that reference: it is enough that they evince the truth of the prophecy, by shewing that the evils predicted are characteristically such as Egypt does now suffer and must suffer under any system which arrests or misdirects the development of its resources. Some of the points are, however, so peculiarly characteristic of the present time that it is difficult to suppose but that they in some degree refer to the present time rather than to any other. Mr. Macbriar himself says:—'The prophet Isaiah's prediction (*vv.* 1-3) probably applies to the conquest of Nebuchadnezzar; but from the third to the seventeenth verse may be found a literal description of Egypt *to* the present day, drawn in such striking colours as must instantly arrest the attention of the Biblical traveller.'

2. '*City against city, and kingdom against kingdom.*'—The Seventy, who were well acquainted with the condition of Egypt, render, in the latter clause, *νόμος ἐπὶ νόμον*, '*nome against nome.*' An Egyptian father, Cyril, upon this text, says, 'A *nome* is a city, with a circumjacent territory and the places contained in it;' that is to say, it was a province. This division existed in the earliest times, and subsisted under the Ptolemies and the Romans. The number of nomes is not well determined, and seems to have varied at different times, as there are scarcely two writers who agree on the subject. These nomes were so distinctly marked by different local usages, and forms and objects of worship, which afforded ample sources of contention between them, that there is good ground for Heeren's conjecture—that each nome was originally an independent settlement and government, having some interests in common with others, but also interests that were conflicting, and which would produce quarrels among them. When these were united into one kingdom by powerful princes, the standing difference of habits, customs, and religion, must necessarily have prevented that perfect consolidation which might otherwise have taken place; so that when the general government became weak or disordered, they would be disposed to fall out with each other, and seek to promote their own separate interests and to place themselves in a commanding position. This actually took place on the occasion which Isaiah foretold, when, after the death of Sethon, the contemporary of Hezekiah and Sennacherib, and an interregnum of two years which followed, the united monarchy was divided into twelve kingdoms, each nome having its own king. To the reign of this oligarchy, and to the anarchy and civil wars which attended its extinction, by Psammetichus, one of the twelve, who ultimately became sole monarch, the prophet is usually supposed to refer.

4. '*And the Egyptians will I give over into the hand of a cruel lord, and a fierce king shall rule over them.*'—Compare Ezek. xxix. 15. With reference to this, Mr. Macbriar remarks:—'For nearly [more than] two thousand years Egypt has never had a prince of its own nation; and such is the baseness of the people that they were long ruled by a succession of slaves (the Mamelukes); and they do not now seem to contemplate the possibility of governing themselves. They frequently deplore their oppressed and miserable condition; but only wish for a milder master to come and take the kingdom from their present tyrant. The many petty officers and governors are strangers. This people has been indeed "delivered over into the hands of a cruel lord and fierce king;" for all their conquerors have spoiled them, and every change of masters seems to have been for the worst to this degraded nation. Assyrians, Persians, Greeks, Romans, Saracens, Turks, have in their turn spoiled the Egyptians; and of all their governors none rules them with a more fierce and cruel sway than their present tyrant Mehemet Ali....He lives for himself alone, and regards all his subjects as his slaves, and their property as his own; and it is a remarkable fact that the present miseries of the Egyptians proceed chiefly from the policy adopted by Joseph, as narrated in Gen. xlvii., which has been continued to the present day, a fact which strongly marks the retributive justice of the Almighty in visiting upon the Egyptians the same forms of oppression so wantonly exercised by them upon the Israelites; and that, too, by means of the very policy adopted by one of the sons of Israel. In conformity with this plan the Pasha gives land to the peasants, and furnishes them with seed and cattle (of which latter there is, however, a great scarcity); in lieu of these he requires a certain part of the produce as his right: but he has added the oppressive enactment, that they should sell all the remainder at his own price. No person can sell any of the fruits of the land till the Pasha has taken as much as he pleases, at a price fixed by himself. Hence the fortunes of all the peasants are at his absolute disposal, and he can ruin any of them at his sovereign pleasure. All incitement to industry is thus taken away, and the inhabitants only aim at duplicity and concealment.'

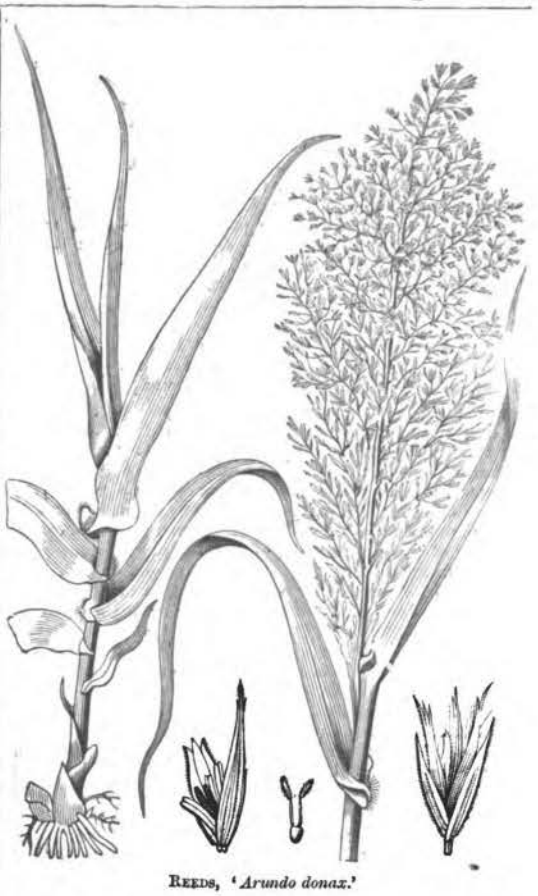
4. '*A fierce king shall rule over them.*'—This is supposed to foretell the second great calamity of the Egyptians—their subjection by the Persians; and which they themselves ever mentioned with horror, on account of the atrocities committed by the conqueror Cambyses, the son of the great Cyrus, who may well be supposed to be the 'cruel lord' and 'fierce king' of our text. To no man who ever lived could these epithets be with greater propriety applied than to Cambyses, who, after an easy conquest of Egypt, fell into such extravagant cruelties and excesses of every kind, as can only be accounted for on the supposition of Herodotus, that he was 'outrageously mad.'

5. '*The waters shall fail from the sea, and the river shall be wasted and dried up.*'—Mr. Macbriar's statement on this point is striking, and deserves attention. 'It is an undoubted fact that the present arable land is but a small portion of what once formed the cultivated soil of Egypt; and also that the present fields are not watered as they once were. Hence disputes have arisen among modern travellers whether the land has been raised by constant accumulations of mould and sand, or whether the Nile has ceased to rise to its former height during the annual inundations. But there is no necessity for adopting either of these opinions, as the neglect of the inhabitants, under the dominion of the barbarous Turks, will fully account for the present state of the lands. The case may be stated thus:—Egypt consists principally of a long slip of land, bounded by mountains of stone and sandy deposits, beyond which are the great deserts. This narrow valley is usually described as a perfect level rather depressed towards the mountains, and through the middle of which the Nile flows with a rapid course, annually overflowing its banks, and covering the land with its waters, which leave behind them a thick deposit of fertilizing slime. But this statement is of a very loose description. Many of the lands

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are raised a few feet above the reach of the inundation, nor does the stream of the Nile ever touch their surface. Besides the river does not flow through the middle of the land, but constantly nearer to its eastern limits than to the opposite boundary. It may also be observed that the waters of the Nile by no means possess those extraordinary properties usually attributed to them; nor do they leave such a large deposit as many people imagine. That they are very muddy is certain; but it is very probable that they carry off nearly as much soil as they leave behind them. If this were not the case, the accumulating mud would soon raise the lands beyond the reach of the inundations. It is also a matter of every-day observation, that those lands which are only watered by rills, through the art of man, are nevertheless abundantly productive; and yet these are never covered with the slime in question. The waters appear to mix up and renew the surface of the soil, by which the vegetable remains of the past year are decomposed, and incorporated with the earthy mould, while the burning heat of an autumnal sun aids the renovating process. For the purpose of producing a general and regular overflow, and to raise a second crop, the ancients dug abundance of lateral canals and formed dykes and reservoirs at a great expense. They also employed all their ingenuity in watering those lands which the Nile did not reach, and in securing a farther supply of water at pleasure. The banks of the river are to this day covered with the relics and ruins of watering machines thus employed. But these have for the most part (at least in the upper country) been suffered to fall into decay, and the lands have been left unwatered, and consequently untilled. The embankments also of many of the low lands have been swept away, and the soil has been washed off by the rapid current. Besides, there is not now a sufficiency of men and cattle for the ordinary purposes of agriculture. The Egyptian ploughshare is formed of wood, in the rudest manner conceivable; and yet it is quite sufficient for turning up the surface of a soft and muddy soil. It ought to be employed a few days after the waters have abated, and whilst the land is still very moist; for in two or three weeks the burning heat of the sun converts the soft slime into a substance as hard as dried plaster of Paris. It can then be turned up only with axes; and the clods are afterwards broken with the plough. But such lands are naturally left untilled, and have all the appearance of the surrounding desert. In proportion, therefore, as the resources of the country fail, and the population decreases, the high lands will be left unwatered, and be given up to barrenness, and the low lands will become waste and uncultivated.' According to this, nothing could be more ruinous to the country than the policy which till lately, if not still, produced all the effects described by the prophet, by draining the villages of their efficient agricultural population by conscription for the purposes of armies and of public works not only disproportioned to the resources of the state, but calculated to destroy them. Whatever checks population in a country whose fertility and almost whose very existence depends on the labour of men, must be of the worst consequences to it; and the extent to which this has been done, in verification of prophecy, is clearly shewn by the fact that in a country which is fully capable of sustaining eight millions of people, and which is believed to have contained a population of seven millions in the time of the Pharaohs, that number had already been reduced to three millions in the time of Diodorus Siculus, and is not now supposed to contain much more than two millions—a population considerably below that of Scotland, and not greatly superior to that of the small German kingdoms of Saxony, Hanover, and Würtemberg.

6. '*Reeds.*'—This word is in Hebrew קָנֶה *kaneh*, represented in the Septuagint by κάλαμος, *calamus*. It occurs in 1 Kings xiv. 15; xviii. 21; Job xl. 21; Isa. xix. 6; xxxv. 7; xxxvi. 6; xlii. 3; Ezek. xxix. 6. The Greek word κάλαμος appears to have been considered the proper equivalent for the Hebrew *kaneh*, being the term used by St. Matthew (xii. 20), when quoting the words of Isaiah



REEDS, '*Arundo donax.*'

(xlii. 3), 'A bruised reed (*kaneh*) shall he not break.' The Greek word Latinized is well known in the forms of calamus and culmus, κάλαμος a word which occurs very frequently in the New Testament, and apparently with the same latitude of meaning. In most of the passages of the Old Testament the word *kaneh* seems to be applied strictly to reeds of different kinds growing in water, that is, to the hollow stems or culms of grasses, which are usually weak, easily shaken about by wind or water, fragile, and breaking into sharp pointed splinters. From the context of the several passages of Scripture in which *kaneh* is mentioned, it is evident that it was a plant growing in water; and it appears from the meaning of the word in other languages that it must have been applied to one of the true reeds, as, for instance, *Arundo Ægyptiaca* (perhaps only a variety of *A. donax*) mentioned by M. Bové as growing on the banks of the Nile; or it may have been the *Arundo isiaca* of Delile, which is closely allied to *A. phragmites*, the Canna and Canne of the south of Europe. But in the New Testament κάλαμος seems to be applied chiefly to plants growing in dry and even barren situations, as in Luke vii. 24. To such passages some of the species of reed-like grasses, with slender stems and light flocculent inflorescence, formerly referred to *Saccharum*, but now separated as distinct genera, are well suited; as, for instance, *Imperata cylindrica* (*Arundo epigeios*, Forsk.), the *hulfeh* of the Arabs; which is found in such situations, as by Desfontaines in the north of Africa, by Delile in Lower Egypt, by Forskal near Cairo and Rosetta, and Bové in the desert near Mount Sinai.

7. '*Paper reeds*' (עָרוֹת *aroth*) which the Septuagint renders by τὸ ἄχι τὸ χλωρὸν, 'the green river-plants'—in-

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cluded most of those reed and rush-like plants which fringe the banks of streams and swamps. It is not the paper reed, which has in this work been identified with the 'bulrush' of Exod. ii. 3.

9. '*Moreover, they that work in fine flax, and they that weave net-works, shall be confounded.*'—In continuation of the preceding remarks, Mr. Macbriar says: 'Neither can the women spin and knit for themselves: all that is done in this way is wrought for their oppressor. The liberty also of weaving and fabricating the blue shirt, which is the common garment of the peasantry, has been taken away from them, and they are obliged to buy it of the Pasha. The most common arts of life are thus restrained and crushed.' See verses 8, 10, 15.

10. '*Fish.*'—See the notes on Exod. vii. 21, and Num. xi. 5.

— '*Zoan.*'—See the note on Num. xiii. 22.

13. '*Noph.*'—See the note on Jer. xlvi. 19.

15. '*Rush.*'—(אַגְמוֹן *agmon*)—which was perhaps identical with *Gome* or *Cyperus papyrus*, or paper-reed; of which a figure and description may be found under Exod. ii.

18. '*Five cities.*'—Bishop Lowth says: 'I take the whole passage, from the eighteenth verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel in the same countries, when it should be published to the world.' It is very certain that Alexander settled a colony of Jews at Alexandria, with privileges equal to those enjoyed by the Macedonians; and that his successors in Egypt generally pursued the policy of encouraging the emigration of the Hebrews to that country, so that, under various circumstances of inducement and obligation, a large Jewish population was ultimately formed there. Philo estimates the number of men at not less than one million. The 'five cities' were probably those in which they chiefly resided. Some think a definite number is used for an indefinite one, while others conceive that four of the cities are those named in Jer. xliv. 1, the fifth being that particularly mentioned as 'the city of destruction.' Through the presence of so many Jews in Egypt, together with the translation of the Old Testament into Greek, at the instance of Ptolemy Philadelphus, the Lord must in some degree 'have been known to Egypt, and the Egyptians have known the Lord.' There were probably many proselytes to the Hebrew faith; and indeed we read, in Acts ii. 10, of dwellers in Egypt, 'Jews and proselytes,' among those who went to Jerusalem to keep the feast of Pentecost. See more fully in Newton's 'Dissertation,' i. 191, etc.

— '*One shall be called, The city of destruction.*'—There has been much discussion about this verse, resting upon the word rendered 'destruction. This word, הֶרֶס *heres*, by the change of a single letter, easily mistaken by a transcriber, becomes חֶרֶס *kheres*, the sun, and gives us, 'the city of the sun,' instead of the reading of our version. Lowth, Henderson, and others follow the Vulgate in adopting the latter reading. That the true reading was uncertain, even in the time of the Targumist Jonathan Ben Uzziel, appears from his incorporation of *both* in his paraphrase, 'The city of the temple of the sun, which is to be destroyed.'

After the rise of the Maccabees, Onias, being disappointed of the high-priesthood, withdrew into Egypt, and so ingratiated himself with the king (Ptolemy Philometer), that he obtained his permission to build a temple for the use of the Jews in Egypt, after the model of that at Jerusalem; and, among other inducements, shewed him the present prophecy, reading 'the city of the sun,' and understanding that it intimated that this temple should be in the district or nome of Heliopolis (the city of the sun), where it was accordingly built, on the site of a ruined temple of Bubastis. Onias obtained the grant of the high-priesthood in perpetuity for himself and his descendants, and called the city which contained the temple, after his own name, Onion. It was situated about twenty-four miles from Memphis, and remained till the time of Vespasian, who ordered it to be destroyed. The Jews in Palestine regarded the erection of this temple as a most unlawful measure. And from this arises the question, whether Onias purposely misquoted the text, by changing the letter ה to ח, or whether the Jews of Palestine, to mark their detestation of his establishment, and to destroy the point of the prophecy, altered the letter ח to ה. The question is difficult, and perhaps cannot now be satisfactorily determined. Our translators express their hesitation by placing one interpretation in the text and the other in the margin. See Prideaux's '*Connection*,' under B.C. 149; and Newton, as above.

23. '*The Assyrians.*'—The latter part of this chapter is generally thought to refer to the condition of the Jews under the Seleucidæ, who reigned over that portion of Alexander's conquests comprehended in Syria and Babylonia, and who pursued the same policy towards them as the kings of Egypt, alluring them by high civil privileges to settle in the cities which they founded. The numerous Jews also who remained in Babylonia and the eastern provinces were well treated, and allowed the free exercise of their religion and peculiar customs, by Alexander's successors. In connection with what is said in verse 21, concerning performing vows, it may be remarked, that the fidelity of the Jews to their oaths is said to have been a principal cause of the favour with which they were regarded. See Jahn's *Hebrew Commonwealth*, b. ix. s. 83, and Basnage's *Histoire des Juifs*, l. ix. [APPENDIX, No. 62.]

CHAPTER XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD [1]by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away [2]the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the [3]shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this [4]isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

[1] Heb. *by the hand of Isaiah.* [2] Heb. *the captivity of Egypt.* [3] Heb. *nakedness.* [4] Or, *country.*

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Verse 1. '*Sargon the king of Assyria.*'—*Sargon* appears to be another name for *Esarhaddon*, the account of whom, given in the note to 2 Kings xix. 37, will shew the fulfilment of the prophecy contained in this chapter. [APPENDIX, No. 63.]

3. '*Naked.*'—We have already had more than one occasion to explain that in such passages as this, to be naked merely means to be without the outer and distinguishing garment. In this case it would be the outer mantle of hair-cloth which the prophets usually wore; and the signification is, that, like as Isaiah had gone about stripped of his peculiar garment as a prophet, so should the Egyptians and Ethiopians be stripped of all they valued, and carried captive into Assyria.

— '*Hath walked....three years.*'—The phrase in the Hebrew is somewhat equivocal. It is in our Version taken in connection with the part of the sentence that precedes, and signifies that Isaiah actually went three years 'naked and barefoot;' but some would rather connect it with what follows; and then it will signify that he was a sign and wonder with reference to the captivity of the Egyptians and Ethiopians, or that by this symbolical action he indicated that they were carried away captive for that space of time; or, as Aben-Ezra supposes, that their captivity should commence after three years. Upon the whole we incline to adhere to the current interpretation (that of our Version) as the plainest and most obvious. It is not necessary to suppose that Isaiah was never fully clad during this period, but only that he always appeared in public thus disarrayed.

CHAPTER XXI.

1 *The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians.* 11 *Edom, scorning the prophet, is moved to repentance.* 13 *The set time of Arabia's calamity.*

THE burden of the desert of the sea. As whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A [1]grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 [2]My heart panted, fearfulness affrighted me: the night of my pleasure hath he [3]turned into fear unto me.

5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And [4]he cried, A lion: My lord, I stand continually upon the [5]watchtower in the daytime, and I am set in my ward [6]whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, [7]Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the [8]corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema [9]brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled [10] [11]from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of [12]archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it.*

[1] Heb. *hard.* [2] Or, *my mind wandered.* [3] Heb. *put.* [4] Or, *cried as a lion.* [5] Hab. 2. 1. [6] Or, *every night.* [7] Jer. 51. 8. Revel. 14. 8, and 18. 2. [8] Heb. *son.* [9] Or, *bring ye.* [10] Or, *for fear.* [11] Heb. *from the face,* [12] Heb. *bows.*

Verse 6. '*Go, set a watchman, let him declare what he seeth.*'—This old practice of setting one or more watchmen upon the higher points in a town, in troublous times, to declare whatever they notice in the distance, is still kept up in Palestine. Buckingham, being then in a town beyond Jordan which was expecting an attack from the Arabs, states, that looks-out were stationed on the terraces of the houses, and on the heaps of rubbish formed in different parts of the town; and messengers were repeatedly sent by them to the sheikh's house, to report what they saw. One man, for instance, arrived to say that three horsemen were in sight to the southward, going westerly; another

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followed soon after to say that five men on foot were seen in the same quarter.—*Travels among the Arab Tribes*, p. 181.

8. '*He cried, A lion: My lord.*'—This may be interpreted to refer to the lion-like approach and appearance of the combined army of Medes and Persians; but with the present text, the marginal reading, 'he cried as a lion,' is doubtless preferable, and has the support of Aben Ezra.

— '*I stand continually upon the watchtower in the daytime, and...whole nights.*'—This strikingly reminds one of the opening of the 'Agamemnon' of Æschylus; being the speech of the watchman, who had been very long watching upon his tower for the signal which should make known that Troy had fallen. It thus commences:

> 'For ever thus! O keep me not, ye gods,
> For ever thus, fixed in the lonely tower
> Of Atreus' palace, from whose height I gaze
> O'erwatch'd and weary, like a night-dog, still
> Fix'd to my post: meanwhile the rolling year
> Moves on, and I my wakeful vigils keep
> By the cold star-light sheen of spangled skies.'
>
> SYMMONS.

9. '*All the graven images of her gods he hath broken.*'—This is a remarkably definite prophecy, when we consider that it was by no means a general custom among the ancient idolaters to destroy or injure the images of the gods found in the cities which were taken in time of war. But the Persians, who took Babylon, furnished an exception; for they, confining their worship to the heavenly bodies and elemental fire, detested image-worship, as well as the worship of living creatures. The conqueror of Egypt, Cambyses, gave to the great Egyptian idol, the ox Apis, the wound of which it died: and Xerxes may seem to have accomplished the present prophecy, when, as much perhaps from religious zeal as for the profit, he spoiled the temples and destroyed the idols of Babylon, after his return from his unfortunate expedition into Greece. It is not, however, unlikely, although history does not record the circumstance, that the Babylonian idols suffered from the zeal of the Persian soldiers when the city was first taken by Cyrus. It has sometimes struck us that possibly the scarcity of Babylonian images may be owing to this destruction of them which the prophet foretold. Whether so or not, it is certain that specimens of their graven images are rarely found unless as exhibited on sculptured cylinders, and other small antiquities of a similar nature. As these contain figures of the Babylonian gods, and at the same time furnish specimens of the style of art and taste, which was doubtless also extended to their larger monuments, we have caused some of the more remarkable examples of these engraved figures to be copied, as furnishing the only satisfactory illustration that can now be obtained.

11. '*Dumah*'—Instead of Dumah (דוּמָה) the Seventy seem to have read Edom (אֱדוֹם). As Mount Seir is mentioned, there can be little doubt that Edom is intended; but whether as representing the general name, or that of a principal place in Edom, is not very clear. Jerome says that Dumah was the name of a town and district of Idumea which began twenty miles from Eleutheropolis, and beyond which were the mountains of Seir.

12. '*The morning cometh, and also the night.*'—This the Jews refer, properly, to the time of the Messiah, and paraphrase it:—'It shall be morning to Israel, when the Messiah comes; but it will be night to all the nations of the world' (*Talm. Hieros.* in 'Taconith,' lxiv. 1). The precise converse of this was the truth.

14. '*Water to him that was thirsty,*' etc.—This prophecy seems to refer to the Arabians of Arabia Petræa, and to their defeat by the king of Assyria, probably Esarhaddon. They are described as flying into the desert, which was and is the custom of the Arabians when attacked by a superior power. The circumstances of their flight are strikingly intimated in the mention of the people of Tema.



GRAVEN IMAGES OF BABYLON.

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their allies, as bringing them bread and, above all, water, on which their very existence depended in those desert and dry regions. The service which was thus rendered was the same which the Edomites refused to render to the Hebrew host; and the importance of this act of hospitality is forcibly implied in the reason given for the exclusion of the Ammonites and Moabites from the congregation of the Lord to the tenth generation, 'Because they met them not with bread and water in the way, when they came forth out of Egypt' (Deut. xxiii. 4). In fact, hostility or favour are intimated by the neglect or performance of this humane office.

CHAPTER XXII.

1 *The prophet lamenteth the invasion of Jewry by the Persians.* 8 *He reproveth their human wisdom and worldly joy.* 15 *He prophesieth Shebna's deprivation,* 20 *and Eliakim, prefiguring the kingdom of Christ, his substitution.*

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound [1]by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, [2]Look away from me; [3]I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen, and Kir [4]uncovered the shield.

7 And it shall come to pass, *that* [5]thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array [6]at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: [7]let us eat and drink; for to morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say,*

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, [8]*as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, [9]the LORD will carry thee away with [10]a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a [11]large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall [12]open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from

1 Heb. *of the bow.* 2 Jer. 4. 19. and 9. 1. 3 Heb. *I will be bitter in weeping.* 4 Heb. *made naked.*
5 Heb. *the choice of thy valleys.* 6 Or, *towards.* 7 Chap. 56. 12. Wisd. 2. 6. 1 Cor. 15. 32. 8 Or, *O he.*
9 Or, *the LORD who covered thee with an excellent covering, and clothed thee gorgeously, shall surely,* &c., verse 18.
10 Heb. *the captivity of a man.* 11 Heb. *large of spaces.* 12 Job 12. 14. Revel. 3. 7.

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the vessels of cups, even to all the [18]vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

[18] Or, *instruments of viols*.

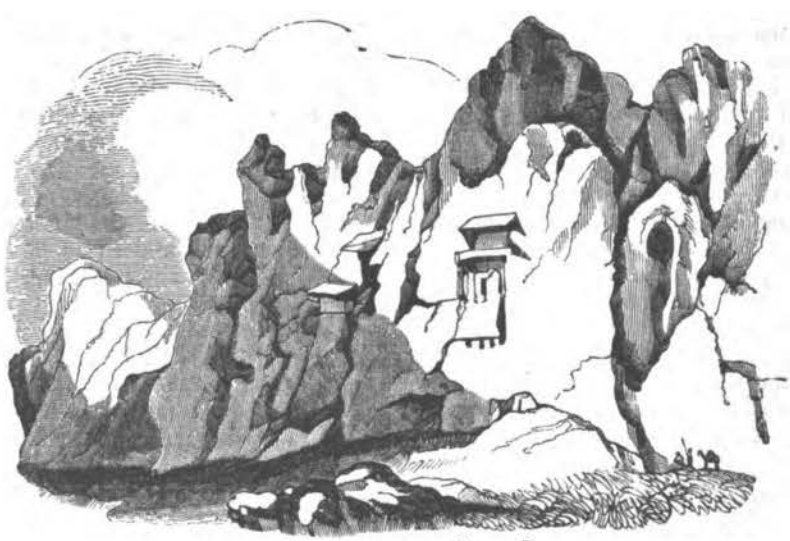
Verse 1. '*The valley of vision*.'—There is no doubt that it is Jerusalem which is thus distinguished, and probably because it was, eminently, the place of prophetic vision. The summary prefixed to this chapter, describing it as referring to 'the invasion of Jewry by the Persians,' is calculated to mislead, since the Persians never invaded Judæa as principals, though it appears, from verse 6, that the archers of that country served in the army of the Assyrians, who were the real invaders. Whether it refers to the invasion of Sennacherib, or to that of Esarhaddon, has been disputed; but, under all the circumstances, the latter is most probably to be understood.

—'*Wholly gone up to the housetops*.'—The housetop is resorted to on various public occasions, as to witness what may be passing in the streets or in the surrounding country; to mourn and lament in times of public calamity; to hold consultations, and make signals or declarations; or to avoid the first fury of an enemy expected to break into the lower part of the house. Which of these senses is here to be understood, it may be difficult to determine.

6. '*Kir*.'—'Assyria (that is, *Assyria Proper*, the country situated beyond the Tigris, and south of Taurus; and of which Nineveh was the capital) is often designated in the Scriptures by the name of KIR or KEER. Besides the place just mentioned (2 Kings xvi. 9), it is found in Amos, chap. i. 5, and ix. 7. In Isaiah xxii. 6, it is mentioned with Elam, intended for *Susa* (and perhaps *Persia* also)—"Kir uncovereth the shield." The name Kir is traceable at present in that country. The loftiest ridge of the Kurdistan mountains (Carduchian) is named *Kiarè*, according to M. Otter. The province adjacent is named *Hakiari* (Niebuhr): the *Kiouran* tribe of *Kourds* inhabit the eastern part of Assyria (Otter): *Kerkook*, a large town, and other places of less consequence, have the prefixture *Ker* or *Kir* to them (Niebuhr). It is possible that the name of the Carduchian people may have had the same root' (Rennell's *Geog. of Herodotus*, p. 391). This observation of course applies also to the modern name of the country *Kurdistan*, and of the people, *Kurds*.

16. '*A sepulchre on high*.'—We have on several occasions mentioned sepulchres excavated in the rocks. Those of a superior kind are sometimes placed so high up the perpendicular cliffs as to be inaccessible without such exertion, hazard, and contrivance, as few are able or willing to exercise. Such tombs have the double advantage of being safe from desecration and of exhibiting more conspicuously their sculptured fronts. Sepulchres of this kind are remarkably exemplified in the very ancient tombs excavated in the cliffs of the Mountain of Sepulchres, at Naksh-i-Rustam, a full description of which may be found in Sir R. K. Porter's *Travels*. These are excavated in an almost perpendicular cliff of about three hundred feet high. There are two rows, of which the uppermost is the most ancient and interesting, presenting highly-sculptured fronts about fifty-three feet broad, crowned by the representation of an act of Sabæan worship, which, for another purpose, we have caused to be copied under Job xxxi. To the lowest of them, which, however, he describes as not less than sixty feet above the ground, Sir Robert could only obtain access by being drawn up, by means of a rope fastened round his waist, by some active natives who had contrived to clamber up to the ledge in front of the tomb. These appear to be royal sepulchres, and probably not later than the time of the kings of Persia mentioned in Scripture. There is indeed some evidence that one of them was made for Darius Hystaspes in his lifetime and under his direction. From the present text we learn that the Jews had a similar taste for the distinction of a high sepulchre, graven in the rock.

22. '*And the key of the house of David will I lay upon his shoulder*.'—A correspondent of the *Evangelical Magazine* suggests what seems to us a new and curious explanation of this difficult text, it having puzzled commentators to know how a key could be said to be carried on the shoulder:—'Perhaps it is not yet generally known that in the early ages they made use of certain crooked keys, having an ivory or wooden handle. Those were placed in the holes of doors; and by turning them one way or the other, the bolt was moved forward or backward, in order



MOUNTAIN OF SEPULCHRES, AT NAKSH-I-RUSTAM.

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to open or shut the door. This is evident from the testimony of Homer, where he says (*Odyss.* 21) that Penelope, wanting to open a wardrobe, used a brass key, very crooked, hafted with ivory. This kind was very ancient, and differed from those having several wards, which have been invented since. According to Eustathius, they were in the shape of a sickle; but not being easily carried in the hand, on account of their inconvenient form, they were carried on the shoulder, as the reapers at this day do their sickles. Hence the above text of Scripture may be clearly understood.' The custom thus described still exists in the East: 'How much was I delighted,' says Mr. Roberts, 'when I first saw the people, especially the Moors, going along the streets with each his key on his shoulder. The handle is generally made of brass (though sometimes of silver), and is often nicely worked in a device of filigree. The way it is carried is to have the corner of a kerchief tied to the ring; the key is then placed on the shoulder, and the kerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on one side of the shoulder and half on the other. For a man thus to march along with a large key on his shoulder shews at once that he is a person of consequence. "Raman is in great favour with the Modelion, for he now carries the key." "I shall carry my key on my own shoulder."'

CHAPTER XXIII.

1 *The miserable overthrow of Tyre.* 17 *Their unhappy return.*

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be [1]still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her [2]afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, [3]to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more [4]strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment [5]against [6]the merchant *city*, to destroy the [7]strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years [8]shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for [9]durable clothing.

[1] Heb. *silent.* [2] Heb. *from afar off.* [3] Heb. *to pollute.* [4] Heb. *girdle.* [5] Or, *concerning a merchant-man.* [6] Heb. *Canaan.* [7] Or, *strengths.* [8] Heb. *it shall be unto Tyre as the song of an harlot.* [9] Heb. *old.*

Verse 1. '*Tyre.*'—We shall reserve what observations we have to make on the subject of this famous city to illustrate the more extended and definite prophecies concerning it, which may be found in Ezekiel. It is therefore only necessary to observe generally that the present prophecy relates to the capture of Tyre by Nebuchadnezzar, and its restoration to prosperity after the fall of the Babylonian empire.

13. '*The land of the Chaldeans,*' etc.—This verse contains a most important piece of history, which should not

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be overlooked. It is a very difficult text, and accordingly the translations vary not a little. The substantial information it contains seems to be, that, although cities, including Babylon, were founded in the country afterwards called Chaldæa by Nimrod, the Chaldæan nation did not acquire a settled character, or their towns rise to (or at least recover) their importance, till the time of the Assyrians, who improved and embellished the towns, doubtless also founding new ones, and reclaiming the Chaldæans from their former mode of life, as wanderers in the desert. Thus reclaimed, they appear to have employed themselves, at first at the instance of the Assyrians, and then of their own accord, in giving to their towns and country that magnificent and improved character which attracted the admiration of the ancient world. This explanation is well confirmed. The Chaldæans seem to appear in Scripture as 'wanderers of the desert,' of the Bedouin class, till after the Assyrian history becomes distinct; and till then also, even Babylon, notwithstanding its foundation in the earliest ages, is not mentioned as a place of any importance, either by sacred or profane writers. In fact, it would seem that all the glories of Babylon and Chaldæa, so far as they are distinctly known, were commenced by the governors, or vice-kings, appointed by the Assyrian monarchs, and completed by Nebuchadnezzar and his successors. Indeed, what the last-named prince said in his pride seems very distinct on the subject of the great alterations and improvements made about this time:—'Is not this great Babylon, *that I have built* for the house of the kingdom?' etc.—Dan. iv. 30. See the note there. [APPENDIX, No. 64.]

CHAPTER XXIV.

1 *The doleful judgments of God upon the land.* 13 *A remnant shall joyfully praise him.* 16 *God in his judgments shall advance his kingdom.*

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and [1]turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the [2] [3]priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, [4]the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

8 The mirth [5]of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the [6]fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the [7]uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, [8]My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 [9]Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall [10]punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

[1] Heb. *perverteth the face thereof.* [2] Or, *prince.* [3] Hos. 4. 9. [4] Heb. *the height of the people.*
[5] Jer. 7. 34, and 16. 9, and 25. 10. Ezek. 26. 13. Hos. 2. 11. [6] Or, *valleys.* [7] Heb. *wing.*
[8] Heb. *Leanness to me,* or, *My secret to me.* [9] Jer. 48. 43, 44. [10] Heb. *visit upon.*

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22 And they shall be gathered together, [11]*as* prisoners are gathered in the [12]pit, and shall be shut up in the prison, and after many days shall they be [13]visited.

23 Then the [14]moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and [15]before his ancients gloriously.

11 Heb. *with the gathering of prisoners.* 12 Or, *dungeon.* 13 Or, *found wanting.* 14 Chap. 13. 10. Ezek. 32. 7. Joel 2. 31, and 3. 15. 15 Or, there shall be *glory before his ancients.*

Verse 13. '*The shaking of an olive-tree.*'—Compare this with Deut. xxiv. 20, 'When thou *beatest* thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow.'—By this comparison, and by the association of the *shaking* the olive-tree with the gleaning of grapes, and still more from the context in chap. xvii. 6—'Two or three berries in the top of the uttermost bough, four or five in the outmost fruitful branches thereof'—it is evident that it was customary for the proprietor to beat down the olives with a long pole, as is still the custom in some parts of Italy, and even in Palestine. This process was calculated to bring down a greater number, ripe and unripe, than shaking merely, and therefore was the more likely to be resorted to among a people who were prohibited from going over the boughs a second time. We may suppose that some unripe olives only escaped this process; and, as the poor, whose property they became, would desire to obtain them in a perfect condition, they allowed them to remain till they became so ripe that they would fall when the tree was shaken. It is also alleged that the boughs often sustain much damage by being beaten, on which account we may suppose that the proprietors would be unwilling to allow the process to be repeated by the gleaners, but expected them to confine themselves to shaking the tree. This explanation is founded on Harmer's *Observations*, iii. 260; but we have endeavoured to make it a little clearer. If it were not that the shaking the olive-tree is connected with grape-gleaning, it might be supposed that beating the tree had been the usual method in the time of Moses; but, being found injurious to the tree and its fruit, the shaking was an improved process afterwards adopted.

20. '*Shall be removed like a cottage.*'—Properly, shall move or oscillate like a cottage. The word cottage is the same that is elsewhere applied to the temporary shed for the watchman of a vineyard or garden. So in i. 8; and see the note on Job xxvii. 18. Sometimes, as hinted there, they are made by either interweaving the limbs of a tree, or by suspending them by cords from the branches of trees, or by extending a cord or cords from one branch to an-



GATHERING OLIVES IN ITALY.

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other, and laying a couch or bed on the cords. They are thus made to afford a convenient post of observation, as well as to afford security from the access of wild beasts. Travellers in the East sometimes resort to such temporary lodges for security. These hammock-like lodges are easily moved to and fro, and swing by the wind, and that is the idea which the text embodies. Henderson and Barnes both adopt this view, and translate, 'It moveth to and fro like a hammock.'

CHAPTER XXV.

1 *The prophet praiseth God for his judgments,* 6 *for his saving benefits,* 9 *and for his victorious salvation.*

O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will [1]destroy in this mountain the face of the covering [2]cast over all people, and the vail that is spread over all nations.

8 He will [3]swallow up death in victory; and the Lord GOD will [4]wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it.*

9 And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be [5]trodden down under him, even as straw is [6]trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

[1] Heb. *swallow up.* [2] Heb. *covered.* [3] 1 Cor. 15. 54. [4] Rev. 7. 17, and 21. 4. [5] Or, *threshed.* [6] Or, *threshed in Madmenah.*

Verse 2. '*Thou hast made of a city an heap.*'—This verse is generally understood to refer to Babylon.

6. '*Wine on the lees.*'—This, perhaps, alludes to such a custom as still prevails in some parts of Western Asia, where new wine is poured into vessels that have been kept for several generations, upon the lees of old wines of former years. When finally drawn off for use, the strength and quality of the wine are considered to have been greatly improved by this process; and it is often mentioned as a reason for recommending a particular wine to one who purchases or drinks. See further under Jer. xlviii. 11.

10. '*Trodden down under him, even as straw is trodden down for the dunghill.*'—Bishop Lowth's translation of this is, 'Moab shall be threshed in his place, as the straw is threshed under the wheels of the car.'—So also Calmet understood it; and, we think, correctly. The force of this allusion will be understood by the accounts we have given of the process of threshing, to which reference is made.

CHAPTER XXVI.

1 *A song inciting to confidence in God,* 5 *for his judgments,* 12 *and for his favour to his people.* 20 *An exhortation to wait on God.*

IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the [1]truth may enter in.

3 Thou wilt keep *him* in [2]perfect peace; *whose* [3]mind *is* stayed *on thee:* because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* [4]everlasting strength.

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

[1] Heb. *truths.* [2] Heb. *peace, peace.* [3] Or, *thought,* or, *imagination.* [4] Heb. *the rock of ages.*

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6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy [5]at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works [6]in us.

13 O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee, they poured out a [7]prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD [8]cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her [9]blood, and shall no more cover her slain.

[5] Or, *towards* thy *people.* [6] Or, *for us.* [7] Heb. *secret speech.* [8] Micah 1. 3. [9] Heb. *bloods.*

Verse 19. '*Dew of herbs.*'—Lowth, with the Vulgate, Syriac, and Chaldee, reads 'dew of dawn:' or it might be more generally rendered 'dew of rays,' or 'of light.' The meaning will then be clear and expressive; the comparison being to dew that lives the longest—that is, which is dried up the latest by the morning sun.

CHAPTER XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12 *The church of the Jews and Gentiles.*

IN that day the LORD with his sore and great and strong sword shall punish leviathan the [1]piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 ¶ In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would [2]go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, [3]as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, [4]when it shooteth forth, thou wilt debate with it: [5]he stayeth his rough wind in the day of the east wind.

[1] Or, *crossing like a bar.* [2] Or, *march against.* [3] Heb. *according to the stroke of those.* [4] Or, *when thou sendest it forth.* [5] Or, *when he removeth it.*

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9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and [6]images shall not stand up.

10 ¶ Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

[6] Or, *sun-images.*

Verse 1. '*Leviathan the piercing serpent . . . that crooked serpent.*'—The Septuagint translates the word rendered 'piercing' by φεύγοντα, 'fleeing;' which seems a more obvious interpretation of the word בָּרִיחַ *bariakh* (from בָּרַח *barakh*, 'to flee'), than either our text or margin (which agrees with the Vulgate) conveys. The epithet 'fleeing,' if correctly so understood, may be supposed to apply to the haste with which the crocodile retreats to the water when it has secured any prey on land. The epithet 'crooked' does not necessarily apply to any crookedness in the form or attitude of the animal intended, but may equally, if required, be translated 'winding,' and applied to the devious course of the animal in running or swimming.

11. '*The women come, and set them on fire.*'—Compare John xv. 6. Where vines are abundant, the twigs, rejected when the vines are dressed and pruned, supply a very important article of fuel, and are collected and stored up for that purpose by the women and children. Decayed or ruined vines form an important addition to the store; and the desolation of the vine of Israel is therefore very strikingly implied in this figure.

CHAPTER XXVIII.

1 *The prophet threateneth Ephraim for their pride and drunkenness.* 5 *The residue shall be advanced in the kingdom of Christ.* 7 *He rebuketh their error.* 9 *Their untowardness to learn,* 14 *and their security.* 16 *Christ the sure foundation is promised.* 18 *Their security shall be tried.* 23 *They are incited to the consideration of God's discreet providence.*

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are [1]overcome with wine!

2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden [2]under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he [3]eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

9 ¶ Whom shall he teach knowledge? and whom shall he make to understand [4]doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept [5]*must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with [6] [7]stammering lips and another tongue [8]will he speak to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

[1] Heb. *broken.* [2] Heb. *with feet.* [3] Heb. *swalloweth.* [4] Heb. *the hearing.* [5] Or, *hath been.*
[6] Heb. *stammering of lips.* [7] 1 Cor. 14. 21. [8] Or, *he hath spoken.*

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13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation [9]a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

17 ¶ Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through; then ye shall be [10]trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only [11]*to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it.*

21 For the LORD shall rise up as *in* mount [12]Perazim, he shall be wroth as *in* the valley of [13]Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in [14]the principal wheat and the appointed barley and the [15]rie in their [16]place?

26 [17]For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

[9] Psal. 118. 22. Matth. 21. 42. Acts 4. 11. Rom. 9. 33, and 10. 11. 1 Pet. 2. 6, 7, 8. [10] Heb. *a treading down to it.* [11] Or, when *he shall make* you *to understand doctrine.* [12] 2 Sam. 5. 20. 1 Chron. 14. 16. [13] Josh. 10. 12. 2 Sam. 5. 25. 1 Chron. 14. 16. [14] Or, *the wheat in the principal* place, *and barley in the appointed* place. [15] Or, *spelt.* [16] Heb. *border.* [17] Or, *and he bindeth it in such sort as his God doth teach him.*

Verse 1. '*The crown of pride,*' etc.—Maundrell describes Sebaste, the ancient Samaria, as situated upon a long mount of an oval figure, having first a fruitful valley, and then a ring of hills round about it. Hence, as Bishop Lowth observes, 'The city, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet or wreath of flowers, worn upon their heads on occasions of festivity; and expressed by *the proud crown* and the *fading flower of the drunkard.*' See the note on Sol. Song, iii. 11.

16. '*I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.*'—Some Hebrew critics and Jewish Rabbins suppose that the Prophet here alludes to a stone, 'revered by ages,' which is supposed to have stood in the very sanctuary. The Talmud mentions it: and the Jewish writers speak of it as the אבן שתייא, 'the stone of foundation.' This stone is believed to have sustained the ark of the Covenant; and we are told that when the first temple was destroyed, and its vessels plundered, this stone remained, almost the only ancient ornament of the latter sanctuary. Maimonides avers that, on the day of expiation, the high priest, during the continuance of the first temple, when he had arrived at the ark of the covenant in the holy of holies, placed his thurible between the two posts of the ark: but in the second temple, as no ark remained, he placed it *on the stone of foundation.* The Gemara declares that the ineffable name יהוה was engraven upon it. Some intimation respecting such a stone seems derivable from other sources. Diodorus Siculus notices the existence of a λίθινον ἔγαλμα in the holy of holies when it was entered by Antiochus Epiphanes; and there is an obscure passage in Josephus (*Antiq.* iii. 1) which may be applied to it. The old work Zohar, supposed to have been written by Rabbi Simeon, pretends that this stone projected under the throne of glory when God created the world: while many Rabbins conclude that this stone was part of the rock in Horeb from which the water flowed, and which was preserved as an everlasting memorial of that miracle. On these accounts Dr. Gilbert Wait remarks, 'Although these may be mere fictions, and as it were material interpretations of figurative passages in the Scriptures, yet whether they be true or false, as to the actual existence of any such stone, they tend to shew how far

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the ideas of patriarchal worship [as connected with stones] extended, and how long the remembrance of it was retained.'

21. '*Mount Perazim...valley of Gibeon.*'—The circumstances alluded to here are probably those which we find recorded in 2 Sam. v. 20, and Josh. x. 10.

25. '*Fitches*'—(קֶצַח *ketzach*)—which some suppose to have been the *Nigella*, one of the ranunculaceous plants. The *Nigella sativa*, the μελάνθιον of the Greeks, is a native



'FITCHES,' *Nigella sativa.*

of the East, and is cultivated in Egypt, Persia, and India, for the sake of its seeds, which, from time immemorial, have been used as a condiment, in the same way as we use coriander and caraway seeds. The seeds are black, and thence called in Arabic *habe sode*, or black grains; as μελάνθιον and *Nigella* are from μέλας, and *niger*, 'black,' in allusion to the same circumstance. The *Nigella* forms a singular exception among the family to which it belongs; inasmuch as they are terrible poisons, while the *Nigella* produces seeds that are not only wholesome and aromatic, but are in great reputation for their medicinal qualities. The seeds were beaten out with a rod, the slightest application of force being sufficient for that purpose.

—'*Cummin*'—(כָּמֹן *cammon*; whence κύμινον and *cuminum*).—The *Cummin* is an umbelliferous plant, closely allied in structure and properties to the coriander and the caraway. As the seeds, when ripe, are suspended by very delicate threads, they may be removed with little trouble, as in the case of the *Nigella*. For a figure and further description, see Matt. xxiii.

27. '*A threshing instrument,*' etc.—The passage contained in this and the next verse is interesting, from the distinct allusion to five modes of threshing in use among the Hebrews. As the basis of the remarks we have to offer, we cite Lowth's version of the passage, which is here considerably more clear than the Authorized Version.

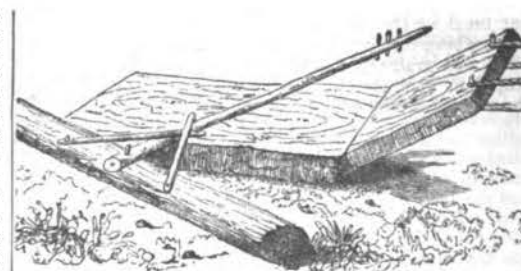
'The dill is not beaten out with the CORN-DRAG;
Nor is the WHEEL OF THE WAIN made to turn upon the cummin,
But the dill is beaten out with THE STAFF,
And the cummin with THE FLAIL, but
The bread-corn with the THRESHING-WAIN;
And not for ever will he continue thus to thresh it,
Nor to vex it with the wheel of its wain,
Nor to bruise it with the HOOFS OF HIS CATTLE.'

The common mode of threshing by the treading of cattle, which is mentioned in the last line, has been noticed and described under Deut. xxv. 4. Another ancient mode of threshing is by the 'DRAG,'—in the



THRESHING BY THE DRAG.

Hebrew חוֹרִיץ *khorutz*, the 'threshing instrument' of the Authorized Version. It is not difficult to recognize this in a threshing implement still used in Western Syria. This is a strong frame of planks, or large blocks of wood, armed or roughened at the under surface by flints or pieces of iron, and drawn by oxen, mules, or horses, over the corn-sheaves spread on the floor, the driver sitting upon it when its form allowed him to do so. This corresponds with the notice which Varro takes (lib. i. cap. 52) of the *tribulum*, and he says that when the driver did not sit on the machine a weight was placed upon it. This very simple machine is evidently that which Laborde saw actually in use in Syria, and of which he gives the representation which we have copied in the preceding engraving. A corn-drag, somewhat less rude than this, is

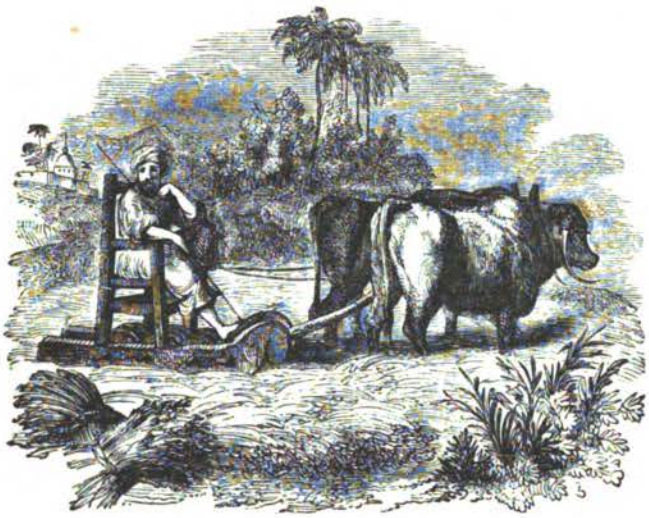


THRESHING DRAG OF SYRIA AND ASIA MINOR.

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now generally used in Syria and Asia Minor. A figure of it, which we have copied, is given in the recent work on that country by Sir Charles Fellowes (*Journal written during an Excursion in Asia Minor*), who describes it as designed for the joint purpose of threshing and of cutting the straw. 'It is very primitive and curious, consisting of a thick plank of timber, flat on the ground, with another smaller one inclining upwards, to which the animal is attached for the purpose of dragging it over the corn, which is spread out on the hard rocky ground; the flat under side is stuck full of flints or hard cutting stones, arranged in the form of the palate or rough tongue of the cow. The roller is the trunk of a tree, often weighted by the driver riding on it. It is dragged over the ground; but does not revolve.' Dr. Wilde (Wilde's *Narrative*, ii. 123; see also Paxton, 44), who travelled in Palestine too early to see the act of threshing, notices a similar machine which he saw in a vaulted granary near Tyre. Both these travellers identify this, very rightly, with the threshing instrument mentioned by Isaiah, xli. 15, and the *tribulum* of Virgil (*Georg.*, i. 164).

Another mode of threshing was by what is called in Scripture 'the wain,' more properly '*the sledge*,' and which is still employed in Egypt and some parts of Western Asia. This sledge is fixed upon two or three wooden rollers, armed with several iron rings with serrated edges, so sharp as to cut the straw. This machine, which is drawn by oxen, mules, or asses, is easily driven by a man seated on the sledge, and as it passes round in a circle over the corn spread beneath, the grain by repeated



THRESHING BY THE SLEDGE.

operation is trodden out, while the straw is chopped by the iron rings. This corresponds to a variety of the *tribulum* mentioned by Varro, and which he described as 'a plank with little rollers in place of teeth.' He adds: 'In Hither Spain (*Hispania Citeriore*), and other places, a man sits upon this machine, and drives the cattle that draw it' (Var., lib. i. cap. 52). He says this was called the *plostellum Pœnicum*, or Carthaginian wain; and as the Carthaginians, doubtless, derived it from their Phœnician or Canaanitish ancestors, a very proximate origin is found for it. It was undoubtedly in use among the Jews.

The reduction of the straw to a state which makes it fit for the food of cattle, by the same act which separates the grain from it, is an effect which would recommend the above processes, even were they more troublesome than other processes which would separate the grain only without breaking the straw in pieces. *The flail* therefore is and has been only used, in ancient times and still in Eastern parts, with grains of those sorts in which the ears only are reaped, or when the separation of the grain from the ear is the sole object desired. In our own country, on the other hand, where straw is not used for fodder, and the separation of the corn only is desired, the use of the flail is the most natural and obvious process, and those which have engaged our attention would in two ways be injurious:—first, by rendering the straw useless for the purposes to which we apply it; and then by a waste of the time and labour in reducing it to that useless state. Correspondingly is the instruction of Columella:—'*When the ears only are reaped*, they may be carried to the barn, and afterwards, during the winter, *beaten out with flails*, or trodden out by cattle. But if it be found convenient to beat out the corn in the *area* (or open threshing-floor), there is no doubt but this work is better performed by horses than by oxen, and if there are few of these, a *tribula* or *traha* may be added, *either of which very easily bruises the straw*. When ears only are threshed this is best done with flails' (Colum., lib. ii. cap. 21). Accordingly we see in the present text that the flail was confined among the ancient Hebrews to the threshing of the smaller grains, such as vetches, dill, or cummin, in which no operation upon the stalk was desired.

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CHAPTER XXIX.

1 God's heavy judgment upon Jerusalem. 7 The insatiableness of her enemies. 9 The senselessness, 13 and deep hypocrisy of the Jews. 18 A promise of sanctification to the godly.

[1]WOE to Ariel, to Ariel, [2]the city *where* David dwelt! add ye year to year; let them [3]kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall [4]whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; [5]cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your [6]rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a [7]book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the Lord said, [8]Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, [9]I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: [10]for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, [11]Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the [12]work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also [13]shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit [14]shall come to understanding, and they that murmured shall learn doctrine.

[1] Or, *Oh, Ariel*, that is, *the lion of God*. [2] Or, *of the city*. [3] Heb. *cut off the heads*. [4] Heb. *peep*, or *chirp*.
[5] Or, *take your pleasure and riot*. [6] Heb. *heads*. [7] Or, *letter*. [8] Matt. 15. 8. Mark 7. 6. [9] Heb. *I will add*.
[10] Jer. 49. 7. Obad. vers. 8. 1 Cor. 1. 19. [11] Ecclus. 23. 18. [12] Chap. 45. 9. [13] Heb. *shall add*.
[14] Heb. *shall know understanding*.

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Verse 1. '*Ariel.*'—This name has been differently explained and applied. The word is אֲרִיאֵל, which, divided without alteration, means, as the margin states, 'the lion of God;' and this, according to the use in the Hebrew language of the name of God to strengthen the sense and form the superlative, would signify 'the strong lion.' Thus understood, it may be supposed to signify the strength of the place, by which it was enabled to resist and overcome its enemies; or, still more probably, because it was the chief city of the tribe of Judah, whose standard appears to have been a lion, on account of the comparison of Judah to that animal in the prophecy of the dying Jacob. This name would not be unexampled, 'the lion' being the meaning of the name borne by the city of Shiraz, the once metropolis of Persia. However thus interpreted, some think that the name is given to David rather than to Jerusalem in this verse. We do not concur in this opinion. But it appears that the Hebrews did give this title to celebrated warriors. In chap. xxxiii. 7, the same word is rendered 'valiant ones,' and in 2 Sam. xxiii. 20, certain warriors are compared to lions. It is still the same in Arabia and other Eastern countries; thus 'lion of God' is the well known title by which the renowned and valorous caliph Ali is commonly known. But others, among whom are Lowth and Gesenius, derive the first part of the word from אָרָה *ārāh*, 'to burn,' when it will of course signify, not 'the lion of God,' but 'the fire,' or 'fire-hearth of God,' meaning the sacred fire upon the altar of burnt offering, or the altar itself, and to Jerusalem, as containing that altar. This interpretation certainly receives some support from the fact that Ezekiel (xliii. 15, 16, see margin) does apply this title of Ariel, and doubtless in the sense here explained, to the altar.

4. '*Speak out of the ground.*'—This and the analogous terms contained in the present verse appear to refer to the tricks of the ancient ventriloquists, chiefly priests and necromancers, who thus delivered the pretended oracles of their gods, or the responses of ghosts, as if from under ground, or from caverns, or from the air. That which now serves as an amusement, was thus formerly appropriated to a higher destination. 'Ventriloquism thus affords a ready and plausible solution of oracular stones and oaks, of the reply which the river Nessus addressed to Pythagoras (Jamblichus, *Vit. Pyth.* xxviii.), and of the tree which, at the command of the chief of the Gymnosophists of Upper Egypt, spoke to Apollonius. "The voice," says Philostratus (*Vit. Ap.* vi. 5), "was distinct, but weak, and similar to the voice of a woman"' (*Foreign Quarterly Review*, vi. 429). This very well explains the 'low voice,' the 'whisper,' of the present verse. To this we are tempted to add Lowth's note. 'That the souls of the dead uttered a feeble, stridulous, very different from the natural human, voice, was a popular notion among the heathens, as well as among the Jews. This appears from several passages of their poets, Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice, so as to deceive those who applied to them. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest, or in the belly; and were thence called ἐγγαστριμυθοι, *ventriloqui:* they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves; the better to impose upon those who consulted them. "These people studiously acquire, and affect on purpose, this sort of obscure sound; that by the uncertainty of the voice they may the better escape being detected in the cheat." (Psellus, *de Dæmonibus*, apud Bochart, i. p. 731.) From these arts of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous, almost inarticulate sort of sound, very different from the speech of the living.'

9. '*Drunken, but not with wine.*'—To be drunk without wine is an Arabic proverb for one labouring under misfortune.

CHAPTER XXX.

1 *The prophet threateneth the people for their confidence in Egypt,* 8 *and contempt of God's word.* 18 *God's mercies toward his church.* 27 *God's wrath, and the people's joy, in the destruction of Assyria.*

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried [1]concerning this, Their strength *is* to sit still.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for [2]the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and

[1] Or, *to her.*

[2] Heb. *the latter day.*

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trust in [3]oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of 'the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as [5]a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: [6]blessed *are* all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of adversity, and the water of [7]affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of [8]thy graven images of silver, and the ornament of thy molten images of gold: thou shalt [9]cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat [10][11]clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every [12]high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, [13]and the burden *thereof is* [14]heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the [15]mighty One of Israel.

30 And the LORD shall cause [16]his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And [17]*in* every place where the grounded staff shall pass, which the LORD shall [18]lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight [19]with it.

33 For Tophet *is* ordained [20]of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

[3] Or, *fraud.* [4] Heb. *the bottle of potters.* [5] Or, *a tree bereft of branches, or, boughs: or, a mast.*
[6] Psal. 2. 12. and 34. 8. Prov. 16. 20. Jer. 17. 7. [7] Or, *oppression.* [8] Heb. *the graven images of thy silver.*
[9] Heb. *scatter.* [10] Or, *savoury.* [11] Heb. *leavened.* [12] Heb. *lifted up.* [13] Or, *and the grievousness of flame.*
[14] Heb. *heaviness.* [15] Heb. *rock.* [16] Heb. *the glory of his voice.* [17] Heb. *every passing of the rod founded.*
[18] Heb. *cause to rest upon him.* [19] Or, *against them.* [20] Heb. *from yesterday.*

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Verse 13. '*Swelling out in a high wall*;'—or, 'a swelling in a very high wall.'—High walls in the East are so made that they often decline from the perpendicular, and bulge out in different parts. This is particularly the case with the mud walls, unless of enormous thickness; and the same fact may be observed in the similar walls with which cottages are so commonly constructed in Devonshire, and the use of which, in that part of the country, appears to have been derived from the East, as shewn in an interesting article on 'Cob Walls' in the *Quarterly Review*. Walls of this sort are most liable to such disturbance when they have been acted upon by long rains or inundations. Even walls of kiln-burnt bricks are much exposed to derangement from the same causes. This arises from their construction. Walls five or six feet thick, and seemingly of the strongest and most durable nature, are only faced with brick, the substance being dust and rubbish, so that when the wet happens to penetrate to the internal mass, it settles down, rendering the pressure upon the brick facing heavy and unequal, causing it to swell out and break in particular parts, and often bringing the whole to ruin.

24. '*Winnowed with the shovel and with the fan*.'—See the note on Ps. i. 4. The two instruments are probably the sieve and winnowing shovel mentioned there. The fan or winnowing shovel in the East is usually a light wooden frame, about a yard in diameter, wrought with hair or palm leaves. Its shape is commonly semi-oval, and it is held at the rounded end by the person who tosses up with it the grain in a current of air which wafts away the chaff.

29. '*Song, as in the night*.'—See also Job xxxv. 10; Ps. xlii. 8; lxxvi. 6. In the East music is considered far more enchanting at night than at any other period. In India a favourite proverb is, 'the *day song* is like the flower of the gourd,' *i.e.* devoid of smell. In India nothing is more common than for adults to sing themselves to sleep: thus, as they recline, they beat a tabret and chant the praises of their gods, till through heaviness they can scarcely articulate a word. At other times the mother or wife gently taps the instrument, and in soft tones lulls the individual to repose. In the night, should they not be able to sleep, they have again recourse to the same charm, and not until they shall have fairly gone off in fresh slumbers will their companions have any rest. Hence in passing through a village or town at midnight, may be heard people at their nightly song, to grace the festive scene, to beguile away their time, to charm their fears, or to procure refreshing sleep. The Jews then were to be delivered from the proud Assyrian's yoke, and again to have their pleasant song in the night.

CHAPTER XXXI.

1 *The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God.* 6 *He exhorteth to conversion.* 8 *He sheweth the fall of Assyria.*

WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also *is* wise, and will bring evil, and will not [1]call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the [2]noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it; and* passing over he will preserve *it*.

6 ¶ Turn ye unto *him from* whom the children of Israel have deeply revolted.

7 For in that day every man shall [3]cast away his idols of silver, and [4]his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee [5]from the sword, and his young men shall be [6][7]discomfited.

9 And [8]he shall pass over to [9]his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

[1] Heb. *remove*. [2] Or, *multitude*. [3] Chap. 2. 20. [4] Heb. *the idols of his gold*. [5] Or, *for fear of the sword*. [6] Or, *tributary*. [7] Heb. *for melting, or tribute*. [8] Heb. *his rock shall pass away for fear*. [9] Or, *his strength*.

Verse 4. '*Like as the lion*,' etc.—Homer has a comparison exceedingly similar to this (Il. xii. 299):—

'As the lion mountain-bred,
After long fast, and by the impulse urged
Of his undaunted heart, invades the flock
Ev'n in the shelter of their guarded home:
He finds, perchance, the shepherds arm'd with spears,
And all their dogs awake, yet not for them
Resigns his hope, but either leaps the fence,
And ent'ring tears the prey, or in th' attempt,
Pierced by some dextrous peasant, bleeds himself.'—
COWPER.

5. '*As birds flying*.'—The following is Lowth's beautiful translation of this verse: 'As the mother-birds hovering over their young; so shall Jehovah God of Hosts protect Jerusalem; protecting and delivering; leaping forward, and rescuing her.'

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CHAPTER XXXII.

1 *The blessings of Christ's kingdom.* 9 *Desolation is foreshewn.* 15 *Restoration is promised to succeed.*

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a [1]great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the [2]rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak [3]plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even [4]when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he [5]stand.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 [6]Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for [7]the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns *and* briers; [8]yea, upon all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the [9]forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until the spirit be poured upon us from on high, and [10]the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; [11]and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

1 Heb. *heavy.* 2 Heb. *hasty.* 3 Or, *elegantly.* 4 Or, *when he speaketh* against *the poor* in *judgment.* 5 Or, *be established.* 6 Heb. *days above a year.* 7 Heb. *the fields of desire.* 8 Or, *burning upon,* &c. 9 Or, *clifts and watchtowers.* 10 Chap. 29. 17 11 Or, *and the city shall be utterly abased.*

Verse 13. '*Thorns.*'—See the note on Gen. iii. 18.

— '*Briers.*'—The connection would suggest that some kind of thorny plant is denoted by the Hebrew word שָׁמִיר *shamir*, which is here employed. In Arabic the word *samir* denotes a sort of thorny plant, which Celsius finds, from Abulfeda, to be a species of *sidri* which does not bear fruit. Now, *sidr* is a name for Nabea, a species of Zizyphus; and as we have nothing more tangible than the analogy of name, it may be the plant denoted by the Hebrew word *shamir*. No plants are more common in the warm and dry uncultivated parts of the East than the prickly species of Zizyphus, which impede the path and choke up vegetation, and which are very suitable for the illustration of this and the other passages in which the word *shamir* occurs in the present book.

20. '*Ye that sow beside all waters,*' etc.—In this, and some other passages of similar force, it would be hard to prove that rice can be intended; but references certainly do occur to some kinds of grain which required a treatment precisely similar to rice. So in the present instance, Sir John Chardin conceives that this text cannot be better illustrated than by the culture of that important grain, which furnishes the principal article of food to a very large proportion of the human race. He says, 'This exactly answers the manner of planting rice; for they sow it upon the water: and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice in the water, they transplant it in the water.'

CHAPTER XXXIII.

1 *God's judgments against the enemies of his church.* 13 *The privileges of the godly.*

WOE to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have

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waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of [1]salvation: the fear of the LORD *is* his treasure.

7 Behold, their [2]valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* [3]hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that [4]walketh [5]righteously, and speaketh [6]uprightly; he that despiseth the gain of [7]oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of [8]blood, and shutteth his eyes from seeing evil;

16 He shall dwell on [9]high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold [10]the land that is very far off.

18 Thine heart shall meditate terror. [11]Where *is* the scribe? where *is* the [12]receiver? where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a [13]stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place [14]of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge, the LORD *is* our [15]lawgiver, the LORD *is* our king; he will save us.

23 [16]Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

[1] Heb. *salvations.* [2] Or, *messengers.* [3] Or, *withered away.* [4] Psal. 14. 2, and 24. 4. [5] Heb. *in righteousness.* [6] Heb. *uprightness.* [7] Or, *deceits.* [8] Heb. *bloods.* [9] Heb. *heights, or high places.* [10] Heb. *the land of far distances.* [11] 1 Cor. 1. 20. [12] Heb. *weigher.* [13] Or, *ridiculous.* [14] Heb. *broad of spaces,* or *hands.* [15] Heb. *statute-maker.* [16] Or, *they have forsaken thy tacklings.*

Verse 4. '*Like the gathering of the caterpiller.*'—For 'caterpillar' read 'locust.' The grammatical construction here is such, that this may admit of two interpretations. It may either mean, as the caterpillar or the locust is gathered; or it may mean, as the caterpillar gathers its spoil. It often occurred, that in countries where the locust was an article of food, they were scraped together in large quantities, and thrown into ditches or reservoirs, and retained to be eaten. This is the custom in some parts of Africa. But the meaning here is, undoubtedly, that the plunder of the Assyrian army would be collected by the Jews, as the caterpillar or the locust gathered its food. The sense is, that as locusts spread themselves out over a land—as they go to and fro without rule and without molestation, gathering whatever is in their way, and consuming everything; so the Jews, in great numbers and without regular military array, would run to and fro and collect the spoils of the Assyrian army. In a country, as in Palestine, where great devastation was often made by the caterpillar and locust, this was a very striking figure.

18. '*He that counted the towers.*'—This was, as Calmet and Lowth understand, the commander of the enemy's forces [Qy. chief engineer], who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers; that he might know where to make the assault with the greatest advantage: as Capaneus before Thebes is represented in a passage of the *Phœnissæ* of Euripides, which Grotius has applied to the illustration of this text.

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CHAPTER XXXIV.

1 *The judgments wherewith God revengeth his church.* 11 *The desolation of her enemies.* 16 *The certainty of the prophecy.*

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and [1]all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be [2]rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a [3]falling *fig* from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the [4]unicorns shall come down with them, and the bullocks with the bulls; and their land shall be [5]soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD'S [6]vengeance, *and* the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; [7]the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 [8]But the [9]cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court [10] [11]for owls.

14 [12]The wild beasts of the desert shall also meet with [13]the wild beasts of the island, and the satyr shall cry to his fellow; the [14]screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

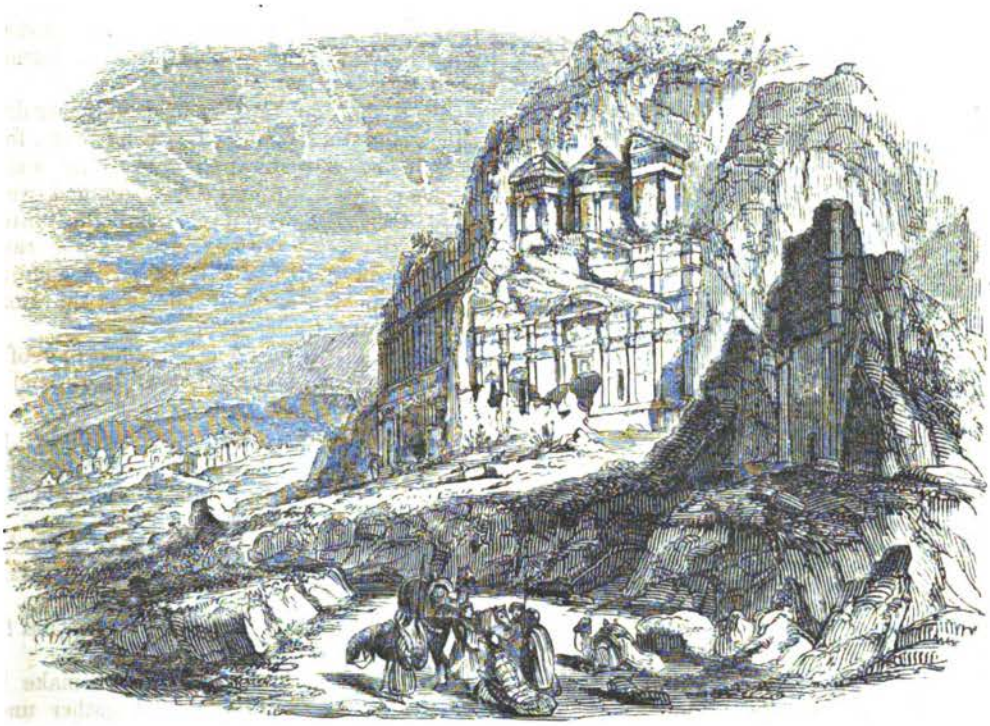
1 Heb. *the fulness thereof.* 2 Rev. 6. 14. 3 Rev. 6. 13. 4 Or, *rhinoceros.* 5 Or, *drunken.* 6 Chap. 63. 4. 7 Rev. 18. 18, and 19. 3. 8 Zeph. 2. 14. Rev. 18. 2. 9 Or, *pelican.* 10 Or, *ostriches.* 11 Heb. *daughters of the owl.* 12 Heb. *Ziim.* 13 Heb. *Ijim.* 14 Or, *night monster.*

Verse 6. '*Bozrah.*'—This town of Edom is mentioned several times in Scripture, in such a manner as to shew that it was a city of great importance. In ch. lxiii. it seems to be celebrated for its dyed garments, as some understand, and for its wine, as others. In Mic. ii. 12, 'the sheep of Bozrah' are mentioned; but this last Bozrah is not said to belong to Edom, but rather seems to have been in possession of the Hebrews. Jeremiah also mentions a Bozrah in Moab (ch. xlviii. 24). We are at present acquainted with the ruins but of one town with this name: this is situated in the southern part of the district called the Hauran; the proximity of which to Moab might seem to shew that this was the Bozrah mentioned as belonging to the Moabites. We shall therefore describe it under the text referred to in Jeremiah, although we do not feel assured that the same town may not be intended wherever the name occurs, notwithstanding its appropriation to Moab in that one text of Scripture, and to Edom in others.

10. '*None shall pass through it for ever.*'—Mr. Kinnear, in his *Cairo, Petra and Damascus*, thinks, perhaps correctly, that this declaration has been fulfilled in its ceasing to be the great thoroughfare through which the commerce of nations passed.

11. '*The cormorant and the bittern shall possess it.*'—In our note on Ps. cii. 6, we have supposed the word (קָאַת *kaath*) to denote the pelican, as there translated, although here it is rendered 'cormorant.' Dr. Keith, however, thinks it means the partridge, which the Arabs call *katta;* and shews, from Burckhardt, that these birds frequent the mountains east of the Jordan, and of its ancient channel south of the Dead Sea, including, of course, the mountains of Seir, and are so abundant that the Arab boys often kill two or three at a time, merely by throwing a stick amongst them. We must confess, however, that we are not convinced that this bird is intended by the prophet; and we observe that Burckhardt himself suspects the bird of which he speaks to have been the 'quail,' so well known to the Hebrews in the desert.

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DESOLATION OF IDUMEA.—View of a Portion of the Ruins of Petra.

'*Bittern*.'—See the Note on xiv. 23.

'*Raven*.'—The original term includes *crows* also. Burckhardt, speaking of one part of Edom, observes that the fields are frequented by immense numbers of crows (*Travels*, p. 403); and Dr. Wilson saw ravens (*Lands*, ii. 737).

13. '*Thorns.....in her palaces, nettles and brambles in the fortresses*.'—The word סִירִים *sirim*, translated 'thorns' in this text, is doubtless some thorny plant: but the species has not yet been determined. This is one of the many *different* Hebrew words all rendered by 'thorn' in the Authorized Version. Laborde, in describing the existing state of Petra, says that brambles, etc., sometimes rise to the same height with the columns, and that creeping and prickly plants often hide the monuments of human labour which this wonderful city offers. Brambles and parasitical plants sometimes reach the tops of the monuments, grow on their cornices, and conceal the base of the columns.

— '*Nettles*.'—The original word קִמּוֹשׂ *kimmosh*, very probably does denote the common nettle.

— '*Brambles*,' חוֹחַ *khoakh*.—As this term is sometimes used to denote a fish-hook, it becomes a very fit appellation for the species of *Rubus*, or bramble, where the thorns, as in the rose, are remarkable for being uncinate, or hooked. The word has different renderings in our version. In four places it is rendered 'thistle;' in four, 'thorn;' in one, 'thicket;' in one, 'hook,' and here 'bramble.' Celsius thinks that it means the *black-thorn*, which is described by the same word in the Arabic. With respect to the whole of this passage Kinnear remarks,—'"Thorns" do "come up in the palaces" of Petra, "nettles and briers in the fortresses thereof," but not to any very extraordinary extent.....And in fact the plants which grow most luxuriantly in the valley and neighbouring defiles, so as to give a character to the scenery, are the oleander, tamarisk and white broom; and numbers of purple hyacinths spring up everywhere among the ruins.' Dr. Wilson, quoting this (*Lands of the Bible*, ii. 736), adds, 'We certainly noticed all the plants here mentioned, but still we saw an abundance of less agreeable vegetation, including many of the plants associated with the original curse of the ground, and which in every country grow most luxuriantly among ancient ruins.'

— '*An habitation of dragons*.'—This is generally understood of reptiles. Kinnear declares that at Petra his party saw no reptile, except one small scorpion, which was brought in one morning by the Sheĭkh Hussein. 'But,' says Dr. Wilson, 'Petra, as well as other ruins in Idumea and other Eastern lands, may, nevertheless, be said to be "an habitation of dragons." It literally swarms with them. Never did we see so many lizards, centipedes, and scorpions as here. In the space of ten minutes the Fellahin caught some scores of them for us.' Of the lizards there obtained some figures are given, without names; but they appear to be of the same kinds which we have figured under Lev. xi.

Dr. Keith has collected some interesting evidence from the *incidental* notices of recent travellers, to shew that the several wild creatures here described as inhabiting, frequenting, possessing, the desolations of Edom, now are actually found among these desolations, in proportion corresponding to the discriminating terms employed in this prophecy. The evidence is indeed incomplete, no traveller having given particular attention to the subject, and some obscurity attending the determination of the species which the Hebrew text denotes; but still it goes so far as to furnish very convincing conclusions in establishing and illustrating the minute precisions of inspired prophecy. We will touch shortly on the subject, availing ourselves of Dr. Keith's references, to which we are enabled to make some additions.

'*Dragons*.'—This is to be understood as a general term for reptiles, serpents, etc. infesting ruined sites. Volney (*Travels*, ii. 289), speaking from the information of the Arabs, of *thirty* ruined towns south-east of the Dead

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Sea—that is, in the land of Edom—says, 'The Arabs sometimes use them to fold their cattle in; but in general avoid them, on account of the enormous scorpions with which they swarm.' Shaw also represents the land of Edom, and the desert of which it now forms part, as abounding with various lizards and vipers which are dangerous and troublesome.

14. '*The satyr.*'—We have shewn under ch. xiii. 22, that a kind of baboon may be there intended by the word. We are not, however, satisfied that a reference to the wild goat is not *here* included; and if so, the statement of Burckhardt (*Travels in Syria*, p. 405) becomes of more interest, that 'in all the Wadys south of the Modjeb, and particularly in those of Modjeb and el-Ahsa, large herds of mountain goats, called by the Arabs *Beden*, are met with. They pasture in flocks of forty or fifty together; great numbers are killed by the people of Kerek and Tayfle, who hold their flesh in high estimation. As it is difficult to get a shot at them, the hunters hide themselves among the reeds on the banks of streams, where the animals resort in the evening to drink.' This statement places them in the mountains of Moab and Edom; and we learn also from Ehrenberg that they abound in the peninsula of Sinai.

— '*Screech owl.*'—The original word לִילִית *lilith*, which occurs here only, is imagined by the Rabbins to denote a female spectre, in a human figure, with wings, that lay in wait for children by night, and destroyed them. The word evidently denotes some creature of the night (literally, *nocturna*), and so far as authority goes, our translation is well supported in referring it to a species of owl. We might well suppose it to be the eagle-owl, or *bubo maximus*, which is found in many parts of the world, and haunts, preferably, old ruins and other places, where it is liable to little disturbance from the intrusion of mankind. Like others of its tribe, it remains silent in its solitude during the day, but comes forth at night from its retreat, adding by its strange appearance and dismal tones to the gloom of the scenes which it delights to frequent. The ground colour of this bird's plumage is brown mingled with yellow, diversified with wavy curves, bars, and dashes of black. Its length is about two feet: the legs are feathered to the toes: and the iris of the eye exhibits a bright orange colour. Three eggs, of a clear white colour, are found in the nests, which the eagle-owl constructs among the ruins of ancient temples, palaces, and tombs. The other creatures mentioned in this chapter have already been noticed. Kinnear says that the only birds of prey he saw were some white vultures, which were generally seen in pairs, soaring above the valley, or perched upon the rocks. Partridges, pigeons, a species of blackbird, and numbers of small singing birds, were seen every day. But he neither saw nor heard the screech-owl. Owls were, however, heard by other travellers, including Dr. Wilson, who says—'The birds which we noticed, or which the Fellahin told us were to be found here or in the neighbourhood, were, according to a list which we made out, the eagle, ossifrage (*akab*), kite, hawk, great owl, small owl, and raven; as well as the thrush, hoopoe, starling, wagtail, sparrow, bee-eater, duck, goose, pigeon, francolin, partridge, and pterocles, and the *kifud*, which, from the description of it given by the Fellahin, we took to be the neophron.' This *kifud* is, however, doubtless the same as the Hebrew kippod; of which see the note to Isa. xiv. 23.

15. '*Owl .... vultures,*' etc.—In the *Travels* of Captains Irby and Mangles, the following observation occurs in their account of Petra. 'The screaming of eagles, hawks, and owls, who were soaring above our heads, in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene.' Laborde, who remained longer on the spot than any previous traveller, also takes notice of the hootings of the screech-owl at night.



SCREECH OWL (*Bubo maximus*).

We may conclude the notes on this chapter in the striking words of Stephens (*Incidents of Travel*, ii. 76):—'I would that the sceptic could stand, as I did, among the ruins of this city, among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ancient city cries out to him in a voice loud and powerful as one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself, in the desolation and eternal ruin around him.'

CHAPTER XXXV.

1 *The joyful flourishing of Christ's kingdom.* 3 *The weak are encouraged by the virtues and privileges of the Gospel.*

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the

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glory of the LORD, *and* the excellency of our God.

3 ¶ [1]Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a [2]fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the [3]eyes of the blind shall be opened, and [4]the ears of the deaf shall be unstopped.

6 Then shall the [5]lame *man* leap as an hart, and the [6]tongue of the dumb sing: for in the wilderness shall [7]waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* [8]grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; [9]but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:*

10 And the [10]ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

[1] Heb. 12. 12. [2] Heb. *hasty.* [3] Matt. 9. 27, &c., and 11. 5, and 12. 22, and 20. 30, &c, and 21, 14. John 9. 6, 7.
[4] Matt. 11. 5. Mark 7. 32, &c. [5] Matt. 11. 5, and 15. 30, and 21. 14. John 5. 8, 9. Acts 3. 2, &c., and 8. 7, and 14. 8, &c.
[6] Matt. 9. 32, 33, and 12. 22, and 15. 30. [7] John 7. 38, 39. [8] Or, *a court for reeds*, &c. [9] Or, *for he* shall be *with them.*
[10] Chap. 51. 11.

Verse 6. '*Then shall the lame man leap as an hart, and the tongue of the dumb sing,*' etc.—As this is described to be the effect of finding waters in the wilderness, and streams in the desert, the image is doubtless derived from the natural effects of desert travel, and their relief by the discovery of water. It is well observed by Campbell that 'Lameness and dumbness are the uniform effects of long walking in a desert: the sand and gravel produce the former, fatigue the latter. In such cases some of us have walked hours together without uttering a sentence; and all walked as if crippled, from the sand and gravel getting into the shoes; but the sight of water, especially if unexpected, unloosed every tongue and gave agility to every limb: men, oxen, goats, sheep, and dogs, ran with speed and expressions of joy to the refreshing element.'

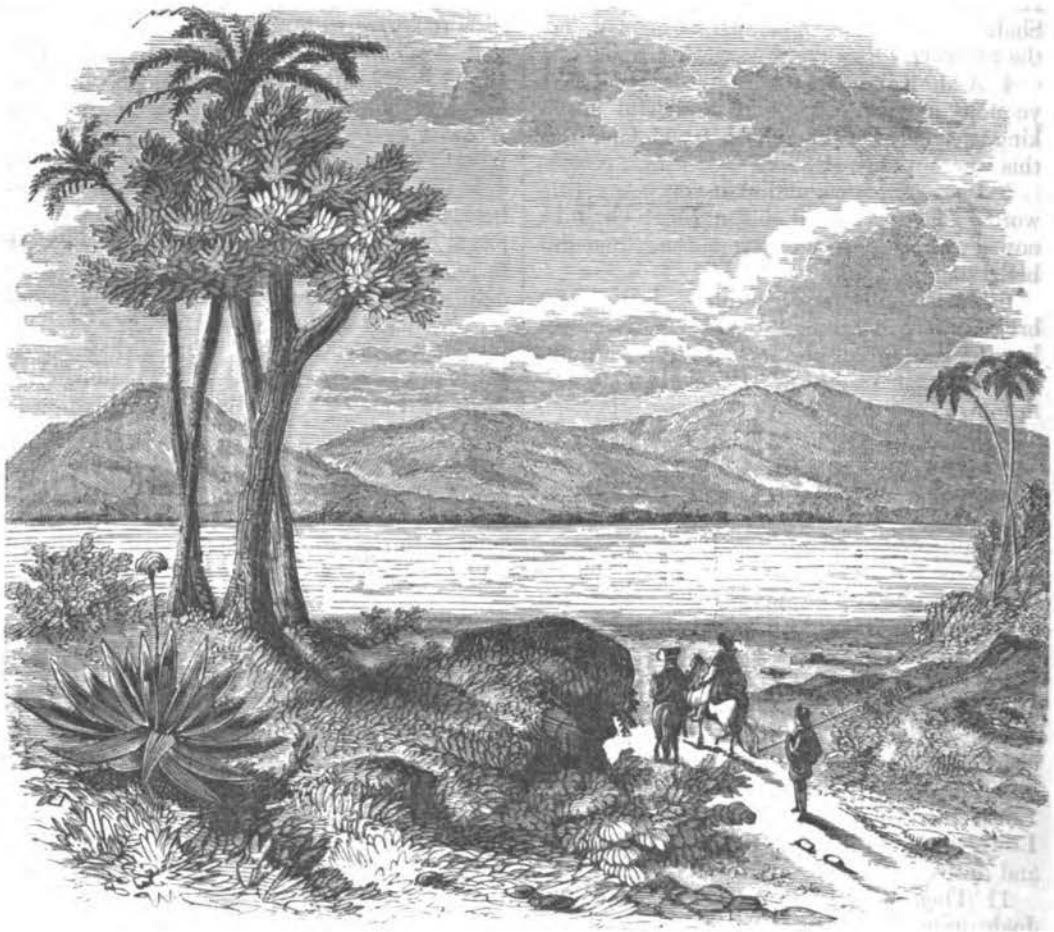
7. '*The parched ground shall become a pool.*'—The original of the word rendered 'parched ground' is שָׁרָב *sarab*, which is the very word used in Arabic to express what we, after the French, usually know by the name of the *mirage*. This phenomenon, which is most common in sandy, desert countries, is an illusive appearance of pools and lakes of water, in places where water is most needed and least likely to occur. This phenomenon, which is produced by the reflection of salient objects on the oblique rays of the sun, refracted by the heat of the burning soil, offers so perfect a delusion in all its circumstances, that the most forewarned and experienced travellers are deceived by it, as are even the natives of the deserts, when not sufficiently acquainted with the locality in which it appears to be aware that no water actually exists. No one can imagine, without actual experience, the delight and eager expectation, followed by the most intense and bitter disappointment, which the appearance of the sarab often occasions to travelling parties, particularly when the supply of water which they are obliged to carry with them upon their camels is nearly or quite exhausted.

'Still the same burning sun! no cloud in heaven!
The hot air quivers, and the sultry mist
Floats o'er the desert, with a show
Of distant waters mocking their distress.'—SOUTHEY.

The following reference to this delusion occurs in the Koran:—'But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing.' Major Skinner, in his *Journey Overland to India*, gives this description of the appearance of the sarab in that very desert, between Palestine and the Euphrates, which probably supplied the images which the prophet employs: 'About noon the most perfect deception that can be conceived exhilarated our spirits and promised an early resting-place. We had observed a slight mirage two or three times before, but this day it surpassed all I have ever fancied. Although aware that these appearances have often led people astray, I could not bring myself to believe that this was unreal. The Arabs were doubtful, and said that, as we had found water yesterday, it was not improbable that we should find some to-day. The seeming lake was broken in several parts by little islands of sand that gave strength to the delusion. The dromedaries of the sheikhs at length reached its borders, and appeared to us to have commenced to ford as they advanced and became more surrounded by the vapour. I thought they had got into deep water, and moved with greater caution. In passing over the sand-banks their figures were reflected in the water. So convinced was Mr. Calmun of its reality, that he dismounted and walked towards the deepest part of it, which was on the right hand. He followed the deceitful lake for a long time, and to our sight was strolling on its bank, his shadow stretching to a great length beyond. There was not a breath of wind; it was a sultry day, and such a one as would have added dreadfully to the disappointment if we had been at any time without water.' The Scottish Missionary Deputation also noticed the phenomenon when in Egypt. 'In the distance we observed the well-known phenomenon of the mirage, to which the prophet Isaiah is supposed to allude: "The parched ground shall become (really) a pool" (Isa. xxxv. 7). At one time we saw what appeared to be a calm flowing water, reflecting from its unruffled surface the trees growing on its banks, while some object in the background assumed the appearance of a splendid residence amidst a grove of trees. At another time there appeared castles embosomed in a forest of palms, with a lake of clear water stretched between us and them. Generally, the mirage may be well known by its continually shifting the view, and by the hazy movement of the atmosphere over the apparent waters.'

Another traveller (Lieut. Wellsted) describes the same appearance as seen by him in the lowlands of Sinai:—'During the early part of the day we several times beheld the phenomenon of the mirage, or false water of the desert. Its resemblance to a diminutive lake was certainly very striking, since it not only reflected the bushes on its margin, but had something of the ripple of water, and was

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THE MIRAGE.

streaked by those narrow, shining particles of light observable on the surface of lakes when viewed from a distance.'

'The idea of the prophet,' says Dr. Robinson, 'if he refers, as I suppose he does, to this phenomenon, is exceedingly beautiful. It is that the *mirage*, which has the appearance only of a sheet of water, and which often deceives the traveller, shall become a *real* lake; that there shall be hereafter no deception, no illusion; that man, like a traveller on pathless sands, weary and thirsty, shall no more be deluded and deceived by false appearances and unreal hopes. The hopes and promises which this world can furnish are as delusive as is the *mirage* to the thirsty and exhausted traveller. Man approaches them, and like that delusive appearance they recede or vanish. If they are still seen, they are always at a distance; and he follows the false and delusive appearance till he comes to the end of life. But the blessings of religion, the promises of God through the Messiah, are like *real* lakes of water, running streams to the thirsty traveller. They never deceive, never recede, never vanish, never are unsatisfactory. Man may approach them, knowing that there is no illusion; he may satisfy his wants, and still the supply is unexhausted and inexhaustible. Others also may approach the same fountain of pure joy, with as much freedom as other travellers may approach the running stream in the desert.'

CHAPTER XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh, sent by Sennacherib, by blasphemous persuasions soliciteth the people to revolt.* 22 *His words are told to Hezekiah.*

Now [1]it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 ¶ And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fullers' field.

3 Then came forth unto him Eliakim,

[1] 2 Kings 18. 13. 2 Chron. 32. 1.

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Hilkiah's son, which was over the house, and Shebna the [2]scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* [3]vain words) [4]*I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the [5]staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give [6]pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 ¶ Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, [7][8]Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree; and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that *was* over the houshold, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

[2] Or, *secretary.* [3] Heb. *a word of lips.* [4] Or, but *counsel and strength* are *for the war.* [5] Ezek. 29. 6, 7.
[6] Or, *hostages.* [7] Or, *Seek my favour by a present.* [8] Heb. *Make with me a blessing.*

CHAP. XXXVI.—This chapter corresponds to 2 Kings xviii., where notes on its contents have been given. The leading circumstances are also related in 2 Chron. xxxii.

Verse 8. '*I will give thee two thousand horses, if thou be able on thy part to set riders upon them.*'—There was doubtless some ground for this taunt. The Jews were discouraged by the law of Moses from keeping cavalry, and the kings were forbidden to multiply horses unto themselves. Some of the kings, indeed, and particularly Solomon, had disregarded this injunction, yet it is not likely that it should be neglected by a king so pious as Hezekiah, who manifested so much solicitude for the observance of the law; and it is therefore probable that he had no cavalry, and that the art of guiding horses was but little known at Jerusalem. As the Assyrians prided themselves on their cavalry, they would naturally enough look with contempt upon a people who were destitute of a means of defence to which *they* attached so much importance.

11. '*Speak...in the Syrian language.*'—The Hebrew is אֲרָמִית *Aramith*, that is, Aramæan, the language of Aram, which in its larger acceptation comprehended not only Syria Proper, but Mesopotamia, although usually in Scripture applied to that region of which Damascus was the capital. The language of all this country was probably the same—the Aramaic. This language is to be understood as forming the whole, of which the Syriac and Chaldee

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were parts, constituting the northern and least developed branch of the Syro-Arabian family of languages. According to the best interpretations of Amos ix. 7, the cradle of this language was on the banks of the Kur or Cyrus; but Mesopotamia, Babylonia, and Syria constituted what may be considered its home and proper domain. At this time it seems, as might be inferred from geographical position, to have been the language of Assyria; and although not then commonly understood by the Jews, political events subsequently caused it to supplant the Hebrew in Palestine, and in and long before the time of Christ it was the common language of the Jewish people. It was then indeed the prevailing form of speech from the Tigris to the shores of the Mediterranean, and, in a contrary direction, from Armenia to the confines of Arabia. After obtaining such wide dominion, it was forced, from the ninth century onward, to give way before the encroaching ascendancy of Arabic; and it now only survives, as a living tongue, among the Syrian Christians in the neighbourhood of Mosul. There is reason to think that the Aramaic may be regarded as the aboriginal type, which the Hebrews and Arabians subsequently developed into fulness of form and structure. The earliest notice we have of the separate existence of the Aramaic language is in Gen. xxxi. 7, where Laban, in giving his own name to the memorial heap, employs words which are genuine Aramaic both in form and use. The next instance is the present, from which it appears that this language was known to the educated Jews, but not to the great body of the people. A striking instance of prevalence is afterwards found in the circumstance that it is employed as the language of official communication in the edict addressed by the Persian court to its subjects in Palestine (Ezra iv. 17). As to the chief characteristics of form and flexion which distinguish the Aramaic from the Hebrew language, see Dr. Nicholson's art. ARAMAIC LANGUAGE in Kitto's *Biblical Cyclopædia*.

11. '*The Jews' language.*'—If we except the term 'lip' (or language) of Canaan,' in Isa. xix. 18, where the diction is of too elevated a character to afford evidence that this designation was commonly employed, the present is the only name by which the Hebrew language is designated in the Old Testament 'the Jews' language,' or more properly, 'the Jewish language.' In a strict sense, however, 'Jewish' designates the idiom of the kingdom of Judah, which became the predominant one after the deportation of the ten tribes. It is in the Greek writings of the later Jews that 'Hebrew' is first applied to the language, as in ἑβραϊστί of the prologue to Ecclesiasticus, and in the γλῶσσα τῶν Ἑβραίων of Josephus. Our title to use the designation '*Hebrew* language' is therefore founded on the fact that the nation which spoke this idiom was properly distinguished by the ethnographical name of 'Hebrews.'

CHAPTER XXXVII.

1 *Hezekiah mourning sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 8 *Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 21 *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.* 36 *An angel slayeth the Assyrians.* 37 *Sennacherib is slain at Nineveh by his own sons.*

AND [1]it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the houshold, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of [2]blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is [3]left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will [4]send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say, concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

[1] 2 Kings 19. 1, &c. [2] Or, *provocation.* [3] Heb. *found.* [4] Or, *put a spirit into him.*

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15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the [5]nations, and their countries,

19 And have [6]cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 [7]By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down [8]the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* [9]the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the [10]besieged places.

26 [11]Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* [12]of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.

28 But I know thy [13]abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And [14]the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and [15]they that escape out of mount Zion: the [16]zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will [17]defend this city to save it for mine own sake, and for my servant David's sake.

36 ¶ Then the [18]angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [19]Armenia: and Esar-haddon his son reigned in his stead.

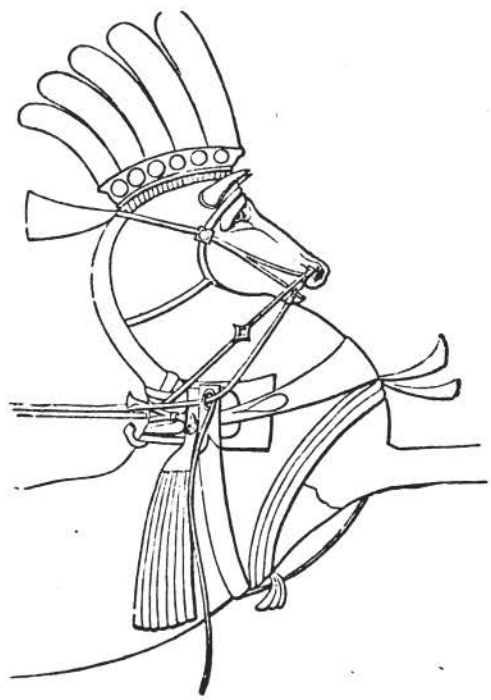
[5] Heb. *lands.* [6] Heb. *given.* [7] Heb. *By the hand of thy servants.*
[8] Heb. *the tallness of the cedars thereof,* and *the choice of the fir trees thereof.* [9] Or, *the forest* and *his fruitful field.*
[10] Or, *fenced and closed.* [11] Or, *Hast thou not heard how I have made it long ago,* and *formed it of ancient times? should I now bring it to be laid waste,* and *defenced cities* to be *ruinous heaps?* [12] Heb. *short of hand.* [13] Or, *sitting.*
[14] Heb. *the escaping of the house of Judah that remaineth.* [15] Heb. *the escaping.* [16] 2 Kings 19. 31. Chap. 9. 7
[17] 2 Kings 20. 6. [18] 2 Kings 19. 35. [19] Heb. *Ararat.*

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CHAP. XXXVII.—This chapter, being a continuation of the same narrative, corresponds to 2 Kings xix., where some illustrative notes will be found. The same narrative is also more briefly given in 2 Chron. xxxii.

Verse 29. '*Put my hook in thy nose.*'—It has been questioned whether this is to be understood to allude to the complete power which a man has over a fish which he has hooked, or to the Oriental custom of managing some kinds of cattle, as camels, oxen, etc., by means of a bridle attached to a ring run through their noses. The latter alternative is perhaps the most probable.

— '*Bridle in thy lips.*'—Men first guided the animals whose services they required by the voice, and afterwards by means of sticks, employed in the same manner as they still frequently are in directing unbridled asses. The more effective control which the bridle gives was however discovered very early, so that a bridle is men-



HEAD OF A WAR-CHARIOT HORSE.—From an Ancient Egyptian Sculpture.

tioned even in the times of the patriarchs (Job xxx. 11). The bridle shewn in our woodcut, being copied from Egyptian antiquities, exhibits the most ancient form of which any representation remains, and supersedes the need of particular description. In connection with the present text, it is remarkable to find, from Theodoret, that it was customary to fix a sort of bridle or muzzle of leather on refractory slaves. Ancient history records the similar treatment of freemen when they became prisoners of war. Thus when Cambyses conquered Egypt, the son of the Egyptian monarch, with two thousand other youths of the highest rank, were condemned to death, and were conducted to execution, in procession, with ropes around their necks and bridles in their mouths (Herodotus, *Thalia*, xiv.).

36. '*The angel of the Lord went forth,*' etc.—In the note on 2 Kings xix. 35, we promised that we would, in this place, inquire into the agency employed in effecting this stupendous destruction. Boswell, in his *Life of Johnson*, states that the manner in which this miracle of avengement was executed became a subject of conversation between them. The doctor, in his usual forcible manner, said: 'We are not to suppose that the angel went about with a sword in his hand stabbing them one by one; but that some powerful natural agent was employed for the purpose, most probably the samiel or simoom.' This is the opinion now generally entertained; and it is abundantly sanctioned by the terms in which this destruction had been predicted by the prophet in *v.* 7: 'Behold, I will send *a blast* upon him.'

Of the extraordinary visitations to which the deserts are subject, the hot wind, called by the Arabs the *simoom*, and by the Turks *samiel*, both of which words mean the *poison-wind*, seems the most remarkable and injurious. The accounts which are given by different persons vary so greatly, that it is difficult to deduce from them a connected statement of facts; and some writers have gone so far as to discredit the stronger effects which have been ascribed to this phenomenon. The fact seems to us to be, that in this, as in a thousand other matters, people infer analogies between what they do see and what they do not see; and in this they may be, and often are, wrong, from not knowing, or not taking into account, the circumstances by which differences and modifications may be and are produced. Travellers, whose routes almost always lie along the borders of the great desert, and who never visit those vast interior solitudes of sand which only the natives dare to traverse, witness only these phenomena in the most mild and mitigated forms, and thoughtlessly infer that they must be equally innocuous in the very heart of the desert, although they know that the causes which produce them must there be operating with more intense effect. What we ourselves deduce from the balance of testimonies is, that these phenomena are exhibited with diminished force the greater our distance from the heart of the desert is increased; and that the travellers who describe those mitigated phenomena which alone they noticed in their border routes, have no right to deny the concurrent testimony of history and of the natives, which ascribe to them stronger developments and more ruinous effects in the interior of the desert.

The simoom blows generally from the direction of the nearest sandy deserts; in Syria from those of Arabia, and in Egypt from those of Africa. Dr. Russell informs us that 'the *true* simoom' (by which expression he seems to have felt the necessity for such a distinction as we have now made) never reaches so far north as Aleppo, nor is common in the desert between that city and Basrah. He was, however, careful to collect the reports of the Arabs, which he thus states:—'They assert that its progression is in separate or distinct currents, so that the caravan, which in its march in the desert sometimes spreads to a great breadth, suffers only partially in certain places of the line, while the intermediate parts remain untouched. That sometimes those only who happen to be mounted on camels are affected, though more commonly such as are on foot; but that both never suffer alike. That lying flat on the ground till the blast passes over is the best method of avoiding the danger, but that the attack is sometimes so sudden as to leave no time for precaution. Its effects sometimes prove instantly fatal, the corpse being livid, or black, like that of a person blasted by lightning; at other times it produces putrid fevers, which prove mortal in a few hours; and that very few of those who have been struck recover.' This is not all they tell. The attention of Thevenot was strongly drawn to the subject, and he made particular inquiries concerning it, at the towns on the borders of the desert, of different persons in different places. He says that they all agreed in their testimony, which is the same in substance as that which has just been adduced, with the additions,—which, we know, form part of the current account among the natives,—'No sooner does a man die by this wind than he becomes black as a coal, and if one take him by the leg, arm, or any other place, his flesh comes off from the bone, and is plucked off by the hand that would lift him up. They say that in this wind there are streaks of fire as small as a hair, which have been seen by some, and that those who breathe in those rays of fire die of them, the rest receiving

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no damage.' We willingly confess that there are some points in these statements which savour of exaggeration; but we consider that, taking the whole of these reports at their lowest value, they evince at least that the simoom is sometimes productive of immediately fatal effects in the interior of the deserts. Most of the described phenomena suggest a highly electrical state of the atmosphere, and the symptoms of immediate putrefaction are such as occur in cases of death by lightning.

The *mitigated* effects of this wind, as experienced and reported by European travellers, may thus be described.

The Arabs, and others accustomed to the deserts, are aware of the signs which portend a coming simoom, and if they make the discovery before a day's journey is commenced, cannot be induced to depart from their station until it has overpast. Even the cattle are sensible of the approaching evil, and manifest their uneasiness by plaintive cries and other tokens of distress. All animated nature seems to take alarm, and to throw itself upon the defensive. The horizon gradually assumes a dull purplish or violet hue, while the sun becomes shorn of its beams, and looks red and heavy, as through a London fog. Then comes on the hot wind, laden with a subtile and burning dust, or rather fine sand, which penetrates to all things; the atmosphere becomes exceedingly hot, and the air, less even from its heat (110° in the shade, 130° in the sand) than from its noxious qualities and the particles with which it is laden, is breathed with difficulty; and even under the shelter of a tent, and with every possible precaution and safeguard, the effect is most distressing. It fires, burns, dries up the lungs, the mouth is parched, the skin dry, and a feeling of universal debility prevails, while the pulse rises as in fever. Life seems attacked in its most delicate organs; and there is much reason to think that any prolonged subjection to even this greatly mitigated form of the evil would be attended with serious consequences; and still more if no measures of protection against it were sought. Dr. Madden, who was exposed to a somewhat slight simoom in the desert of Suez, and remained in his tent while it lasted (above seven hours), describes the sensation as inexpressibly distressing; but he does not think it was the degree of heat that occasioned it, for in Upper Egypt he had sustained an equally high temperature without any such prostration of strength and spirits. But he believes the hot wind of the desert to be connected with an electrical state of the atmosphere, which has a depressing influence on the nervous system. And this, it will be observed, is the opinion of a medical man. In Egypt, where, as in Palestine, this wind is much less alarming than even in the border deserts, it exchanges its name of *simoom* for that of *hamsin* (fifty), because it is felt the most frequently during fifty days about the vernal equinox.

CHAPTER XXXVIII.

1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward, for a sign of that promise.* 9 *His song of thanksgiving.*

[1] IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, [2]Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [3]sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the [4]sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off [5]with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; [6]undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, [7]for peace I had great bitter-

[1] 2 Kings 20. 1. 2 Chron. 32. 24. [2] Heb. *Give charge concerning thy house.* [3] Heb *with great weeping.*
[4] Heb. *degrees by, or, with the sun.* [5] Or, *from the* thrum. [6] Or, *ease me.* [7] Or, *on my peace* came *great bitterness.*

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ness: but [a]thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

[a] Heb. *thou hast loved my soul from the pit.*

CHAP. XXXVIII.—The circumstances related in this chapter are also recorded in the first eleven verses of 2 Kings xx.; but in the present account we have Hezekiah's song of thanksgiving, which is wanting there.

Verse 1. '*Hezekiah sick.*'—In *v.* 21, it is mentioned that he had a boil. The disease with which Hezekiah was afflicted has been variously supposed to be a pleurisy, the plague, the elephantiasis, and the quinsy. But Dr. Mead says (*Medica Sacra*, pp. 20-33) that the malady was a fever, which terminated in an abscess; and for promoting its suppuration a cataplasm of figs was admirably adapted. The case of Hezekiah, however, indicates not only the limited knowledge of the Jewish physicians at that time, but also that though God can cure by a miracle, yet he also gives sagacity to discover and apply the most natural remedies.

The application of figs to various kinds of boils and wounds is at this day very usual in the East. Dr. Madden, in his account of the medical practice in Turkey (*Travels*, i. 64), says, 'A common application to wounds is a roasted fig. I believe, old women prescribe it for gum-boils in England; and the practice is as old as Isaiah, who ordered a mass of figs to Hezekiah's boil.' That dried figs were much used in the Materia Medica of the ancients is shewn by Lowth's quotations under this text from Pliny and Celsus. While, however, it may seem that the prophet was directed to make that application which was in itself the most proper, and which experience of its good effects has since brought into general use, it is clear that the king would have died if the Lord had not interposed and given his blessing to the means which He directed to be employed. The transaction is thus far removed from a common matter of medical treatment; and still more so when we recollect that his recovery was positively affirmed, and the future duration of his life fixed and declared, at the same *moment*.

12. '*Removed...as a shepherd's tent.*'—This is a figurative way of expressing what the Scripture also expresses by another figure—that 'we have here no abiding city' (Heb. xi. 10). There the transitory nature of human life is expressed by the contrast between a shepherd's tent—which is frequently taken up and carried quite away—leaving in its former place no trace of habitation, and a built and established city—'a city that hath foundations.'

21. '*The boil.*'—The word here is the same שְׁחִין *shekhin*, which occurs in Exod. ix. 10, and is considered in the note on that text.

CHAPTER XXXIX.

1 *Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures.* 3 *Isaiah, understanding thereof, foretelleth the Babylonian captivity.*

AT [1]that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his [2]precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [3]'armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

[1] 2 Kings 20. 12, &c. [2] Or, *spicery.* [3] Or, *jewels.* [4] Heb. *vessels*, or, *instruments.*

CHAP. XXXIX.—The same circumstances are recorded, in nearly the same words, in 2 Kings xx.

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CHAPTER XL.

1 *The promulgation of the Gospel.* 3 *The preaching of John Baptist.* 9 *The preaching of the apostles.* 12 *The prophet by the omnipotence of God,* 18 *and by his incomparableness,* 26 *comforteth the people.*

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye [1]comfortably to Jerusalem, and cry unto her, that her [2]warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

3 ¶ [3]The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made [4]straight, and the rough places [5]plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? [6]All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the [7]word of our God shall stand for ever.

9 ¶ [8]O Zion, that bringest good tidings, get thee up into the high mountain; [9]O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come [10]with strong *hand*, and his arm shall rule for him: behold, [11]his reward *is* with him, and [12]his work before him.

11 He shall [13]feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those [14]that are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in [15]a measure, and weighed the mountains in scales, and the hills in a balance?

13 [16]Who hath directed the Spirit of the LORD, or *being* [17]his counsellor hath taught him?

14 With whom took he counsel, and *who* [18]instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of [19]understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as [20]nothing; and they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye [21]liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that [22]*is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 [23]*It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that [24]stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the [25]princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 ¶ Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

1 Heb. *to the heart.* 2 Or, *appointed time.* 3 Matt. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23. 4 Or, *a straight place.* 5 Or, *a plain place.* 6 Job 14. 2. Psal. 102. 11, and 103. 15. James 1. 10. 1 Pet. 1. 24. 7 John 12. 34. 1 Pet. 1. 25. 8 Or, *O thou that tellest good tidings to Zion.* 9 Or, *O thou that tellest good tidings to Jerusalem.* 10 Or, *against the strong.* 11 Chap. 62. 11. 12 Or, *recompence for his work.* 13 Ezek. 34. 23. John 10. 11. 14 Or, *that give suck.* 15 Heb. *a tierce.* 16 Wisd. 9. 13. Rom. 11. 34. 1 Cor. 2. 16. 17 Heb. *man of his counsel.* 18 Heb. *made him understand.* 19 Heb. *understandings.* 20 Dan. 4. 32. 21 Acts 17. 29. 22 Heb. *is poor of oblation.* 23 Or, *him that sitteth,* &c. 24 Psal. 104. 2. 25 Job 12. 21. Psal. 107. 40.

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27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [26]*there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall [27]renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

[26] Psal. 147. 5. [27] Heb. *change*.

Verse 3. '*Prepare ye the way*,' etc.—Lowth is probably correct in understanding that the idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition or took a journey, especially through desert and unfrequented countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. Such things were done in military marches, as appears from the account which Diodorus gives of the march of Semiramis; and, in like manner, when the Great Mogul made his royal progresses, a very large body of men was sent on before to prepare for the imperial cavalcade a way through the wilderness, by removing every obstruction and creating every facility which their numbers rendered possible.

15. '*Counted as the small dust of the balance*.'—That is, of as small account as the minute particles of unconsidered dust, which rest upon the balance without any sensible effect upon its equilibrium.

—'*A very little thing*.'—The word (דַּק *dak*) is elsewhere applied as an epithet to denote something exceedingly small and fine, sometimes to express the finest and smallest dust, such as the wind drives before it. Jerome thinks that the prophet had in view that exceedingly fine and almost imperceptible dust which in the East penetrates to everything, however well compacted, and the extremely minute and subtle character of which can now only be comprehended by those who have travelled in the hot and dry regions of the East. He compares what he thus supposes to be intended, to the *atoms* of Epicurus and Democritus; and, following his general idea, some modern translators render the original word by 'an atom' in the present text.

22. '*That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in*.'—In the first clause, the Septuagint, Syriac, and Arabic must have read differently, for they have 'as a vault;' but, following our present copies, the word seems to express a very fine cloth, or, as some think, a delicate skin. Lowth has 'as a thin veil.' The ancients generally believed that the sky was solid, and extended like a vault over the earth. That this was also the opinion of the Hebrews is clear from many passages of Scripture. Those other passages which describe it as extended like a veil, spread out like a tent, or rolled up like a volume, do not affect this view, since they are obviously designed to illustrate by comparison the facility with which the highest demonstrations of Almighty power are afforded, whether in creating or destroying, rather than to state the condition or structure of the firmament, regarded in itself. See more fully, on every part of this subject, in Calmet's excellent '*Dissertation sur le Système du Monde, selon les Anciens Hébreux*.'

CHAPTER XLI.

1 *God expostulateth with his people about his mercies to the church*, 10 *about his promises*, 21 *and about the vanity of idols.*

KEEP silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up [1]the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed [2]safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the [3]first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, [4]Be of good courage.

7 So the carpenter encouraged the [5]goldsmith, *and* he that smootheth *with* the hammer [6]him that smote the anvil, [7]saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have [8]chosen, the seed of Abraham my [9]friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will

[1] Heb. *righteousness*. [2] Heb. *in peace*. [3] Chap. 43. 10, and 44. 6, and 48. 12. Rev. 1. 17, and 22. 13.
[4] Heb. *Be strong*. [5] Or, *founder*. [6] Or, *the smiting*. [7] Or, *saying of the sodcr, It is good*.
[8] Deut. 7. 6, and 10. 15, and 14. 2. Psal. 135. 4. Chap. 43. 1, and 44. 1. [9] 2 Chron. 20. 7. James 2. 23.

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strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be [10]ashamed and confounded: they shall be as nothing; and [11]they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* [12]them that contended with thee: [13]they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye [14]men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having [15]teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open [16]rivers in high places, and fountains in the midst of the valleys: I will make the [17]wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ [18]Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may [19]consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* [20]of nothing, and your work [21]of nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could [22]answer a word.

29 Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confusion.

[10] Exod. 23. 22. Chap. 60. 12. Zech. 12. 3. [11] Heb. *the men of thy strife.* [12] Heb. *the men of thy contention.*
[13] Heb. *the men of thy war.* [14] Or, *few men.* [15] Heb. *mouths.* [16] Chap. 35. 7, and 44. 3. [17] Psl. 107. 35.
[18] Heb. *Cause to come near.* [19] Heb. *set our heart* upon them. [20] Or, *worse than nothing.* [21] Or, worse *than of a viper.*
[22] Heb. *return.*

Verse 19. '*Shittah-tree.*'—This was the tree that furnished the shittim-wood, so frequently mentioned in the books of Moses as that which was employed in the works of the tabernacle. See the note on Exod. xxv. 5.

—'*Myrtle.*'—See Zech. i. 8.

—'*Oil-tree.*'—The olive-tree is probably intended, as understood elsewhere by our translators. Thus they have 'olive-tree' in the text of 1 Kings vi. 23, and 'trees of oil' in the margin.

—'*Fir-tree.*'—The cypress is probably to be understood. See the note on Gen. vi. 14.

—'*The pine.*'—The word תִּדְהָר *tidhar* only occurs here and in ch. lx. 13. Its meaning is very uncertain, and the translations fluctuate between the plane, beech, pine, cypress, larch, and elm. The last has the support of Aquila, Symmachus, and Jerome; and, with such authority, is perhaps the most probable alternative, where all is uncertain. However, if we will have a pine-tree, we might conjecture that allusion is here made to the silver fir (*Pinus picea*), the presence of which is by the Tartars considered as a sure indication of good springs of water. The leaves are solitary and flat, after the manner of the common fir. The tree is remarkable for its even and upright stature, silvery bark, and horizontal branches. The coloured bracteæ or flower-leaves with which the cone is garnished form a beautiful characteristic of the species.

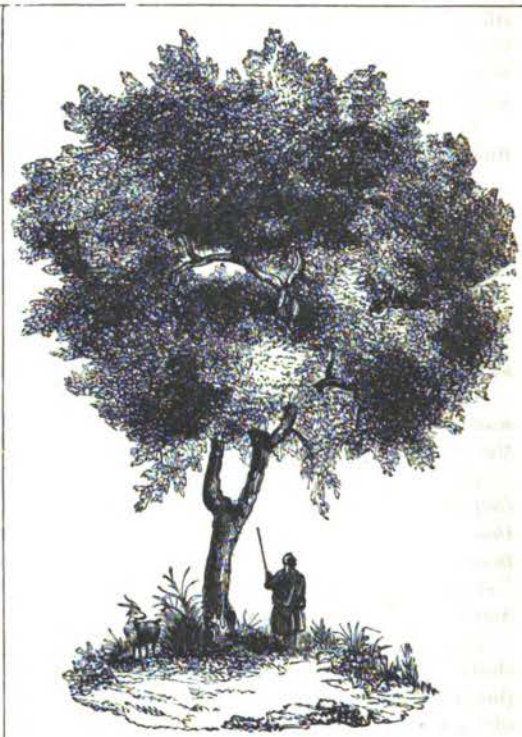
—'*Box-tree.*'—This word also (תְּאַשּׁוּר *teashshur*) occurs only here and in ch. lx. 1; and it is not very clear what tree is intended. Translations are divided between cedar, fir, poplar, box-tree, etc. The last, which our translation has chosen, is perhaps the best supported alternative. The box (*Buxus sempervirens*) is favourably known in our gardens and pleasure-grounds; and when it

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attains considerable magnitude, and flourishes in a congenial soil, the beauty and freshness of this evergreen claim great admiration. The wood is much esteemed for the even and compact nature of its texture, which render it of singular value in the arts, it being thus most fitted for wood engraving. The box belongs to the euphorba-



BOX TREE (*Buxus Sempervirens*).

ceous tribe, which is characterized by a fruit composed of three lesser ones combined together, as one may observe in the spurge, or any other species of euphorbium.

CHAPTER XLII.

1 *The office of Christ, graced with meekness and constancy.* 5 *God's promise unto him.* 10 *An exhortation to praise God for his Gospel.* 17 *He reproveth the people of incredulity.*

BEHOLD [1]my servant, whom I uphold; mine elect, *in whom* my soul [2]delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the [3]smoking flax shall he not [4]quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be [5]discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for [6]a light of the Gentiles;

7 To open the blind eyes, to [7]bring out the prisoners from the prison, *and* them that sit in [8]darkness out of the prison house.

8 I *am* the LORD: that *is* my name: and my [9]glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and [10]all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof

[1] Matt. 12. 18. [2] Matt. 3. 17, and 17. 5. Ephes. 1. 6. [3] Or, *dimly burning*. [4] Heb. *quench it*. [5] Heb. *broken*.
[6] Chap. 49. 6. Luke 2. 32. Acts 13. 47. [7] Chap. 61. 1. Luke 4. 18. Heb. 2. 14, 15. [8] Chap. 9. 2. [9] Chap. 48. 11.
[10] Heb. *the fulness thereof*.

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lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall [11]prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and [12]devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things [13]straight. These things will I do unto them, and not forsake them.

17 They shall be [14]turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ Hear, ye deaf; and look, ye blind, ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD'S servant?

20 Seeing many things, [15]but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make [16]*it* honourable.

22 But this *is* a people robbed and spoiled; [17]*they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for [18]a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear [19]for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

11 Or, *behave himself mightily.* 12 Heb. *swallow, or sup up.* 13 Heb. *into straightness.*
14 Psal. 97. 7. Chap. 1. 29, and 44. 11, and 45. 16. 15 Rom. 2. 22. 16 Or, him. 17 Or, *is snaring all the young men of them.*
18 Heb. *a treading.* 19 Heb. *for the aftertime.*

Verse 2. '*He shall not cry, nor lift up, nor cause his voice to be heard in the street.*'—In the East, when two or more people go along the streets, they speak in such a loud voice that all who pass may hear. Has a person gained or lost a cause in a court of justice, he vociferates his story again and again to his companions, as he goes along the road. This practice may have arisen from the custom of the superior walking the first, which makes it necessary for him to speak in a loud voice, that those who are in the rear may hear his observations. Men of a boisterous temper, who wish to raise a clamour, or those who are the leaders in any exploit, always bawl aloud when they talk to their companions as they go along the road.

11. '*The villages that Kedar doth inhabit.*'—The Kedarenes were a tribe of Arabs; and as some tribes of Arabian and Tartar nomades live in tents, and wander from one place to another during one part of the year, and remain fixed in villages during the other—perhaps, as Lowth supposes, the people which the prophet had in view were of this class, and the 'villages' those collections of huts or cottages in which they at times resided. It does not however appear very clear to us that such an explanation is quite necessary; for it is very possible that the term rendered 'village' may apply as well to a collection of tents as to one of huts or cottages, by the same analogy which occasions a *tent* to be sometimes called a *house*, both by the ancient Hebrews and the modern Arabians.

19. '*Who is blind, but my servant? or deaf, as my messenger that I sent?*'—We apprehend that this is to be understood as alluding to the agent employed by the Lord; and that it describes him as so absorbed with his message as to be blind and deaf to all things else. 'So in India, where the Yogee affects to deliver a message from the gods, or when he speaks of futurity, he is as one who is blind and deaf; and so insensible is he to external things, that whatever sights may pass before his vision, and whatever sounds may fall upon his ear, he appears to be altogether insensible to their power. The people say he is so full of the deity as to be unconscious of passing scenes.'—ROBERTS.

CHAPTER XLIII.

1 *The Lord comforteth the church with his promises.* 8 *He appealeth to the people for witness of his omnipotency.* 14 *He foretelleth them the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the people as inexcusable.*

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walk-

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est through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy [1]life.

5 [2]Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: [3]who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: [4]before me there was [5]no God formed, neither shall there be after me.

11 I, *even* I, [6]*am* the LORD; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall [7] [8]let it?

14 ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their [9]nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which [10]maketh a way in the sea, and a [11]path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a [12]new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the [13] [14]owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 [15]This people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the [16]small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou [17]filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I, *am* he that [18]blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy [19]teachers have transgressed against me.

28 Therefore I have profaned the [20]princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

[1] Or, *person.* [2] Chap. 44. 1, 2. Jer. 30. 10, and 46. 27. [3] Chap. 41. 21, 22. [4] Chap. 41. 4, and 44. 6. [5] Or, *nothing formed of God.* [6] Chap. 45. 21. Hos. 13. 4. [7] Heb. *turn it back.* [8] Job 9. 12. Chap. 14. 27. [9] Heb. *bars.* [10] Exod. 14. [11] Josh. 3. [12] 2 Cor. 5. 17. Revel. 21. 5. [13] Or, *ostriches.* [14] Heb. *daughters of the owl.* [15] Luke 1. 74, 75. [16] Heb. *lambs*, or, *kids.* [17] Heb. *made me drunk*, or, *abundantly moistened.* [18] Ezek. 36. 22, &c. [19] Heb. *interpreters.* [20] Or, *holy princes.*

Verse 2. '*When thou walkest through the fire,*' etc.—This allusion, as well as that in verse 25 of the preceding chapter, is probably derived from the dangers attending the Eastern custom of setting the dry herbage on fire on the ground. Any one who has had occasion to observe an extensive conflagration of this nature, extending, as it were, in a flood of flame, will feel a great propriety and beauty in the association of dangers arising from it with those from passing through water. Some imagine that there is a reference to the punishment of burning alive; but this appears to us less probable than the other explanation.

14. '*The Chaldeans, whose cry is in the ships.*'—This apparently alludes to the songs and cries of the ancient

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mariners, which probably were much the same as those now heard in the Levant, and which were thus described by Mr. Emerson in his 'Letters from the Ægean:' 'As we loosed from our moorings, the men commenced their usual chants: every order was repeated from man to man along the deck; and not a sheet was overhauled or belayed without an appropriate scream to designate the operation. Lucian, if I remember right, makes some allusion to this noisy custom.'

24. '*Bought me no sweet cane.*'—From this it would appear to have been used in the temple service, and that doubtless as incense. It was probably the *Calamus aromaticus;* concerning which, see the note on Exod. xxx. 23.

CHAPTER XLIV.

1 *God comforteth the church with his promises.*
7 *The vanity of idols,* 9 *and folly of idol makers.*
21 *He exhorteth to praise God for his redemption and omnipotency.*

YET now hear, [1]O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will [2]pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water courses.

5 One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; [3]I *am* the first, and I *am* the last: and beside me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, [4]*there is* no [5]God; I know not *any.*

9 ¶ They that make a graven image *are* all of them vanity; and their [6]delectable things shall not profit; and they *are* their own witnesses; [7]they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be [8]ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 [9]The smith [10]with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he [11]strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it.*

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it,* and baketh bread; yea, he maketh a god, and worshippeth *it;* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself,* and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it,* and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath [12]shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none [13]considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abo-

[1] Chap. 41. 8, and 43. 1. Jer. 30. 10, and 46. 27. [2] Chap. 35. 7. Joel 2. 28. John 7. 38. Acts 2. 18. [3] Chap. 41. 4, and 48. 12. Revel. 1. 8, 17, and 22. 13. [4] Deut. 4. 35, 39, and 32. 39. 1 Sam. 2. 2. Chap. 45. 5. [5] Heb. *rock.* [6] Heb. *desirable.* [7] Psal. 115. 4, &c. [8] Psal. 97. 7. Chap. 1. 29, and 42. 17, and 45. 16. [9] Jer. 10. 3. Wisd. 13. 11. [10] Or, *with an axe.* [11] Or, *taketh courage.* [12] Heb. *daubed.* [13] Heb. *setteth to his heart.*

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mination? shall I fall down to [14]the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself:

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the [15]decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, [16]Thou shalt be built; and to the temple, Thy foundation shall be laid.

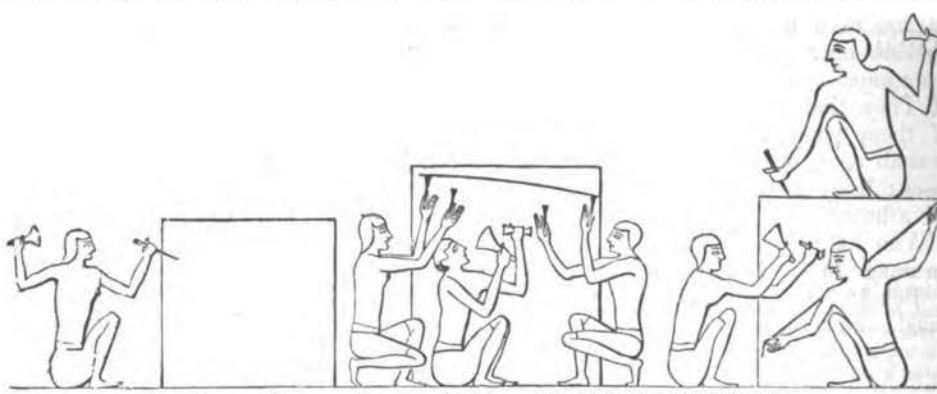
[14] Heb. *that which comes of a tree.* [15] Heb. *wastes.* [16] 2 Chron. 36. 22, 23. Ezra 1. 1, &c. Chap. 45. 13.

Verse 5. '*Another shall subscribe with his hand unto the Lord.*'—The Septuagint has, 'shall write upon his hand, I belong to God.' That an inscription *upon* the hand, not *with* the hand, is intended, is sufficiently clear. Lowth, and Boothroyd after him, render, 'Shall inscribe his hand to Jehovah.' Henderson has, 'Shall inscribe on his hand: JEHOVAH'S.' And Barnes, 'Shall write with his hand to be JEHOVAH'S.' From the translation of the Seventy it appears that they understood it as Lowth does, as an allusion to the marks, rendered indelible by fire or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged: the slave was marked with the name of his master; the soldier with that of his commander; the idolater with the name or ensign of his god. It seems that the early Christians imitated this practice; for Procopius, in his note on this text, says that 'many marked their wrists or their arms with the sign of the cross, or with the name of Christ.' See the notes on Levit. xix. 28, and ch. xlix. 15.

12. '*He is hungry...he drinketh no water.*'—The Rev. J. Williams states that when the South Sea Islanders made an idol, they strictly abstained from food; and although they might be, and were sometimes, three days about the work, no water, and, he believes, no other food, passed their lips all the time. This fact would convey a satisfactory elucidation of an allusion not easily otherwise explained.

13. '*The carpenter stretcheth out his rule.*'—The particulars in this description of idol-making are more minute than we elsewhere find in the Bible. In many respects it seems so strikingly to agree with the process followed by the Egyptian idol-makers, that we have given three of the numerous representations in Rosellini, copied from Egyptian paintings, and add the following particulars, for which we are indebted principally to Sir J. G. Wilkinson's *Materia Hieroglyphica*, printed at Malta, 1828, 1830.

When the Egyptians intended to sculpture, they began by smoothing the surface, and drawing a number of parallel lines at equal distances, at right angles to which were traced other lines forming a series of squares. The size of these squares depended upon the size of the figures to be formed; but whatever was their size, nineteen parts or spaces were always allowed for the height of the human figure. If smaller figures were to be introduced, intermediate lines were then ruled which formed smaller

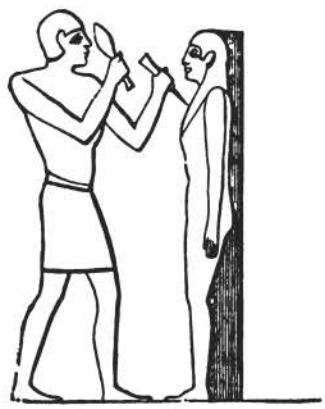


ANCIENT EGYPTIAN SCULPTORS, blocking out Stone for the formation of an Idol.

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squares, and consequently a figure of smaller proportion. May not this explain the marking out with a line and with a compass, mentioned in our text?

After the first outlines of the figure had been traced, it was inspected by a master, who wrote in various parts of



CARVING AN IDOL.

it, in hieratic, such observations and instructions as he wished to be attended to by the artists in the progress of the work, and which of course were obliterated as the sculptures were formed. These were the work of other artists, distinct from the draughtsmen; and the remainder was completed by others, who added the colour, gilding, or polish, and who introduced the minute parts of dress



PAINTING AN IDOL.

and ornament. To this it may not be amiss to add that the sculptors were not only guided by certain artistical rules, but, in the representations of their gods, were bound to observe certain forms prescribed by their priests, and which it was accounted sacrilege to transgress. The more effectually to accomplish this object, and preclude the intervention of anything forbidden by the laws in subjects accounted sacred, the profession of an artist was not allowed to be exercised by any common or illiterate person. Indeed, Sir J. G. Wilkinson has shewn the probability that they were, in some sort, attached to and formed a branch of the priesthood.

These observations apply primarily to working in stone; whereas the text appears to speak of wooden images overlaid, it would seem, with metal. But the same essential rules appear to have been observed in the main, whatever were the materials with which the idols were formed.

14. '*Cypress.*'—The word תִּרְזָה *thirzah*, occurs here only; and it seems very uncertain what particular tree is intended; but the Arabic root, as well as the purpose to which it was applied, would suggest that it furnished a strong and durable wood. Besides the cypress, the holly, pine, *Thuja orientalis*, and others, have been suggested as alternatives. It is impossible to say which among them is entitled to the preference.

— '*Ash.*'—The word אֹרֶן *oren*, which our translators have rendered 'ash,' is by the Seventy translated πίτυς, or *larch*, which seems to be the tree intended. It is a fast growing tree, and its wood is scented like the cedar of our black-lead pencils. The rapidity of its growth would naturally recommend itself to one who wished to have a god hewn out of the tree which he had himself planted;



THE LARCH.

while the freedom with which any kind of deal burns when kindled rendered it very proper for fuel. The larch, or *Pinus larix*, has its delicate leaves in bundles, after the manner of the cedar of Lebanon; the cones are of an elegant form, while every feature has something light about it, though the trees attain a large size. It is a native of warm climates, and produces a kind of Venice turpentine, and the inner portion of the wood gives forth a gum which so nearly resembles gum Arabic, that the experienced can scarcely tell the difference.

18. '*He hath shut their eyes, that they cannot see.*'—It is possible that Paxton may be right in his notion that there is here some allusion to a custom which has been known in the East, of sealing up the eyes of a person for a time, so as to deprive him of the light of day. A son of the Great Mogul was actually suffering such punishment at

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the time of Sir Thomas Roe's embassy. He had been cast into prison, and deprived of the light, by a kind of adhesive plaster being put upon his eyes, for the space of three years; after which the seal was taken away that he might again enjoy the use of his eyes, but he was still detained in prison.

24. '*Thus saith the Lord*,' etc.—Here may be considered to begin that magnificent and most definite prophecy which foretells the future existence, the very name, and the principal acts of Cyrus, particularly his victories; the taking of Babylon by him, with various details, fulfilled to the very letter, of the circumstances attending that grand historical event; and the restoration of the captive Hebrews to their own land, under the decree of that renowned conqueror. On that part which relates to the fall of Babylon we shall touch but slightly at present, reserving our remarks for the parallel prophecies in Jeremiah.

28. '*Cyrus, He is my shepherd*.'—It is rather remarkable that Xenophon reports Cyrus as comparing kings, and himself in particular, to shepherds; observing that there was great resemblance between the offices of a shepherd and a king; for as the good shepherd was bound to provide for the welfare and comfort of his flock, so was a king bound to make men and cities happy. The comparison of a king to a shepherd was however anciently very common, both in and out of Scripture.

The peculiarly distinguished manner in which Cyrus is mentioned in Scripture—named and addressed so long before his birth—called by the Lord *his shepherd* and *his anointed*—and promised His high protection and assistance—are circumstances which have led to much investigation concerning the character of this great king. Some think that all these terms apply to his character as an appointed agent in fulfilling the Lord's will, altogether distinct from any considerations connected with his personal or religious character. Others, however, are of opinion that there was that in Cyrus which, in connection with his appointment to perform the Divine will among the nations, gives a peculiar propriety and force to the terms which are applied to him. Dr. Hales, after reviewing his character and history, concludes, strongly, that 'he lived the life and died the death of the righteous;' and thinks that he was a believer in one God—that is, God as known to the patriarchs, and who had been worshipped by his venerable ancestors, the Pischdadians. Our own opinion may be briefly stated. It is repeatedly said, in the next chapter, to Cyrus, 'Thou hast not known me;' and then, coupled with that convincing evidence which the precise predictions offer, we see the unity of God strongly and impressively asserted, together with some distinct allusion to those very errors which were entertained by the people to whom Cyrus belonged. Now in that remarkable passage, Ezra i. 1, 2, Cyrus says—'Jehovah, the God of heaven, hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem.' Here he intimates his acquaintance with this very prophecy; for where else is he charged to build the Lord a house at Jerusalem? and he distinctly acknowledges that the God who so charged him was the God of heaven, and that He it was who, as He also had here promised, had given him 'all the kingdoms of the earth.' It would therefore seem that, in arriving at the conviction that in his great and successful undertakings he had been but performing the duty to which he was by name appointed and ordained, he was enabled also to perceive and acknowledge the truth of that sublime declaration which immediately follows, and is equally addressed to himself: 'I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me' (chap. xlv. 5). In estimating the effect which this prophecy, regarded as a whole, was calculated to produce upon a mind which appears to have been eminently candid and open to conviction, we must recollect that Daniel, who probably directed his attention to this grand prediction, would not fail to enforce and explain those declarations concerning God which it contains.

CHAPTER XLV.

1 *God calleth Cyrus for his church's sake.* 5 *By his omnipotence he challengeth obedience.* 20 *He convinceth the idols of vanity by his saving power.*

THUS saith the LORD to his anointed, to Cyrus, whose right hand I [1] have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I [2] *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [3] Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of

[1] Or, *strengthened*.
[2] Deut. 4. 35, 39, and 32. 39. Chap. 44. 8.
[3] Jer. 18. 6. Rom. 9. 20.

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Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will [4]direct all his ways: he shall [5]build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* [6]makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

19 I have not spoken in [7]secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 ¶ Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every [8]knee shall bow, every tongue shall swear.

24 [9]Surely, shall *one* say, in the LORD have I [10]righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

[4] Or, *make straight.* [5] 2 Chron. 36. 22, 23. Ezra 1. 1, &c. Chap. 44. 28. [6] Chap. 44. 11. [7] Deut. 30. 11.
[8] Rom. 14. 11. Phil. 2. 10. [9] Or, *Surely he shall say of me, In the LORD is all righteousness and strength.* [10] Heb. *righteousnesses.*

Verse 1. '*To subdue nations before him.*'—We have, in the last note to the preceding chapter, seen the fulfilment of this prediction acknowledged by Cyrus himself. Besides his native subjects, the nations which Cyrus subdued, and over which he reigned, were the Cilicians, Syrians, Paphlagonians, Cappadocians, Phrygians, Lydians, Carians, Phœnicians, Arabians (Egyptians?), Babylonians, Assyrians, Bactrians, Sacæ, and Maryandines. Xenophon describes his empire as extending from the Mediterranean and Egypt to the Indian Ocean, and from Ethiopia to the Euxine Sea, and conveys a physical idea of its extent by observing that the extremities were difficult to inhabit from opposite causes—some from excess of heat, and others from excess of cold; some from a scarcity of water, and others from too great abundance. *Cyrop.* l. viii.

2. '*The gates of brass.*'—The gates of Babylon are probably meant. Of these, as Herodotus informs us, there were one hundred in the walls, *all of brass*, with posts and upper lintels of the same. The smaller gates also, within the city, opening from the several streets to the river, were of the same metal. *Clio*, 180, 181.

3. '*I will give thee the treasures of darkness.*'—What is meant by '*treasures of darkness*' is explained in the varied phrase in the next clause, that is, treasures hid in dark and secret places, according to the custom of the East. The wealth obtained by Cyrus in his different conquests was immense, according to the accounts of ancient authors. There was Crœsus, king of Lydia, the wealthiest monarch of that age, and whose riches supplied a proverb which remains to this day: all his vast treasures were transferred to Cyrus (*Cyrop.* l. vii. 2). The wealth obtained by the Persian king, by his victories in Asia, is noticed by Pliny, who estimates it at 34,000 pounds weight of gold, exclusive of vessels and other manufactures of that metal; with 500,000 talents of silver, and the cup of Semiramis, which weighed fifteen talents. Brerewood estimates the value of the gold and silver in this account at 126,224,000*l.* sterling. Cyrus, however, did not hoard up what he obtained, but distributed it freely among his friends and followers.

7. '*I form the light and create darkness,*' etc.—This is a very remarkable verse; and probably, as Kimchi and other Rabbins, and after them our Prideaux, Warburton, and others conclude, it is aimed against the grand and radical doctrinal error of the religion in which Cyrus was brought up, and which he must himself have relinquished before he could acknowledge that Jehovah was the God of Heaven. This was the ancient Magian doctrine which endeavoured to account for the existence of evil in the world by the notion of two first causes, or gods, the first Light, or the good god, who was the author of all good; and the other Darkness, the evil god, the author of all evil; and that the continual conflict of these two principles accounted for the mixture of good and evil which was everywhere to be seen. To those who entertained this belief it must have been a new and striking thing to be told that there was but one God, who created both light and darkness, and to whose supreme control good and evil were equally subject.

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CHAPTER XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or present salvation.*

BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast.*

2 They stoop, they bow down together; they could not deliver the burden, but [1]themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

5 ¶ [2]To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [3]My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, [4]the man that executeth my counsel from a far country: yea, I have spoken *it,* I will also bring it to pass; I have purposed *it,* I will also do it.

12 ¶ Hearken unto me, ye stouthearted, that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

[1] Heb. *their soul.* [2] Chap. 40. 18, 25. [3] Psal. 33. 11. Prov. 19. 21, and 21. 30. Heb. 6. 17. [4] Heb. *the man of my counsel.*

Verse 1. '*Bel.*'—*Bel* (בֵּל) seems to be a contraction of בַּעְל *Be'el,* the Aramaic form of בַּעַל *Ba'al,* which we have described as the common title of the principal idol in different countries of Western Asia. It is well known to have been the name of the principal idol of the Babylonians.

— '*Nebo.*'—This name, in Hebrew נְבוֹ, is given as *Nabo* (Ναβώ) in the Septuagint. It is no doubt a Chaldean idol, and is supposed to have been a symbol of the planet Mercury, the celestial scribe and interpreter of the gods, answering to the Hermes and Anubis of the Egyptians. The word may be traced to נָבָא *nibba,* 'to deliver an oracle, to prophesy,' which would agree well enough with this. The divine worship paid to this idol by the Babylonians and Assyrians is attested by many compound proper names, of which it forms part, as *Nebu*chadnezzar, *Nebu*zaradan, *Nebu*hashban; besides others mentioned in classical writers—*Nabo*nedus, *Nabo*nassar, *Nabu*rianus, *Nabo*nabus, *Nabo*polassar.

2. '*They stoop, they bow down together.*'—Some think that this refers to the idols of Babylon being carried in procession, as captives, by the Persians; while others apply it to the demolition of the same idols, and to the carrying away as spoil the precious metal of which they were composed. We feel indisposed to acquiesce in either explanation. Compare *v.* 7, where the idols are described quite clearly as being carried about upon the shoulders of the worshippers themselves. See also the apocryphal book of Baruch vi. 4, 26. We rather think the same thing to be intended here, namely, the carrying of the images in procession, on stated occasions, with great pomp and ceremony, as is and always has been usual among idolaters. This explanation gives great force and clearness to what follows. After describing the Babylonian idols as borne about with labour and difficulty by their worshippers, the beautiful contrast in *v.* 4 comes in with a force which is not allowed to it by any other interpretation:—'Even to hoar hairs will *I* carry *you,*' etc. [APPENDIX, No. 65.]

With regard to the 'stooping' and 'bowing down,' we may observe that it was the fashion in such processions for those who carried the idol to affect to appear faint, weary, bowed down, to convey the idea that they were crushed, humbled, oppressed, beneath the weight of the majesty which they bore upon their shoulders.

11. '*Calling a ravenous bird from the east.*'—This doubtless refers to Cyrus, whose military activity and promptitude it probably describes. In connection with this text, it is a remarkable fact, of which we are informed by Xenophon (*Cyrop.* vii.), that the royal ensign of Cyrus was a golden eagle upon the top of a long lance; and which the subsequent kings of Persia retained as their standard, to the time of the historian. Its appearance denoted the presence of the king in the army. The original of our text rather describes a *swift* than a rapacious bird. It might be rendered 'eagle,' and is so rendered by Lowth. Cyrus was celebrated for the celerity of his movements. Plutarch says that Cyrus had an aquiline nose; which has given Grotius occasion to conjecture that he is here called an eagle on that account!

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CHAPTER XLVII.

1 *God's judgments upon Babylon and Chaldea,* 6 *for their unmercifulness,* 7 *pride,* 10 *and overboldness,* 11 *shall be irresistible.*

COME down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be [1]a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

9 But these two [2]*things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath [3]perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know [4]from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to [5]put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 ¶ Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the [6]astrologers, the stargazers, [7]the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver [8]themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

[1] Rev. 18. 7. [2] Chap. 51. 19. [3] Or, *caused thee to turn away.* [4] Heb. *the morning thereof.* [5] Heb. *expiate.* [6] Heb. *viewers of the heavens.* [7] Heb. *that give knowledge concerning the months.* [8] Heb. *their souls.*

Verse 1. '*Come down, and sit in the dust.*'—See the note on chap. iii. 26.

2. '*Take the millstones, and grind meal.*'—This strikingly describes a degraded and enslaved condition. The daily labour of grinding corn with the hand-mill invariably devolves upon females in the East, and forms perhaps the most laborious and harassing of their many heavy duties. The work is done by female slaves, when the family has any. The condition involved in this denunciation may be estimated by the following extract from Homer:—

'A woman next, then lab'ring at the mill
Hard by, where all his num'rous mills he kept,
Gave him the sigu propitious from within.
Twelve damsels toil'd to turn them, *day by day,*
Meal grinding, some of barley, some of wheat,
Marrow of man. The rest (their portion ground)
All slept; one only from her task as yet
Ceased not, for she was feeblest of them all;
She rested on her mill, and thus pronounced....
Jove, Father, Governor of Heaven and Earth!...
. . . . O grant the prayer
Of *a poor bondwoman!* Appoint their feast
This day the last, that in Ulysses' house
The suitors shall enjoy, for whom I drudge,
Grinding, to weariness of heart and limb,
Meal for their use.'—COWPER.

— '*Uncover thy locks.*'—This is a still deeper degradation. The head is the seat of female modesty in the East; and no woman allows her head to be seen bare. Great as is their care to conceal their faces, it is really far more important in their estimation to keep the head concealed. It is of more consequence with them to hide the head than the face, and the face more than any other part of the person. In our travelling experience we saw the *faces* of very many women; but never the bare head of any, except one—a female servant, whose *face* we were in the constant habit of seeing, and whom we accidentally surprised while dressing her hair. The perfect consternation, and deep sense of humiliation, which she expressed on that occasion, could not be easily forgotten, and furnished a most striking illustration of the present text.

— '*Uncover the thigh, pass over the rivers.*'—These are circumstances of humiliation. The first clause is explained by the fact that the grinding of corn was and is

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always the duty of the inferior females of a household—slaves, if there be any. The latter clause we have not seen explained better than by Mr. Roberts, who writes:—'Bridges in the East not being common, those who are in a low condition, and incapable of procuring a conveyance, have to ford the rivers; and, in the way alluded to, companies of both sexes may be seen slowly crossing to the opposite side. Thus the daughter of Babylon was to grind meal, and pass over the rivers, like the most common people.'

13. '*The astrologers*,' etc.—The ancient Chaldæans were famous for their addiction to that delusive science which professed to read the destiny of man by observing the situation of the stars at a particular moment, and their then relative bearings to and distances from each other. Indeed it was usually said that this art originated in Chaldæa, whence it was popularly known as the Chaldaic science. Cicero says that the Chaldæans, inhabiting vast plains, whence they had a full view of the heavens on every side, were the first who observed the course of the stars, and the first who taught mankind the effects which were thought to be owing to them. Of their observations they made a science, whereby they pretended to be able to foretel to every one what was to befal him, and what fate was ordained him from his birth (*De Divin.* l. i.). Some assign the invention to the Egyptians, but the evidence seems to preponderate on the side of the Chaldæans. It is however quite certain that the astrological arts were practised in both countries from the most ancient times. In this respect the existing Orientals do not yield to their ancestors, there being scarcely any contingencies or circumstances of life concerning which astrologers or astrological tables are not consulted.

—'*Monthly prognosticators*.'—Those probably who for every year marked out the events which, as they pretended, were to occur in each month of that year, like our own almanack-makers until lately, and some of them even now. Such things were ancient and Oriental.

CHAPTER XLVIII.

1 *God, to convince the people of their foreknown obstinacy, revealeth his prophecies.* 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence.* 16 *He lamenteth their backwardness.* 20 *He powerfully delivereth his people out of Babylon.*

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* [1]obstinate, and thy neck *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not [2]with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and [3]I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the [4]first, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, and [5]my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkened to my

[1] Heb. *hard.* [2] Or, *for silver.* [3] Chap. 42. 8. [4] Chap. 41. 4, and 44. 6. Rev. 1. 17, and 22. 13.
[5] Or, *the palm of my right hand hath spread out.*

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commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath [6]redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he [7]caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 [8]*There is* no peace, saith the LORD, unto the wicked.

[6] Exod. 19. 4, 5, 6. [7] Exod. 17. 6. Num. 20. 11. [8] Chap. 57. 21.

Verse 14. '*The Lord hath loved him.*'—Lowth translates more clearly, 'He, whom JEHOVAH hath loved, will execute his will on Babylon.' This is a very remarkable expression as applied to Cyrus: that the Lord not only promised and gave him success in his warlike undertakings, and calls him *his shepherd*, and *his anointed*, but declares that *he loved him*, seems to establish beyond question that this great king did in the end arrive at the knowledge of that true God who had holden his right hand to subdue nations before him. And indeed, although it is declared in chap. xlv. 4, 5, that Cyrus had not known the God who surnamed him and girded him, is it not, in *v.* 3 of the same chapter, predicted that he should at last come to that knowledge? 'That thou mayest know, that I, the LORD, which call thee by thy name, am the God of Israel.'

CHAPTER XLIX.

1 *Christ, being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles with gracious promises.* 13 *God's love is perpetual to his church.* 18 *The ample restoration of the church.* 24 *The powerful deliverance out of captivity.*

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and [1]my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, [2]Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, [3]It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the [4]preserved of Israel: I will also give thee for a [5]light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, [6]to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [7]In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to [8]establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say [9]to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not [10]hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

[1] Or, *my reward.* [2] Or, *that Israel may be gathered to him, and I may,* &c. [3] Or, Art thou *lighter than that thou shouldest,* &c. [4] Or, *desolations.* [5] Chap. 42. 6. [6] Or, *to him that is despised in soul.* [7] 2 Cor. 6. 2. [8] Or, *raise up.* [9] Chap. 42. 7. [10] Rev. 7. 16.

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15 Can a woman forget her sucking child, [11]that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ [12]Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* [13]arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy [14]nursing fathers, and their [15]queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and [16]lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or [17]the lawful captive delivered?

25 But thus saith the LORD, Even the [18]captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own [19]blood, as with [20]sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

11 Heb. *from having compassion.* 12 Chap. 60. 4. 13 Heb. *bosom.* 14 Heb. *nourishers.* 15 Heb. *princesses.*
16 Psal. 72. 9. 17 Heb. *the captivity of the just.* 18 Heb. *captivity.* 19 Rev. 14. 20, and 16. 6.
20 Or, *new wine.*

Verse 2. '*In the shadow of his hand hath he hid me.*'—Very different meanings have been assigned to this text. Some suppose that it means that he was hidden or protected, as the sword is in the sheath, which is under the left hand, so as to be easily drawn by the right hand. Vitringa thinks that the reference is rather to a drawn sword, and supposes the meaning is that the shadow of the hand of God is what covers and defends it, and serves it, as it were, for a scabbard. Hengstenberg agrees with this, and thinks that the idea is from the use of a dirk, which a man carries in his hand, and which he suddenly draws forth at the moment of attack. That a dirk is intended we do not doubt; and that it is a naked one appears from this, that in the East this weapon, which every one wears, is carried in the girdle, from which the sheath could not easily be disengaged. The *sheathed* dirk is never carried in the hand. But frequently when a man has drawn his dirk to be ready for action—if a matter for pause arises—if he wishes not to obtrude this action too officiously—or when relenting, in the interval before returning the dagger to its sheath—it is very customary to drop the naked blade by the side; and while holding the haft between the thumb and outer fingers, to drop the middle fingers down over the blade, so as to keep it very much out of view. The blade is then certainly hid in the shadow of the owner's hand; and on witnessing the act, as we have sometimes done, this passage has often been brought to our recollection.

9. '*Their pastures shall be in all high places.*'—'A fine yelak, which comprehends good pasturage and plenty of water, is held in great estimation by the Eelauts [of Persia]; and they carry their flocks to the highest part of the mountains, where these blessings may be found in abundance. This perhaps gives fresh force to the promises made by the prophet Isaiah to the Gentiles.'—Morier's *Second Journey*, p. 120.

12. '*The land of Sinim.*'—It is perhaps impossible to determine what land this is. Commentators, ancient and modern, are much perplexed on the subject, as is indicated by their proposing almost every ancient district or town which began with the syllable *Sin* or *Syn*. The Septuagint and Arabic understand it to mean Persia. The Targum and Vulgate have, 'The land of the south,' in which dwelt the Sinites, and where lay the desert of Sin, and the mountains of Sinai. Others think Egypt is meant, and that the name is from a principal place or district therein, as the town of Sin, or Pelusium, called by Ezekiel (xxx. 15) 'the strength of Egypt;' or else the district of Syene, on the southern border of that country. Not to multiply alternatives, we only add, that even the opinion of Manasseh ben Israel, that China is denoted, has found some advocates.

16. '*I have graven thee upon the palms of my hands.*'—This seems to allude to a custom, illustrated in former notes, of impressing indelible figures of memorial or ornament upon the hands and arms. In the present instance it is important to observe that it was and is customary to impress some memorial mark of a place accounted holy, that the marked person may ever have that place in remembrance before him, and that others may know with certainty that he has been there. The marks of Jerusalem

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are impressed at this day upon the pilgrims who visit it; and form to them, in distant places, tokens of honour and distinction. Maundrell has described the process with his usual accuracy. After having mentioned the ceremonies of Good Friday at Jerusalem, he says, 'The next morning nothing extraordinary passed, which gave the pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists who undertake the operation do it in this manner. They have stamps, in wood, of any figure that you desire; which they first print off upon your arm with powder of charcoal; then taking two very fine needles, tied close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox-gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw blood' (*Journey*, p. 75. Edit. 1707). It was very possibly a custom among the Jews who resided at a distance from Jerusalem to have some mark of it impressed upon their hands or arms, in token of their attachment to it. The Septuagint seems to understand that a plan or figure of the city is to be understood; but it suffices to suppose that it was a monogram, or some other emblem or conventional symbol.

22. '*Carried upon their shoulders.*'—In Western Asia and Egypt, young children of both sexes are not carried in the arms, but sit astride upon the left shoulder of the parent, whose head they grasp to maintain their position. It would fill an English mother with alarm to see them carried along in this elevated station, and without any care to prevent them from falling; but the little creatures scarcely ever do fall, and appear perfectly at ease in their place; or, when any occasion for alarm arises, they only testify it by clinging the more sturdily to the head of their bearer. Sometimes, for a short distance, they are carried on the hip; and, for a longer distance, at the back. Young infants, unable to sit, are of course carried in the arms. We may observe here, that children in the East seem generally to be much sooner able to take care of themselves than in England, and their physical faculties and powers to be earlier developed. This may be partly the effect of climate, together with the great difference in the early treatment of children.



CHILD CARRIED ON THE SHOULDER.

CHAPTER L.

1 *Christ sheweth that the dereliction of the Jews is not to be imputed to him, by his ability to save,* 5 *by his obedience in that work,* 7 *and by his confidence in God's assistance.* 10 *An exhortation to trust in God, and not in ourselves.*

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? [1]Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I [2]dry up the sea, I make the [3]rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 ¶ The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* [4]weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not [5]rebellious, neither turned away back.

6 [6]I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: there-

[1] Num. 11. 23. Chap. 59. 1. [2] Exod. 14. 21. [3] Josh. 3. 16. [4] Matt. 11. 28. [5] John 14. 31. Phil. 2. 8. Heb. 10. 5, &c. [6] Matt. 26. 67, and 27. 26.

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fore have I set my face like a flint, and I know that I shall not be ashamed.

8 [7]*He is* near that justifieth me; who will contend with me? let us stand together: who *is* [8]mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. [9]This shall ye have of mine hand; ye shall lie down in sorrow.

[7] Rom. 8. 32, 33. [8] Heb. *the master of my cause.* [9] John 9. 39.

Verse 1. '*Which of my creditors is it to whom I have sold you?*'—This alludes to the custom, explained on former occasions, under which children or slaves were transferred or sold to creditors, in payment of the debts of the parent or master.

6. '*I gave my back to the smiters,*' etc.—Jonas Hanway had an opportunity of noticing the outrages inflicted upon accused persons in Persia, and the particulars strikingly illustrate the present verse, as well as the indignities inflicted upon our Saviour. 'A prisoner,' says he, 'was brought before us, who had two large logs of wood fitted to the small of his leg, and riveted together; there was also a heavy triangular collar of wood about his neck. The general asked me if that man had taken my goods. I told him I did not remember to have seen him before. He was questioned some time, and at length ordered to be *beaten with sticks*, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to *spit in his face*, an indignity of great antiquity in the East.' Again, 'Sadoc Aga was sent prisoner to Astrabad. His *beard was cut off*; his face was rubbed with dirt, and his *eyes cut out*. On his speaking in pathetic terms with that emotion natural to a daring spirit, the general ordered him to be *struck across the mouth* to silence him, which was done with such violence that the blood issued forth.'

11. '*Ye that kindle a fire.*'—The etymology of the word (קָדַח *kadakh*), translated kindle, intimates that we might render it, 'Ye that *strike* a fire;' shewing that the mode of obtaining fire by the collision of flint and steel was at this time usual among the Hebrews.. The word *fire* does not occur, nor is any act of cooking mentioned until the time of Abraham (Gen. xv. 17; xviii. 6-8). But its existence is implied, long before the Deluge, in the operations of Tubal-cain in brass and iron (Gen. iv. 22), if not in the sacrifices of Abel and Cain (iv. 3, 4). The combustion produced by the friction of two dry sticks, probably first indicated the means by which fire might be obtained at pleasure; but this would soon be relinquished for that more convenient, certain, and ready method which the text points out, and which has so long maintained its ground in all quarters, that the civilized world is only beginning to abandon it at the present time.

Fire was probably long discovered before men could apply it with ease or advantage in the preparation of food: and this fact may suggest a question, whether the prohibition of the eating of blood, which was delivered just after the Deluge (Gen. ix. 4), may not have been intended to discourage a practice which prevailed before that event, of eating raw meat.

CHAPTER LI.

1 An exhortation, after the pattern of Abraham, to trust in Christ, 3 by reason of his comfortable promises, 4 of his righteous salvation, 7 and man's mortality. 9 Christ by his sanctified arm defendeth his from the fear of man. 17 He bewaileth the affliction of Jerusalem, 21 and promiseth deliverance.

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD: joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness *is* near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for [1]the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people [2]in whose heart *is* my law; [3]fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

[1] Psal. 102. 26. Matt. 24. 35. [2] Psal. 37. 31. [3] Matt. 10. 28.

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9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the [4]dragon?

10 *Art* thou not it which hath [5]dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore [6]the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 ¶ I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid [7]of a man *that* shall die, and of the son of man *which* shall be made [8]*as* grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he [9]were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that [10]divided the sea, whose waves roared: the LORD of hosts *is* his name.

16 And I have put my words [11]in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ [12]Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 [13]These two *things* [14]are come unto thee; who shall be sorry for thee? desolation, and [15]destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

[4] Psal. 74. 13, 14. Ezek. 29. 3. [5] Exod. 14. 21. [6] Chap. 35. 10. [7] Psal. 118. 6. [8] Chap. 40. 6. 1 Pet. 1. 24.
[9] Or, *made* himself *ready*. [10] Jer. 31. 35. [11] Chap. 49. 2, 3. [12] Chap. 52. 1. [13] Chap. 47. 9.
[14] Heb. *happened*. [15] Heb. *breaking*.

Verse 8. '*The moth....the worm.*'—Two species of *Tinea* or moth, in their larva or maggot state, appear to be here mentioned under the names of עָשׁ *ash*, and סָס *sas*—the one as eating garments, *Tinea pellionella*, and the other as corroding wool, *Tinea sarcitella*; unless we suppose that, after a custom of Hebrew poetry, one and the same are intended by both words. The ravages which these latent maranders commit among the most costly stuffs and the choicest furs, can scarcely be imagined by those who have had no opportunities of observing the effects. Moths so abound in the East as to occasion far greater damage than we are accustomed to witness; and as the Orientals are in the habit of forming extensive wardrobes, often containing articles of great price and richness, the loss thus produced is the more sensibly felt, and accounts for the frequent allusions in Scripture to the devastations of the moth.

9. '*Rahab.*'—Jerome and the Greek interpreters translate this *pride*, or *the proud*, instead of giving it as a proper name. It is agreed, however, that, either way, it is a poetical name for Egypt; or rather, as some think, for that part of it called the Delta. It is uncertain whether the word is of Egyptian origin, or should be understood with reference to its Hebrew meaning, as above. Bochart thinks the word Rahab or Raab is the same as *Rib* or *Riph*, the Egyptian name of the Delta, which was so called from its resemblance to a *pear*—'Rib' being the name of that fruit. Hence there was, in the middle of the Delta, a nome or district called *Athribis*—'the heart of the pear.'

11. '*Shall return, and come with singing unto Zion.*'—This seems to describe the Israelites as returning with singing to Jerusalem, after the captivity; and is no doubt founded upon the still subsisting practice of singing upon the road, during a caravan journey, to cheer the camels; and more particularly on approaching home after a prosperous journey, not only as a natural expression of feeling, but to declare that the journey has been prosperous. The text, therefore, describes the return journey as prosperous; for, under circumstances of misfortune or depression, this cheerful singing ceases, and the march is performed in silence, except for the tinkling of the camel-bells. The custom is well described by Hoskins, in his *Travels in Ethiopia*—'We should not have passed this plain so rapidly, but for the common custom of the Arabs urging on their camels by singing; the effect is very extraordinary; this musical excitement increases their pace at least one-fourth. First one camel driver sings a verse, then the other answers in chorus. It reminded me somewhat of the Venetian gondoliers. I often asked the camel-drivers to sing, not only to hasten our progress, but also for the pleasure of hearing their simple melodies. Some of their best songs possess a plaintive sweetness that is almost as touching as the most exquisite European airs. The words are often beautiful, generally simple and natural, being improvisatory effusions. The following is a very imperfect specimen. One takes up the song:—'Ah, when shall I see my family again? the rain has fallen and made a canal between me and my home. Oh, shall I never see it

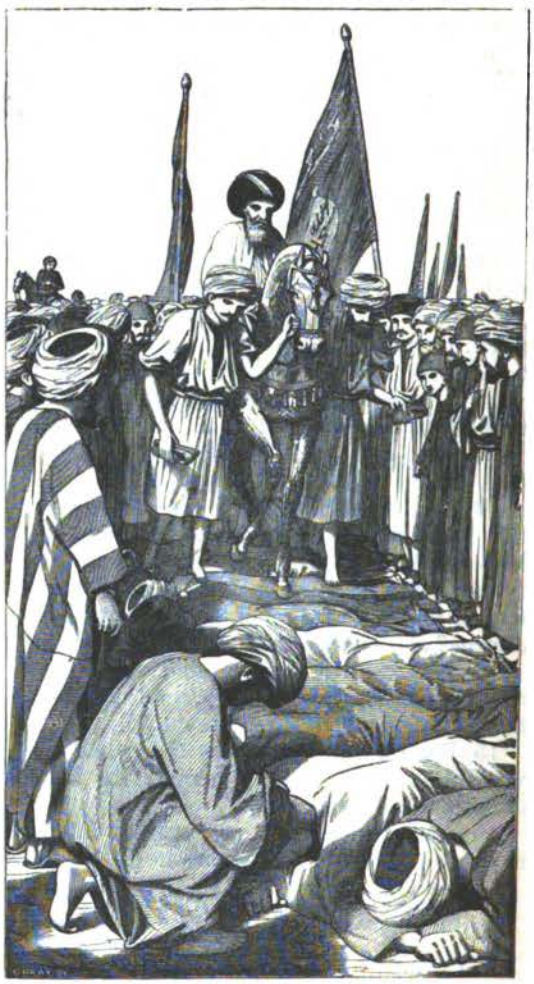
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more?' The reply to this and similar verses was always made by the chorus in words such as these:—'Oh, what pleasure, what delight, to see my family again! when I see my father, mother, brothers, sisters, I will hoist a flag on the head of my camel for joy.'

14. '*Die in the pit.*'—This is clearly an allusion to the custom of detaining prisoners in deep pits or dry cisterns.

20. '*Lie at the head of all the streets, as a wild bull in a net.*'—This seems to us best understood by supposing that the streets of the Hebrew towns, like those of ancient Babylon and of most modern Oriental cities, had gates which were closed at night, and on some occasions of broil and danger. A person then wishing to escape from a street would at the end of it be prevented by the closed gate; and, supposing him pursued, would be there arrested and hampered, like a wild bull in a net.

23. '*As the street, to them that went over.*'—The custom of setting the feet upon the necks of captives, and of trampling them under feet, has already been noticed as the act by which a conqueror expressed his superiority and triumph. A striking modification of this usage, furnishing almost a literal illustration of this text, and that in Ps. lx. 12, 'Thou hast caused men to ride over our heads,' is supplied by Mr. Lane, in his *Modern Egyptians*, i. 199, in describing an annual ceremony, in which the chief of an order of durweeshes rides over the backs of his disciples, who prostrate themselves on the ground for the purpose. 'A considerable number of durweeshes and others (I am sure there were not less than sixty, but I could not count their number) laid themselves down upon the ground, side by side, as close as possible to each other, having their backs upwards, their legs extended, and their arms placed together beneath their foreheads.... When the sheykh approached, his horse hesitated for several minutes to step upon the back of the first of the prostrate men; but, being pulled and urged on behind, he at length stepped upon them; and then without apparent fear, ambled with a high pace over them all, led by two persons, who ran over the prostrate men, one sometimes treading on the feet, and the other on the heads. Not one of the men thus trampled upon by the horse seemed to be hurt; but each, the moment that the animal had passed over him, jumped up and followed the sheykh. Each of them received two treads from the horse, one from one of his fore-legs, and a second from a hind leg.' It seems probable that this is the relic of an ancient usage, alluded to in Scripture, under which captives were made to lay themselves in this manner upon the ground, while their insulting conquerors rode over them and trampled them under feet, making their bodies 'as the street, to them that went over.'



RIDING OVER MEN.

CHAPTER LII.

1 *Christ persuadeth the church to believe his free redemption,* 7 *to receive the ministers thereof,* 9 *to joy in the power thereof,* 11 *and to free themselves from bondage.* 13 *Christ's kingdom shall be exalted.*

AWAKE, [1]awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into [2]Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* [3]blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ [4]How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

[1] Chap. 51. 17. [2] Gen. 46. 6. [3] Ezek. 36. 20, 23. Rom. 2. 14. [4] Nah. 1. 15. Rom. 10. 15.

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8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and [5]all the ends of the earth shall see the salvation of our God.

11 ¶ [6]Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will* [7]*be* your rereward.

13 ¶ Behold, my servant shall [8]deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his [9]visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* [10]which had not been told them shall they see; and *that* which they had not heard shall they consider.

[5] Psal. 98. 2. Luke 3. 6. [6] 2 Cor. 6. 17. Revel. 18. 4. [7] Heb. *gather you up.* [8] Or, *prosper.* [9] Chap. 52. 3. [10] Rom. 15. 21.

Verse 1. '*Put on thy beautiful garments.*'—The Jews, in common with most other nations, put on their best and richest dresses on occasions of festivity and rejoicing.

2. '*Shake thyself from the dust; arise, and sit down, O Jerusalem.*'—The sense and phraseology of this is, to an Oriental, extremely natural. It is no uncommon thing to see an individual, or a group of persons, even when very well dressed, sitting, with their feet under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to while away their time in this manner, under the shade of a tree. Richly adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust; as this occurs they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from the dust; and then, with grace and dignity, and composure and security, to *sit down;* to take, as it were, again her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the ground.

7. '*How beautiful.... are the feet,*' etc.—It is still usual in the East to describe as beautiful or glorious the *feet* of him whose presence is attended with, or whose arrival denotes, circumstances of felicity or splendour. When the person is very eminent for rank or holiness, the mention of the feet, rather than any other part of the person, denotes the respect or reverence of the speaker; and then also an epithet of praise or distinction is given to the feet; of which, as the most popular instance, may be mentioned the 'golden foot' of the Burmese monarch, forming the title by which he is usually named by his subjects.

10. '*The Lord hath made bare his holy arm.*'—This figure is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free that, in an instant, the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous yet righteous judgment—so effectual, that all the ends of the world shall see the salvation of God.

15. '*Sprinkle many nations.*'—In the East, when a prince or great man gives a grand entertainment, there are servants who sprinkle with perfumed liquids (as rose-water, etc.) the several guests as they enter. This sprinkling is understood to fit them for the presence of their entertainer, to declare them his guests, and as such to place them under his favour and protection. This supplies a striking illustration, and is probably what the prophet had in view.

CHAPTER LIII.

1 *The prophet, complaining of incredulity, excuseth the scandal of the cross,* 4 *by the benefit of his passion,* 10 *and the good success thereof.*

[1]WHO hath believed our [2][3]report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 [4]He is despised and rejected of men; a man of sorrows, and acquainted with grief: and [5][6]we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 ¶ Surely [7]he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* [8][9]wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his [10][11]stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD [12]hath laid on him the iniquity of us all.

[1] John 12. 38. Rom. 10. 16. [2] Or, *doctrine.* [3] Heb. *hearing.* [4] Chap. 52. 14. Mark 9. 12. [5] Or, *he hid as it were his face from us.* [6] Heb. *as a hiding of faces from him,* or, *from us.* [7] Matt. 8. 17. [8] Or, *tormented.* [9] Rom. 4. 25. 1 Cor. 15. 3. [10] 1 Pet. 2. 24. [11] Heb. *bruises.* [12] Heb. *hath made the iniquities of us all to meet on him.*

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7 He was oppressed, and he was afflicted, yet [12]he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 [14]He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people [15]was he stricken.

9 And he made his grave with the wicked, and with the rich in his [16]death; because he had done no violence, neither *was any* [17]deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: [18]when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was [19]numbered with the transgressors; and he bare the sin of many, and [20]made intercession for the transgressors.

[12] Matt. 26. 63, and 27. 12. Mark 14. 61, and 15. 5. Acts 8. 32. [14] Or, *he was taken away by distress and judgment: but, &c.*
[15] Heb. was *the stroke upon him.* [16] Heb. *deaths.* [17] 1 Pet. 2. 22. 1 John 3. 5. [18] Or, *when his soul shall make an offering.*
[19] Mark 15. 28. Luke 22. 37. [20] Luke 23. 34.

CHAP. LIII.—The important prophecy contained in the present chapter refers, without dispute, to the sufferings of Christ. In theological expositions and commentaries it therefore engages a large share of attention. This, neither our general plan, nor that special one with respect to the prophets which we stated in the Introduction to this book, requires from us. Indeed, were our plan different, we do not know that we should consider much observation to be required; as it has always appeared to us the grand and beautiful distinction of this invaluable portion of prophetic Scripture, that less than almost any other does it require explanation or remark. It is so clear in all its parts, that 'he who runs may read.' All the elucidation it demands may be obtained in the most satisfactory form by comparing the details of the prophecy with those of its fulfilment in the New Testament, as indicated by the marginal references. By this process the present prophecy has, under God, been eminently instrumental in giving to the wavering all the benefits of established conviction, and in compelling the most prejudiced and sceptical to declare, with Wilmot, Earl of Rochester, that 'In all history no one but Jesus Christ could be found with whose character the fifty-third chapter of Isaiah could agree.'

Verse 2. '*He hath no form nor comeliness...no beauty that we should desire him.*'—Compare this with verse 14 of the preceding chapter. A question of some delicacy and interest has been raised, chiefly on this text; being—Whether a disadvantageous personal appearance is to be numbered among the circumstances of humiliation under which Jesus Christ appeared to the world. It may perhaps be proper to notice this subject briefly here, without at present entering into any examination of the traditions which have descended to us on this subject, or inquiring into the claims of the medallic and other representations, which have furnished that idea of his venerable and sacred person which painters and sculptors have long been accustomed to convey.

Speaking prophetically of Christ, the Psalmist (xliv. 2) says, 'Thou art fairer than the children of men.' As it is clear that this passage does not agree with the present text, it is evident that one of the two must be taken figuratively, or that they refer to different circumstances. Those who think that the description of the Psalmist is to be literally understood, and that, literally taken, it refers to the appearance of Christ in the days of his humiliation, suppose the present text to relate not to his personal aspect, but to the humble circumstances in which his presence was manifested. This conclusion they fortify by observing that the most notorious ancient enemies to the name and religion of Christ, while they invented the most malignant falsehoods concerning his history and character, never say anything against the dignity of his personal appearance; nor does any such circumstance appear in the Evangelical narratives, or in any of the sometimes minute points of detail concerning him which the New Testament writers furnish. And besides, if such had been the case, it would probably have appeared in the spiteful speeches of the scribes and Pharisees; and would perhaps have been mentioned by the Evangelists and Apostles, if only to indicate the fulfilment of Isaiah's prophecy. It is true, on the other hand, that they do not intimate that his person offered any extraordinary beauty; but if an air of majesty and authority,—if power and persuasion of speech, be among the perfections of man's nature, it cannot be doubted that he did possess these, at least, in a supreme degree. The dignity and authority of his presence and words struck awe into the hucksters and money-changers; and although a single person, without arms or civil authority, they forsook the temple court at his command. See also the incidents recorded in John vii. 44-46, and xviii. 6.

On the other side of the question it is contended that the whole description of the Psalmist is essentially figurative, and, what is more, does not apply to the humiliation of Christ, but to his after glory; whereas the prophecy of Isaiah is remarkably literal, and does most certainly relate to the days of his affliction; and that therefore this part of it should not be figuratively interpreted, but literally understood. It is allowed that the New Testament has no express intimation of that external grace and beauty which would at once attract the love and regard of men: but it is recollected that Mary Magdalene took him for a gardener after his resurrection; and that the evangelists record the circumstances of his transfiguration in such a manner as to shew that his ordinary appearance to them was very different indeed; and that it was then only that he was seen on earth by the privileged few as 'the fairest of the children of men.' Moreover, it is unquestionably true that the early Christian fathers, whose testimony is of considerable weight, since the traditions which must have existed on the subject were then most pure and recent, agree in understanding that the humiliation of Christ extended to his personal appearance. Irenæus, Clemens Alexandrinus, Origen, Cyril, Tertullian, Augustine, and others, agree in this testimony. At a very early period also we find Celsius stating this circumstance as an argument against the divinity of Christ.

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But from the time of Jerome and Chrysostom, this older tradition was gradually relinquished, and the opinion came to be almost universally entertained that Christ was distinguished from all mankind by superiority of external appearance. This gave occasion to Abarbanel to argue that Christ could not be the true Messiah, since the Christians believed him to be thus eminent in beauty, whereas Isaiah had prophesied the contrary of the Messiah in the present text, and in verse 14 of the preceding chapter.

The discussion of this question has often involved no small portion of irreverence and indiscretion, calculated to give pain to the sincere and humble-minded Christian. This we have endeavoured carefully to exclude in the view of the leading arguments and reasons which we have now taken. In the question itself, when discreetly and reverently considered, there can be nothing improper or unbecoming, since it is based upon a description given in Scripture, and is essentially an inquiry into the sense in which that description is to be understood. The reader will find a very ample and temperate account of the discussion in Calmet's *Dissertation sur la Beauté de Jésus Christ*. On this subject Horsley also has a very sensible note under Psalm xlv. 2.

CHAPTER LIV.

1 *The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church,* 4 *their safety,* 6 *their certain deliverance out of affliction,* 11 *their fair edification,* 15 *and their sure preservation.*

[1]SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine husband; the [2]LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of [3]Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with [4]fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* [5]taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

[1] Gal. 4. 27. [2] Luke 1. 32. [3] Gen. 9. 11. [4] 1 Chron. 29. 2. [5] John 6. 45.

Verse 2. '*Enlarge the place of thy tent,*' etc.—The capacity of a tent may be much enlarged by the process so clearly described in this text, which is resorted to on particular occasions when it is desired that it shall afford accommodation to an increased number of persons. An incident mentioned by Campbell gives a good illustration of both its literal and spiritual significance. 'In Africa,' he says, 'when we expected an increase of hearers, the Hottentots moved the pins all round, a yard or a yard and a half further from the tent, towards which they stretched the canvas and fastened the cords, which considerably increased the room inside.'

11. '*Behold, I will lay thy stones,*' etc.—As this passage is conformable to the figurative style in which the Orientals express their ideas of the extreme magnificence and splendour of that which they describe, without intending to be literally understood, it is probable that the present passage is to be similarly taken, as affording general images to

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PATTERNS OF ANCIENT EGYPTIAN CEILINGS.

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express that which was or should be surpassingly glorious. However, figures and images are derived from that which actually exists, and which such figures amplify and aggrandize; and in the present, and other such passages, we can with a little attention discover that most of the figures now employed allude, in this manner, to that style in magnificent building and decoration which has always been favoured in the East. In corroboration we may refer generally to what has already been said in the notes on Ps. xlv. 8, and Sol. Song ii. 4.

— '*With fair colours.*'—The same word (פּוּךְ *puch*), is elsewhere employed to denote the paint with which women coloured their eyes, or colour or paint in the general sense. Our translation very properly renders the prefixed ב by 'with,' instead of 'in;' and thus it furnishes the intelligible sense—that the stones composing the walls, that is, the walls themselves, were painted with fair colours; whereas the 'in,' as used by Lowth, Gesenius, and others, conveys the rather strange meaning, that the paint was used as a cement for the stones. Lowth has, 'I lay thy stones in cement of vermilion;' and Gesenius, 'I will lay thy stones in stibium.' Understood as in the common version, the passage receives an interesting illustration from the vivid colours, exhibited in various and tasteful patterns, with which the ceilings and panels of some of the tombs of ancient Egypt are painted. If the Hebrews painted the walls and ceilings of their apartments with various colours, it was most probably in the same style; and we have therefore caused to be copied a few specimens, which, although wanting in the rich and beautiful effect produced by the splendid colours of the originals, will shew the style and manner in which painting was, under this form, applied to interior decoration, and will so far furnish materials by which the general effect may be appreciated.

12. '*Windows of agates....gates of carbuncles....borders of pleasant stones.*'—We may again refer, as above, to the notes in which we have already spoken of interior decorations; particularly as to what we have said of mosaic ornaments. Stones of price are sometimes employed in this work, particularly when the pattern is a flowered work, to represent the more brilliant parts of the flowers, fruits also being sometimes represented by precious stones. Similar decorations of rich stones appear in borders and cornices, particularly when wreathed and flowered-work is exhibited, when nothing can exceed the rich effect of

'— The gold branches, hung with emerald leaves
Blossomed with pearls, and rich with ruby fruit.'
SOUTHEY.

The Arabian idea of a palace of unexampled magnificence—founded on the known style of ornament, but so aggrandized that supernatural power was required to give effect to the intention—is strikingly conveyed in the well-known Oriental tale of Aladdin, who thus gives his instructions. 'I leave the choice of materials to you, that is to say, porphyry, jasper, agate, lapis lazuli, and the finest marble of the most varied colours. But I expect that, in the highest story of the palace, you shall build me a large hall with a dome, and four equal fronts; and that, instead of layers of bricks, the walls be made of massy gold and silver, laid alternately; and that each front shall contain six windows, the lattices of all of which, except one which must be left unfinished and imperfect, shall be so enriched, with art and symmetry, with diamonds, rubies, and emeralds, that they shall exceed everything of the kind ever seen in the world.'

CHAPTER LV.

1 *The prophet, with the promises of Christ, calleth to faith,* 6 *and to repentance.* 8 *The happy state of them that believe.*

Ho, [1]every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye [2]spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the [3]sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and [4]the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for [5]he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall [6]break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

[1] John 7. 37. [2] Heb. *weigh.* [3] Acts 13. 34. [4] Heb. *the man of iniquity.* [5] Heb. *he will multiply to pardon.* [6] Chap. 3. 51.

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Verse 13. '*Thorn...brier.*'—These are two of the many *different* words (fifteen in all) which our translators, finding it impossible to identify the varieties thus distinguished in the original by appropriate words, were, very properly, satisfied to render by 'thorn,' 'brier,' or 'thistle'—the common names of plants or shrubs armed with prickles or spines. It is not even now, with our improved knowledge of the East, easy to identify the two plants here intended. The word rendered 'thorn' (נַעֲצוּץ *naatzutz*) occurs only here and in chap. vii. 19. Celsius thinks it may be a wild thorny species of the lotus, the Arabic name of which is similar to the present Hebrew word. The other term (סִרְפָּד *sirpad*), rendered 'brier,' occurs here only, and is equally uncertain, if not more so; but it seems to denote a prickly plant of some kind or other; or, as Parkhurst conjectures, some kind of *wide-spreading* thorn.

CHAPTER LVI.

1 *The prophet exhorteth to sanctification.* 3 *He promiseth it shall be accepted without respect of persons.* 9 *He inveigheth against blind watchmen.*

THUS saith the LORD, Keep ye [1]judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I [2]bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for [3]mine house shall be called an house of prayer for all people.

8 The LORD God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, [4]beside those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; [5]sleeping, lying down, loving to slumber.

11 Yea, *they are* [6]greedy dogs *which* [7]can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine; and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

[1] Or, *equity.* [2] Chap. 2. 2. [3] Matt. 21. 13. Mark 11. 17. Luke 19. 46. [4] Heb. *to his gathered.* [5] Or, *dreaming*, or, *talking in their sleep.* [6] Heb. *strong of appetite.* [7] Heb. *know not to be satisfied.*

Verse 10. '*His watchmen...are all dumb dogs, they cannot bark.*'—From this, as well as from chap. lxii. 6, it seems it was customary for the Hebrew watchmen to utter cries from time to time, so that silence in a watchman is described as a disqualification and reproach. It is still customary in the Levant for the watchmen in the towns frequently to utter loud cries to make their presence known, and to manifest their vigilance. Their exclamations, like nearly all others used by the Moslems, are of a religious character. Mr. Lane says, 'The cry of the nightly watchmen in the quarter in which I lived in Cairo, during my first visit, struck me as remarkable for its sublimity—"I proclaim the absolute glory of the living King, who sleepeth not nor dieth." The present watchman, in the same quarter, exclaims, "O Lord! O Everlasting!"' It is known that there are some species of dogs which cannot bark, and some such the prophet probably had in view in this comparison. In the Levant we have seen one species—a short, unsightly dog, with something of the lurcher or terrier in him—which never does bark.

CHAPTER LVII.

1 *The blessed death of the righteous.* 3 *God reproveth the Jews for their whorish idolatry.* 13 *He giveth evangelical promises to the penitent.*

THE righteous perisheth, and no man layeth *it* to heart: and [1] [2]merciful men *are* taken away, none considering that the righteous is taken away [3]from the evil *to come.*

2 He shall [4]enter into peace: they shall rest in their beds, *each one* walking [5]*in* his uprightness.

[1] Heb. *men of kindness*, or, *godliness.* [2] Psal. 12. 1. Mic. 7. 2. [3] Or, *from that which is evil.* [4] Or, *go in peace.* [5] Or, *before him*

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3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves [6]with idols [7]under every green tree, slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and [8]made thee *a covenant* with them; thou lovedst their bed [9]where thou sawest *it*.

9 And [10]thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the [11]life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor läid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them:* but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, [12]Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on [13]frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 [14]*There is* no peace, saith my God, to the wicked.

[6] Or, *among the oaks.* [7] 2 Kings 16. 4. [8] Or, *hewed it for thyself* larger *than theirs.* [9] Or, *thou providest room.*
[10] Or, *thou respectedst the king.* [11] Or, *living.* [12] Chap. 40. 3, and 62. 10. [13] Heb. *turning away.* [14] Chap. 48. 22.

Verse 6. '*Among the smooth stones of the stream is thy portion.*'—The text is generally supposed to refer to those unworked stones which were set up, anointed, and worshipped. Such stones were preferably taken from torrents, on account of their being worn smooth by the action of the stream upon their surface. Of this worship there are many testimonies in ancient writers. 'They were,' says Lowth, 'called Βαιτυλοι and Βαιτυλια; probably from the stone which Jacob erected at Bethel, pouring oil upon the top of it. The practice was very common in different ages and places...Clemens Alexandrinus (*Strom.* lib. vii.), speaks of a worshipper of very smooth stones, in a proverbial way, to denote one given up to superstition. And, accordingly, Theophrastus has marked this as one strong feature in the character of the superstitious man. "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and, having fallen on his knees, and made his adorations, he departs!" '

8. '*Behind the doors also and the posts,*' etc.—This is supposed to refer to the *lares* and *penates*, the tutelary or household gods, which the heathen placed in different parts of their houses, sometimes in private, and sometimes exposed, so that they might be publicly seen. Before their small images lamps were usually kept burning, and at the times of eating, something that was first brought to table was burnt in their honour as first fruits. (See more largely, Rosinus, *Antiquitatum Romanarum*, ii. 14.) It will be recollected that such idolatrous practices as this were in most marked opposition to that law by which the Hebrews were commanded to write the words of God upon their gates and door-posts of their house (Deut. vi. 9; xi. 20).

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CHAPTER LVIII.

1 *The prophet, being sent to reprove hypocrisy,* 3 *expresseth a counterfeit fast and a true.* 8 *He declareth what promises are due unto godliness,* 13 *and to the keeping of the sabbath.*

CRY [1]aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they,* and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your [2 3]labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: [4]ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it [5]such a fast that I have chosen? [6 7]a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo [8]the heavy burdens, and to let the [9]oppressed go free, and that ye break every yoke?

7 *Is it* not [10]to deal thy bread to the hungry, and that thou bring the poor that are [11]cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD [12]shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am.* If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in [13]drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters [14]fail not.

12 And *they that shall be* of thee [15]shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to [16]ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it.*

1 Heb. *with the throat.* 2 Or, *things wherewith ye grieve others.* 3 Heb. *griefs.* 4 Or, *ye fast not as this day.* 5 Zech. 7. 5. 6 Lev. 16. 29. 7 Or, *to afflict his soul for a day.* 8 Heb. *the bundles of the yoke.* 9 Heb. *broken.* 10 Ezek. 18. 7. 11 Or, *afflicted.* 12 Heb. *shall gather thee up.* 13 Heb. *droughts.* 14 Heb. *lie,* or, *deceive.* 15 Chap. 61. 4. 16 Deut. 32. 13.

Verse 5. '*To spread sackcloth and ashes under him.*'—The Orientals always spread something under them when they pray, mostly a mat or carpet, or, in the absence of these, the outer garment, deeming it unlawful to pray on the bare ground. This text and some others would seem to intimate that the Jews had a similar custom, and that in times of humiliation they used sackcloth for the purpose, perhaps the sackcloth of their raiment; for on such occasions they were also clad in sackcloth. This interpretation seems to be confirmed by a passage in Josephus (*Antiq.* xix. 8. 2), where he describes the deep concern of the Jews for the danger of Herod Agrippa, after he had (as described in Acts xii. 20-23), been stricken suddenly with a violent disorder in the theatre of Cæsarea. Upon the news of his danger, 'immediately the multitude, with their wives and children, *sitting upon sackcloth,* according to their country rites, prayed for the king.'

CHAPTER LIX.

1 *The damnable nature of sin.* 3 *The sins of the Jews.* 9 *Calamity is for sin.* 16 *Salvation is only of God.* 20 *The covenant of the Redeemer.*

BEHOLD, the LORD's hand is not [1]shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins [2]have hid *his* face from you, that he will not hear.

3 For [3]your hands are defiled with blood,

1 Num. 11. 23. Chap. 50. 2. 2 Or, *have made* him *hide.* 3 Chap. 1. 15.

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and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; [4]they conceive mischief, and bring forth iniquity.

5 They hatch [5]cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and [6]that which is crushed breaketh out into a viper.

6 [7]Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 [8]Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and [9]destruction *are* in their paths.

8 The way of peace they know not; and *there is* no [10]judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead *men*.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil [11]maketh himself a prey: and the LORD saw *it*, and [12]it displeased him that *there was* no judgment.

16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: [13]therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 [14]For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 [15]According to *their* [16]deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in [17]like a flood, the Spirit of the LORD shall [18]lift up a standard against him.

20 ¶ And [19]the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

4 Job 15. 35. Psal. 7. 14. 5 Or, *adders*. 6 Or, *that which is sprinkled, is as if there break out a viper*. 7 Job 8. 14. 15.
8 Prov. 1. 16. Rom. 3. 15. 9 Heb. *breaking*. 10 Or, *right*. 11 Or, *is accounted mad*. 12 Heb. *it was evil in his eyes*.
13 Chap. 63. 5. 14 Ephes. 6. 14, 17. 1 Thess. 5. 8. 15 Chap. 63. 6. 16 Heb. *recompenses*. 17 Rev. 12. 15.
18 Or, *put him to flight*. 19 Rom. 11. 26.

Verse 5. '*Weave the spider's web.*'—A proverbial impossibility, and as such is alluded to here. Attempts have since been made to weave the web which the spider has already woven; but no success has rewarded the experiment. But although not the web, yet certain filaments produced by a certain species of spider are capable of being woven. About the beginning of the last century, M. Bon, of Languedoc, having observed that a short-legged species of garden-spider inclosed its eggs in bags composed of thread of much thicker and stronger texture than those which form the web, was led to think that they might be manufactured into a kind of silk. On making the experiment, he found that the threads could not be wound off, and therefore had them carded with unusually fine cards. A silky substance, of an ash colour, was thus obtained, that was easily spun into fine and strong threads, which M. Bon caused to be manufactured into gloves and hose, and found that three ounces of this material would make a pair of stockings for a large man whose common silk stockings weighed between seven and eight ounces. The result of M. Bon's experiment, and the actual production of the manufactured articles before the Royal Academy of Sciences, led to very sanguine expectations of the benefit which might be derived from these insects. But M. Réaumur, who was appointed by the Academy to investigate the subject, made a report which completely discouraged the expectations which had been raised, by shewing that the natural ferocity of the spider renders it impracticable to breed and keep them together, and, if it were practicable, more room and attention would be required than the produce would recompense. A much greater number of spiders than of silkworms would be necessary to produce

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the same quantity of silk; and the bag of the spider is, after all, much inferior to that of the silkworm both in lustre and in strength. M. Réaumur computed that 2304 worms would produce a pound of silk; and, as he considers the work of twelve spiders only equal to that of one silkworm, a pound of silk would require 27,648 spiders; and as the females only form the bags to deposit their eggs in, he supposes it would be necessary to have an equal number of males, so that in order to obtain a quantity of silk equal to that furnished by 2304 silkworms, it would be requisite to keep 55,296 spiders.

17. '*He put on the garments of vengeance.*'—It is not impossible that this may allude to some such custom as that which we find in Persia, where, in extraordinary cases, when the king himself purposes to condemn to death one or more of the grandees who have been guilty of high crimes, or against whom his anger has been moved,—he makes his appearance in a red dress. This is his garment of vengeance; and his entrance in it is a certain sign that some great lord will receive his doom. Compare chap. lx. 2, etc.

CHAPTER LX.

1 *The glory of the church in the abundant access of the Gentiles,* 15 *and the great blessings after a short affliction.*

ARISE, [1]shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the [2]Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 [3]Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the [4]abundance of the sea shall be converted unto thee, the [5]forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring [6]gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, [7]to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates [8]shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the [9]forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall [10]bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 [11]The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down;

[1] Or, *be enlightened, for thy light cometh.* [2] Rev. 21. 24. [3] Chap. 49. 18. [4] Or, *noise of the sea shall be turned toward thee.* [5] Or, *wealth.* [6] Chap. 61. 6. [7] Gal. 4. 26. [8] Rev. 21. 25. [9] Or, *wealth.* [10] Rev. 3. 9. [11] Rev. 21. 23. and 22. 5.

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neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Verse 4. '*Thy daughters shall be nursed at thy side.*'—The Hebrew word rendered 'nursed' modern translators prefer to render 'borne' or 'carried.' This is no doubt right, and is now known to be conformable to the customs of the East, where, as we had occasion to observe under chap. xlix. 22, a child is sometimes carried astride upon the hip, with the arm of the bearer around its body. It is, however, perhaps as well to understand the expression to be figurative, describing the condition of being brought up carefully at home under paternal inspection and influence—not wandering, not torn away, nor in any manner alienated from home nurture in truth and virtue.

6. '*Ephah.*'—The people of Ephah probably formed a section of the Midianites; for Midian, Abraham's son by Keturah, had a son called Ephah (Gen. xxv. 4).

8. '*As the doves to their windows.*'—This text has been well illustrated by Morier in his *Second Journey*, p. 140. 'In the environs of the city (Ispahan), to the westward, near Zainderood, are many pigeon houses, erected at a distance from habitations, for the purpose of collecting pigeons' dung for manure. They are large, round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honeycomb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of dwelling houses, for they are painted and ornamented. The extraordinary flights of pigeons which I have seen upon one of these buildings afford perhaps a good illustration of the passage in Isaiah lx. 8, "*Who are they that fly as a cloud,*" etc. Their great numbers, and the compactness of their mass, literally looked like a cloud at a distance, and obscured the sun in their passage.' What gives an additional value to this illustration is the probability that similar dove-houses were in use among the Hebrews; for they certainly were so among their Egyptian neighbours, as we see by the ancient paintings and in the mosaic pavement at Præneste, where the dove-cotes are such large round towers as Morier describes, decreasing in diameter upwards; but they are without the conical spiracles which we find in those of Persia.



PIGEON TOWERS IN PERSIA.

13. '*The glory of Lebanon:*' that is, the cedar.—Most of our readers will recollect the beautiful verses in which Pope and Cowper have, respectively, paraphrased or imitated the glowing language and varied imagery in which the final glory of the church is foretold, in this chapter, by the prophet.

CHAPTER LXI.

1 *The office of Christ.* 4 *The forwardness,* 7 *and blessings of the faithful.*

THE [1]Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To proclaim the acceptable year of the

[1] Luke 4. 16.

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LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4 ¶ And they shall [2]build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: [3]ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom [4]decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

[2] Chap. 58. 12. [3] Chap. 60. 6. [4] Heb. *decketh as a priest.*

Verse 10. '*As a bride adorneth herself with her jewels.*'—This is a custom universally observed; and it therefore needs no other illustration than may be derived from the fact that in many parts of the East it is considered so essential that the bride should be richly adorned with precious ornaments and jewels, that if she has none of her own, or not enough for the occasion, she borrows largely from her friends and neighbours till she is enabled to offer such an appearance of wealth and splendour as she never made before, and can never hope to make again. Jewels and other ornaments of price are in general readily lent on such occasions, and are always faithfully returned.

CHAPTER LXII.

1 *The fervent desire of the prophet to confirm the church in God's promises.* 5 *The office of the ministers (unto which they are incited) in preaching the Gospel,* 10 *and preparing the people thereto.*

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 [1]Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called [2]Hephzi-bah, and thy land [3]Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4]*as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5]ye that make mention of the LORD, keep not silence,

7 And give him no [6]rest, till he establish, and till he make Jerusalem a praise in the earth.

8 ¶ The LORD hath sworn by his right hand, and by the arm of his strength, [7]Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

[1] Hos. 1. 10. 1 Pet. 2. 10. [2] That is, *my delight is in her.* [3] That is, *married.* [4] Heb. *with the joy of the bridegroom.*
[5] Or, *ye that are the LORD's remembrancers.* [6] Heb. *silence.* [7] Heb. *If I give, &c.*

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9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; [8]prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, [9]Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his [10]reward *is* with him, and his [11]work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

[8] Chap. 40. 3, and 57. 14. [9] Zech. 9. 9. Matt. 21. 5. John 12. 15. [10] Chap. 40. 10. [11] Or, *recompense*.

Verse 4. '*Thy land shall be married.*'—In the East it is still customary to describe a king as having *married* that land which he has recently acquired, by conquest or otherwise, and united to his former dominions.

5. '*A young man marrieth a virgin.*'—There is perhaps no particular point intended here; but it may allude to such a custom as that which very much prevails in the East, particularly among Mahommedans—which is, that a young man not previously married always marries a virgin; never a widow or divorced woman, who can only hope to contract a new alliance with a man who has been or is already married.

CHAPTER LXIII.

1 *Christ sheweth who he is,* 2 *what his victory over his enemies,* 7 *and what his mercy toward his church.* 10 *In his just wrath he remembereth his free mercy.* 15 *The church in their prayer,* 17 *and complaint, profess their faith.*

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* [1]glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore [2]*art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the [3]day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own [4]arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: [5]in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they [6]rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that [7]brought them up out of the sea with the [8]shepherd of his flock? where *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, [9]dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ [10]Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, [11]the sounding of thy bowels and of thy mercies toward me? are they restrained?

[1] Heb. *decked*. [2] Rev. 19. 13. [3] Chap. 34. 8. [4] Chap. 59. 16. [5] Deut. 7. 7, 8. [6] Exod. 15. 24. Num. 14. 11. Psal. 78. 56, and 95. 9. [7] Exod. 14. 30. [8] Or, *shepherds*, as Psal. 77. 20. [9] Exod. 14. 21. Josh. 3. 16. [10] Deut. 26. 15. [11] Or, *the multitude*.

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16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, [12]our redeemer; thy name *is* from everlasting.

17 O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We are *thine*: thou never barest rule over them; [13]they were not called by thy name.

[12] Or, *our redeemer from everlasting* is *thy name*.

[13] Or, *thy name was not called upon them*.

Verse 1. '*Who is this*,' etc.—Bishop Lowth, in the seventh of his *Prælections*, in which he treats of 'Poetic Imagery from Common Life,' thus speaks of the present example. 'I ought not in this place to omit that supremely magnificent delineation of the divine vengeance expressed by imagery taken from the wine-press; an image which frequently occurs in the sacred poets, but which no other poetry has presumed to introduce. But where shall we find expressions of equal dignity with the original in any modern language? By what art of the pencil can we exhibit a shadow or an outline of that description in which Isaiah depicts the Messiah as coming to vengeance?'

3. '*Trodden the winepress alone*.'—It was usual for several persons together to tread in the wine-press; hence the distinction conveyed by the word 'alone.'

13. '*As an horse in the wilderness*.'—By 'wilderness' we are here, as in most other instances, to understand 'a plain,' and preferably 'a desert plain;' and probably the allusion may be derived from the speed and facility with which the Arabians withdraw, upon their famous horses, from the presence of powerful enemies into the deserts, where those who attempt to pursue them often miserably perish. With like ease did the Lord cause the Hebrews to pass through the Red Sea; and in like manner did the Egyptian host, which had the temerity to pursue them, perish.

CHAPTER LXIV.

1 The church prayeth for the illustration of God's power. 5 Celebrating God's mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* [1]the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 ¶ For since the beginning of the world [2]*men* have not heard, nor perceived by the ear, neither hath the eye [3]seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do [4]fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast [5]consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not [6]wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

[1] Heb. *the fire of meltings*.

[2] Psal. 31. 19. 2 Cor. 2. 9.

[3] Or, *seen a god besides thee* which *doeth so for him*, &c.

[4] Psal. 90. 5, 6.

[5] Heb. *melted*.

[6] Psal. 79. 8.

CHAPTER LXV.

1 The calling of the Gentiles. 2 The Jews, for their incredulity, idolatry, and hypocrisy, are rejected. 8 A remnant shall be saved. 12 Judgments on the wicked, and blessings on the godly. 17 The blessed state of the new Jerusalem.

I [1]AM sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

[1] Rom. 9. 24, 25, 26, and 10. 20. Ephes. 2. 12, 13.

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3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense [2]upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and [3]broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my [4]nose, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that [5]troop, and that furnish the drink offering unto that [6]number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: [7]because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for [8]vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create [9]new heavens and a new earth: and the former shall not be remembered, nor [10]come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people; and the [11]voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect [12]shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [13]before they call, I will answer; and while they are yet speaking, I will hear.

25 The [14]wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

[2] Heb. *upon bricks.* [3] Or, *pieces.* [4] Or, *anger.* [5] Or, *Gad.* [6] Or, *Meni.* [7] Prov. 1. 24, &c. Chap. 66. 4. Jer. 7. 13. [8] Heb. *breaking.* [9] Chap. 66. 22. 2 Pet. 3. 13. Revel. 21. 1. [10] Heb. *come upon the heart.* [11] Revel. 21. 4. [12] Heb. *shall make them continue long,* or, *shall wear out.* [13] Psal. 32. 5. [14] Chap. 11. 6, 7.

Verse 3. '*Sacrificeth in gardens.*'—This and what follows alludes to idolatrous and superstitious practices, involving idolatry, which were forbidden to the Hebrews, but to which they were, nevertheless, as we frequently observe in the historical and prophetical books, excessively addicted previous to the Babylonish captivity. Gardens in the East are rather orchards or plantations than what we call gardens. Worshipping in gardens is therefore equivalent to worshipping in groves—a practice from which the Jews were so strongly interdicted, that they

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were commanded (Deut. xii. 2) to burn the groves in which their idolatrous predecessors in the possession of Palestine had been wont to worship.

— '*Altars of brick.*'—This was against the law which forbade the Hebrews to have any altars but of earth or unhewn stone (Exod. xx. 24, 25).

4. '*Remain among the graves, and lodge in the monuments.*'—It was an idolatrous superstition in most ancient nations, for certain persons to resort to the sepulchres, etc., for the purpose of magic or necromancy. There they expected, or pretended, to hold intercourse with spirits and dæmons, or to receive instructions or oracles in dreams and visions. There are frequent allusions to this practice in heathen writers; and it appears that the Hebrews were also addicted to them. There are (we cannot quite say *were*) superstitions in our own country connected with graves and sepulchres, which might but too aptly be cited in illustration. And if, with Bishop Lowth, we read the last word as 'caverns,' instead of 'monuments,' the observation would be equally applicable, as there is perhaps not a noted cavern in England with which some superstitious dread is not associated, in consequence of a tradition concerning some wizard or necromancer who once abode within its gloom.

11. '*A table for that troop . . . . the drink offering unto that number.*'—The words rendered 'troop,' and 'number,' are more usually, as in the margin, given as the proper names of idols גָּד *Gad*, and מְנִי *Meni*. As the former word means *fortune* in the Syriac dialect, some suppose the imaginary goddess of fortune to be intended; and so the Septuagint, Τύχη, and the Vulgate *Fortuna:* and some of the Rabbins are of the same opinion. R. Moses, however, says it was the planet Jupiter, which was distinguished as the fortunate star. Meni is supposed by some, from the etymology of the name, to be Fate or Destiny; others imagine the seven planets to be intended, and some conclude it to be the planet Mercury in particular. Perhaps the most probable opinion is that which makes it to be the idol *Manah* (مناة) which was in ancient times worshipped by the Arabians. Some mythologists incline to the opinion that Gad was the sun and Meni the moon.

20. '*An infant of days.*'—One who lived but a short time—an infant of *few* days; 'few' being understood. This seems to say that none shall die in infancy during the blessed time of which the prophet speaks.

— '*The child shall die an hundred years old.*'—This seems to intimate that one who dies at a hundred years old shall be considered to have died in childhood—so long then shall be the years of man's life. The Hebrew writers imagine that life will then attain its antediluvian duration.

22. '*As the days of a tree,*' etc.—This is a figurative repetition of the same idea of longevity, as many kinds of timber trees remain in life for ages—oaks and cedars, for example.

CHAPTER LXVI.

1 *The glorious God will be served in humble sincerity.* 5 *He comforteth the humble with the marvellous generation,* 10 *and with the gracious benefits of the church.* 15 *God's severe judgments against the wicked.* 19 *The Gentiles shall have an holy church,* 24 *and see the damnation of the wicked.*

THUS saith the LORD, [1]The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a [2]lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that [3]burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their [4]delusions, and will bring their fears upon them; [5]because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, [6]Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 ¶ Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not [7]cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 ¶ Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the [8]abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be [9]borne upon *her* sides, and be dandled upon *her* knees.

[1] 1 Kings 8. 27. 2 Chron. 6. 18. Acts 7. 49, and 17. 24.
[2] Or, *kid.* [3] Heb. *maketh a memorial of.* [4] Or, *devices.*
[5] Prov. 1. 24. Chap. 65. 12. Jer. 7. 13. [6] Chap. 5. 19. [7] Or, *beget.* [8] Or, *brightness.* [9] Chap. 49. 22, and 60. 4.

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13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens [10]behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in [11]litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for [12]priests *and* for Levites, saith the LORD.

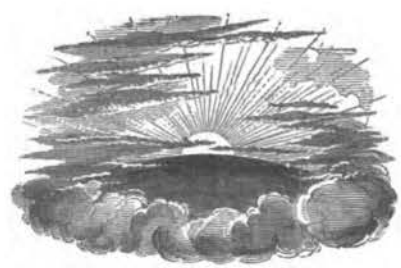
22 For as [13]the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* [14]from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their [15]worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

10 Or, *one after another.* 11 Or, *coaches.* 12 Exod. 19. 6. Chap. 61. 6. 1 Pet. 2. 9. Rev. 1. 6.
13 Chap. 65. 17. 2 Pet. 3. 13. Revel. 21. 1. 14 Heb. *from new-moon to his new-moon, and from sabbath to his sabbath.*
15 Mark 9. 44.

Verse 17. '*Behind one tree.*'—The word 'tree' is not in the original. The word אֶחָד *achad* certainly means 'one;' but most translators give it as the proper name of an idol, Achad—perhaps the same as the Adad of the Syrians, being *their* personification of the sun. Lowth renders, 'After the rites of Achad.'



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THE BOOK OF THE PROPHET

JEREMIAH.

THERE is no prophet of whose personal history and character we have more information than concerning Jeremiah. His book of prophecy includes many details which shew the difficulties which attended his ministry, and the opposition which he met with from all classes of his countrymen. We learn from the first verse that he was of the sacerdotal tribe, and resided at Anathoth, a city of the tribe of Benjamin, not far from Jerusalem, and appropriated to the use of the priests (Josh. xxi. 18). As the priest his father was called Hilkiah, some have supposed that he was the same as the high-priest of that name who found the book of the Law in the Temple in the time of Josiah. But there seems no foundation for this conjecture. Had the father of Jeremiah been high-priest, the fact would surely have been mentioned: the name of Hilkiah was also a common one among the Jews; to which we may add, that Josephus says that the high-priests were obliged to reside at Jerusalem, which would alone shew that the Hilkiah of Anathoth could not have been the high-priest. Jeremiah appears to have been very young when he was called to the exercise of the prophetical office; from which he modestly endeavoured to excuse himself by pleading his youth and incapacity; but, being overruled by Divine authority, he set himself to discharge the duties of his function with unremitted diligence and fidelity during a period of at least forty-two years, reckoning from the thirteenth year of Josiah's reign. The prophet lived to see that ruin to his country which he had predicted. The Jews who then, against his remonstrances and advice, withdrew into Egypt, took him with them. He there continued to prophesy, protesting against the idolatrous practices which they there adopted, and foretelling the awful consequences. There is a very old and general tradition that his freedom and zeal cost him his life; the Jews at Tahpanhes taking such offence at his rebukes and predictions, that they stoned him to death. It is added that he was buried there: and another tradition states that, the attention of Alexander the Great having been drawn to his tomb, occasion was taken to acquaint him with the prophet's predictions, which induced him to order the removal of his remains to Alexandria, where he erected over them a magnificent monument. All this rests on very precarious authority; but, as Blayney observes, 'the account of the manner of his exit, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned.'

Jeremiah, who repeatedly claims the authorship of these prophecies, seems to have usually employed Baruch in committing them to writing (xxxii. 4; xlv. 1). He appears to have formed, at different times, collections of what he had delivered. The first seems to have been formed in the first year of Jehoiakim, when the prophet was expressly commanded by God to write upon a roll all the prophecies which he had uttered concerning Israel, Judah, and other nations (xxxvi. 2; xxv. 13); and this he did by means of Baruch. But this roll having been burnt by Jehoiakim (xxxvi. 23), another was written under the prophet's direction, with many additional particulars (xxxv. 32). In the eleventh year of Zedekiah, the prophet seems to have collected into one book all the prophecies which he had delivered before the taking of Jerusalem (i. 3). To this he probably added such further revelations as he had occasionally received during the government of Gedaliah, and during the residence in Egypt, the account of which terminates with the fifty-first chapter. The fifty-second chapter seems to have been compiled from the five last chapters of the Second Book of Kings, and was probably not written by Jeremiah, as it not only contains a repetition of what the prophet had before in part related in the thirty-ninth and fortieth chapters, but contains some circumstances which it has been supposed did not happen till after his death.

'Jeremiah appears to have been pre-ordained,' as Dr. Gray states, 'as a prophet both to the Jews and Gentiles. He certainly delivered many prophecies relative to foreign nations. His name translated is "he shall exalt Jehovah," and his whole life was spent in endeavouring to promote God's glory. His reputation was so considerable, that some of the fathers fancifully supposed that, as his

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death is nowhere mentioned in Scripture, he was living in the time of Christ, whom, as the Gospel informs us, some supposed to have been this prophet (Matt. xvi. 24). They likewise apply to him and to Elias what St. John mysteriously speaks, of two witnesses that should prophesy 1260 days: which superstitious fictions serve, at least, to shew the traditional reverence that was entertained for the memory of the prophet, who long afterwards continued to be venerated in the Romish Church as one of the greatest saints that had flourished under the old covenant; as having lived not only with the general strictness of a prophet, but, as was believed, in a state of celibacy; and as having terminated his righteous ministry by martyrdom.'

Much has been said of the style of Jeremiah, as distinguished from that of other prophets, particularly Isaiah. Jerome considers his style characterized by its rusticity, as compared with that of Isaiah, Hosea, and some others. This he attributes to his having been born and bred at Anathoth, where he probably had no opportunity of acquiring that elevation, elegance, and purity of style which is seldom found except in capitals and in the courts of princes. But the proximity of Anathoth to Jerusalem renders this rather an unsatisfactory explanation, even were the premises admitted. Bishop Lowth does not subscribe to Jerome's opinion as to the style of this prophet; and is unable to discover the rusticity which he regards as its characteristic. 'Although deficient neither in elegance nor sublimity, Jeremiah must, indeed, give place in both to Isaiah: and while his sentiments are not always elevated, nor his periods uniformly neat and compact, yet his style is in a high degree tender and beautiful, when he has occasion to excite the emotions of sympathy and grief.' This observation is strongly exemplified in the Lamentations, where these are the prevailing passions, and in the earlier portion of the book of prophecy. These parts are chiefly poetical. The middle of the book is almost entirely historical, and is written in a prosaic style, suitable to historical narrative. The latter part, again, consisting of the six last chapters, is altogether poetical, and contains several distinct predictions, in which the prophet makes a near approach to the sublimity of Isaiah. Upon the whole, about one-half of the book may be regarded as poetical.

De Wette, whose eminent abilities as a Hebrew critic claim the respect which is not due to the general character of his opinions, has examined the subject of Jeremiah's style with his usual discrimination. His judgment rather confirms that of Jerome, whose words he cites with approbation. He says, 'In Jeremiah's prophecies the spirit of his time and the condition of his people are faithfully reflected. His mood is sad, and melancholy, and depressed. His thoughts have no great elevation, and only attempt short, single flights. But he is by no means destitute of noble and expanded ideas; nor does he lack deep feeling. . . . His style is without uniformity or consistency in regard to expression or rhythm. It is unequal; frequently energetic and concise, especially in the twelve first chapters; but sometimes it seems tedious, running out into flatness. It is full of repetitions and of fixed thoughts and expressions. But it is not without certain charms of its own. . . . . The style, now rising into rhythm, now sinking into prose, is attractive. But it seems like the flickering of a flame that finds not sufficient fuel: for sometimes whole passages are repeated; sometimes images, thoughts, and expressions.' This writer adds that the passages in the prophecies of Jeremiah which relate to foreign nations are distinguished by a more energetic tone, and by a more animated style, which has a tendency to rhythm. Of this peculiarity different explanations have been given. It is probably because most of these passages are composed of threatenings; for it is remarked that the threatenings in the more domestic portions of his prophecies are distinguished by the same characteristic.

As the prophecies of Jeremiah are by no means exhibited in chronological order, the following arrangement of them, which has been given by Professor Dahler, of Strasburg, in his new version of this prophet, will be useful:—

1. *Discourses published in the reign of Josiah.*

Chapter.	Year of Reign.	Chapter.	Year of Reign.
i. 1-19	13	iii. 6.—iv. 4	After 18
iv. v. vi. xxx.	After 18	xvii. 19-27	After 18
ii. 1.—iii. 5	After 18	xlvii. 1-7	uncertain

2. *Discourses published during the reign of Jehoiakim.*

vii.—ix. 25	1 or 2	xx. 14-18	
xxvi. 1-24	1 or 2	xxiii. 9-40	uncertain
xlvi. 2-12	3 or 4	xxxv. 1-19	4 or 5
x. 1-16	4	xxv. 1-38	4 or 5
xiv. 1.—v. 21	4	xxxvi. 1-32	5
xvi. 1.—xvii. 18	uncertain	xlv. 1-5	5
xviii. 1-23	uncertain	xii. 14-17	7 or 8
xix. 1.—xx. 13	uncertain	x. 17-25	11

3. *Discourse published during the reign of Jeconiah.*

Chapter xiii. 1-27.

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4. *Discourses published during the reign of Zedekiah.*

Chapter.	Year of Reign.	Chapter.	Year of Reign.
xxii. 1.—xxiii. 8	1	xxxiv. 1-7	10
xi. 1-17	1	xxxvii. 1-10	10
xi. 18.—xii. 13	1	xxxiv. 8-22	10
xxiv. 1-10	1	xxxvii. 11-21	10
xxix. 1-32	1 or 2	xxxviii. 1-28	10
xxvii. 1.—xxviii. 17	4	xxxix. 15-18	10
xlix. 34-39	4	xxxii. 1-44	10
li. 59-64	4	xxxiii. 1-26	11
xxi. 1-14	9	xxxix. 1-10	11

5. *History of Jeremiah, and Discourses addressed by him to the Jews who were left in Palestine after the capture of Jerusalem.*

Chapter.	Year after Jerusalem taken.	Chapter.	Year after Jerusalem taken.
xxxix. 11-14	1	xlii. 1.—xliii. 7	1
xl. 1.—xlii. 16	1	xxx. 1.—xxxi. 40	1

6. *Discourses addressed to the Jews in Egypt.*

Chapter.	Year after Jerusalem taken.
xliii. 8-13	1
xlii. 1-30	17 or 18
xlvi. 13-28	uncertain

7. *Discourses of uncertain date concerning foreign nations.*

Chapter.		
xlvi. 1.—xlix. 1-6	concerning	the Ammonites.
xlviii. 1-47	,,	Moab.
xlix. 7-22	,,	Edom.
xlix. 23-27	,,	Damascus.
l. 1.—li. 58-64	,,	Babylon.

There are Jewish commentaries by the same Rabbins who have written on Isaiah and other prophets—as Jarchi, Kimchi, Abarbanel, etc. Origen wrote forty-five Homilies on Jeremiah; Jerome composed six books upon Jeremiah; but his Commentary does not extend beyond the 32nd chapter. There are also Commentaries by Ephræm Syrus and Theodoret. The following are those of more modern date:—Zwinglii *Complanatio Jeremiæ Prophetæ*, Tiguri, 1531; Œcolampadii *in Jeremiam Prophetam Commentariorum*, Argent. 1533; Bugenhagii *Adnotationes in Jeremiam ei Threnos*, Vitemb. 1546; Zichemii *Enarrationes in Prophetam Jeremiam*, Coln. 1559; Pinti *Comment. in Iesaiam, Jeremiam et Threnos*, Lugd. 1561; Calvini *Prælectiones in Jeremiam et Threnos*, Genevæ, 1563; Strigelii *Conciones Jeremiæ Prophetæ*, Lips. 1564; Capellæ *Comm. in Jeremiam Prophetam*, Tarraconæ, 1586; Figueiro, *Paraphrases in Prophetias Jeremiæ*, Lugd. 1596; Hugh Broughton, *Comm. in Jeremiæ Prophetiam et Lament.*, Genevæ, 1606; also in his collected works, 1662; Polani *Comm. in Jeremiam et Exegesis in Threnos*, Basil, 1608; De Castro *Comm. in Jeremiæ, Lamentationes et Baruch*, Mogunt. 1616; Sanctius (Sanchez), *Comm. in Jeremiam Prophetiam et Threnos*, Lugd. 1618; Ghislerii *in Jeremiam Prophetam Commentarii*, Lugd. 1623; Hulsemanni *in Jeremiam et Threnos Commentarius posthumus*, Rudolstadt, 1653; Forster, *Comment. in Prophetam Jeremiam*, Vitemb. 1672; Schmid, *Comment. in Librum Prophetiarum Jeremiæ, in quo textus exquisitiori analysi resolvitur, annotationibus ad singulos Versus illustratur*, Argent. 1685—an able and excellent commentary, probably the best on the book—there were subsequent editions; Altingii *Comm. in Jeremiam*, Amstelod. 1687; Noordbeek, *Bekoopte Uitleggінge van de Prophetie Jeremie*, Franeker, 1701; Lowth (William), *Commentary upon the Prophecy and Lamentations of Jeremiah*, Lond. 1718; Burscher, *Versuch einer kurzen Erläuterung des Propheten Jeremiæ*, Lips. 1756; Venema, *Comm. ad librum Prophetiarum Jeremiæ*, Leovard., 1765—there are many excellent things in this Commentary, which is however inferior to some of the other commentaries of the same author; Blayney, *Jeremiah and Lamentations, a New Translation, with Notes, Critical, Philological, and Explanatory*, Oxford, 1784—a good, though inelegant translation, with Notes, learned, useful, and exact, but heavy and insufficient; Michaelis, *Observationes Philologicæ et Criticæ in Jeremiæ Vaticinia et Threnos*, Gott., 1793; Spohn, *Jeremias Vates et Versione Judæorum Alexandrinorum ac Reliquorum interpretum Græcorum*, Lips. 1794, 1824; Gaab, *Erklärung schwererer Stellem in den Weissagungen Jeremias*, Tübingen, 1824—a good book on the difficulties of Jeremiah; Dahler, *Jérémie, traduit sur le Texte original, accompagné de Notes explicatives, historiques, et critiques*, Strasburg, 1828–1830—a fine work in two vols., of which the first contains the translation and the second the notes; Küper, *Jeremias Librorum sacrorum interpres atque vindex*, Berlin, 1837. [*Jeremia erklärt* von F. Hitzig, 1841; Nägelsbach, *Der Prophet Jeremias und Babylon*, 1850.]

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CHAPTER I.

1 The time, 3 and the calling of Jeremiah. 11 His prophetical visions of an almond rod and a seething pot. 15 His heavy message against Judah. 17 God encourageth him with his promise of assistance.

THE words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then the word of the LORD came unto me, saying,

5 Before I [1]formed thee in the belly I knew thee; and before thou camest forth out of the womb I [2]sanctified thee, *and* I [3]ordained thee a prophet unto the nations.

6 Then said I, Ah, [4]Lord GOD! behold, I cannot speak: for I *am* a child.

7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 [5]Be not afraid of their faces: for [6]I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and [7]touched my mouth. And the LORD said unto me, Behold, I have [8]put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to [9]root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof *is* [10]toward the north.

14 Then the LORD said unto me, Out of the [11]north an evil [12]shall break forth upon all the inhabitants of the land.

15 For, lo, I will [13]call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I [14]confound thee before them.

18 For, behold, I have made thee this day [15]a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

[1] Isa. 49. 1. 5. [2] Gal. 1. 15, 16. [3] Heb. *gave*. [4] Exod. 4. 10. [5] Ezek. 3. 9.
[6] Exod. 3. 12. Deut. 31. 6, 8. Josh. 1. 5. Heb. 13. 6. [7] Isa. 6. 7. [8] Chap. 5. 14. [9] Chap. 18. 7. 2 Cor. 10. 4, 5.
[10] Heb. *from the face of the north*. [11] Chap. 4. 6. [12] Heb. *shall be opened*. [13] Chap. 5. 15, and 6. 22, and 10. 22.
[14] Or, *break to pieces*. [15] Isa. 50. 7. Chap. 6. 27, and 15. 20.

Verses 11, 12.—'*A rod of an almond-tree . . . for I will hasten.*'—The almond-tree seems to have derived its name—expressing *haste* or *vigilance*—from its being one of the first if not the very first of trees, to put forth its blossoms and bear its fruit. From this circumstance it appears to have become a symbol of that which its name expresses; and, in the present instance, the symbol denotes the speed with which the judgments announced by Jeremiah should be accomplished: and, accordingly, this prophet lived to see most of his own prophecies fulfilled.

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CHAPTER II.

1 God, having shewed his former kindness, expostulateth with the Jews on their causeless revolt, 9 beyond any example. 14 They are the causes of their own calamities. 20 The sins of Judah. 31 Her confidence is rejected.

MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember [1]thee, the kindness of thy [2]youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: [3]all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that [4]brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye [5]defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the [6]law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass [7]over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which *are* [8]yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the [9]fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel a servant? *is* he a homeborn *slave*? why is he [10]spoiled?

15 The young lions roared upon him, *and* [11]yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes [12]have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 ¶ And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own [13]wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not [14]transgress; when [15]upon every high hill and under every green tree thou wanderest, playing the harlot.

21 Yet I had [16]planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou [17]wash thee with nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: [18]*thou art* a swift dromedary traversing her ways;

24 [19]A wild ass [20]used to the wilderness, *that* snuffeth up the wind at [21]her pleasure; in her occasion who can [22]turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, [23]There is no hope: no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

1 Or, *for thy sake.* 2 Ezek. 16. 8. 3 Chap. 12. 14. 4 Isa. 63. 9, 11, 13. Hos. 13. 4. 5 Psal. 78. 58, and 106. 38. 6 Rom. 2. 20. 7 Or, *over to.* 8 Chap. 16. 20. 9 Psal. 36. 9. Chap. 17. 13, and 18. 14. 10 Heb. become *a spoil.* 11 Heb. *gave out their voice.* 12 Or, *feed on thy crown,* Deut. 33. 12. Isa. 8. 8. 13 Isa. 3. 9. Hos. 5. 5. 14 Or, *serve.* 15 Isa. 57. 5, 7. Chap. 3. 6. 16 Exod. 15. 17. Psal. 44. 2, and 80. 8. Isa. 5. 1, &c. Matt. 21. 33. Mark 12. 1. Luke 20. 9. 17 Job 9. 30. 18 Or, *O swift dromedary.* 19 Or, *O wild ass,* &c. 20 Heb. *taught.* 21 Heb. *the desire of her heart.* 22 Or, *reverse it.* 23 Or, *Is the case desperate?*

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27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast [24]brought me forth: for they have turned [25]*their* back unto me, and not *their* face: but in the time of their [26]trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they [27]can save thee in the time of thy [28]trouble: for [29]*according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I [30]smitten your children; they received no correction: your own sword hath [31]devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the LORD. [32]Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, [33]We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by [34]secret search, but upon all these.

35 ¶ Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

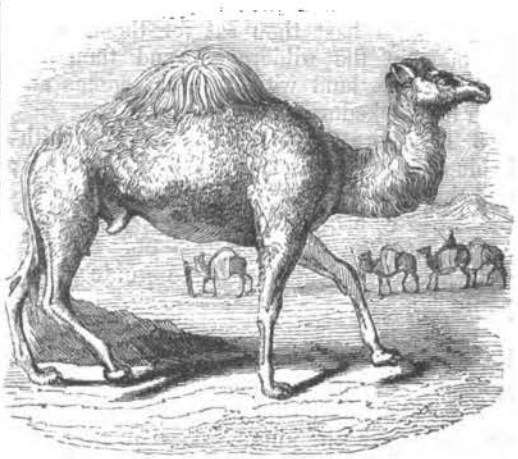
[24] Or, *begotten me.* [25] Heb. *the hinder part of the neck.* [26] Isa. 26. 16. [27] Isa. 45. 20. [28] Heb. *evil.*
[29] Chap. 11. 13. [30] Isa. 9. 13. Chap. 5. 3. [31] Matth. 23. 29, &c. [32] Verse 5. [33] Heb. *we have dominion.* [34] Heb. *digging.*

Verse 6. '*A land of drought and of the shadow of death.*'—'After we had passed the salt desert we came to the *Malak el Moatdereh*, or the valley of the angel of death. This extraordinary appellation, and the peculiar nature of the whole of this tract of land, broken into deep ravines, without water, of a dreariness without example, will perhaps be found forcibly to illustrate that passage in the prophet Jeremiah ii. 6.' Morier, i. 168.

16. '*Noph.*'—See the note on xlvi. 19.

22. '*Nitre.*'—This well-known word comes from the Hebrew נֶתֶר *neter*; being the same as the νίτρον or λίτρον of the Greeks. This nitre, or *nitron*, must not be confounded with the nitrate of potash, or saltpetre, to which the term is now most usually applied. The word occurs nowhere else in Hebrew, except in Prov. xxv. 20; and in his note on that text, Jerome identifies it with the famous *natron* of Egypt, observing that the word comes from Nitria, the name of the province in Egypt where that product was most abundantly afforded. Whether the province took its name from the product or the product from the province, is not very clear. The natron, or carbonate of soda, is derived from a chain of lakes to the south-west of the Delta. Their bed is a sort of natural trench three or four leagues long by a quarter of a league wide, the bottom of which is hard and stony. It is dry for nine months in the year; but in winter there oozes from the earth a water of a reddish violet colour, which fills the lakes to the height of five or six feet; the return of the great heats causing this to evaporate, there remains a bed of this salt, two feet thick and very hard, which is broken with bars of iron (see Volney, i. 15). These lakes also furnish common salt. The natron obtained from this and other sources was applied to various uses by the nations of the Levant; and, among them, one of the most important was its employment as one of the substitutes for soap in washing; for the ancients had no soap like ours. It was used thus, not only for cleansing clothes, but in purifying the person, particularly in baths; and it continues to be employed for the same purpose in the East.

—'*Sope.*'—For an explanation of this see the note Mal. iii. 3. Is not the employment of the articles mentioned here so as to convey the idea that the use of them implied an extraordinary, and perhaps luxurious, attempt at purification; and thus shewing that the Hebrews did not at this period commonly employ anything but water for the purpose? Burckhardt gives a translation of a Bedouin poem, in which the liberal entertainments of a certain sheikh are warmly praised. In describing the after-dinner washing, the original has, 'clean washed with soap,' in compliment to the sheikh, who did not grudge such a rare article as soap is in the Desert, that he might do honour to his guests.



SWIFT CAMEL.

23. '*A swift dromedary.*'—This word בִּכְרָה *bikrah*, is understood by the Rabbins to mean a young camel, or by others, a swift camel—that is, a dromedary; for a drome-

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dary is properly a camel, distinguished from the common one only by its breed and training, as a saddle-horse is distinguished from a cart-horse. This breed is called swift with respect to other camels, not with respect to other animals; for the camel is not eminently a swift animal, and those most renowned for their fleetness are not in any way comparable to the horse. The best trained riding camels cannot sustain a gallop above half an hour, in which at a forced speed they may make about eight or nine miles. This is their highest exertion. A forced trot is not so contrary to the camel's nature; and it will support it for several hours without evincing any symptoms of fatigue; but even here the utmost degree of celerity of the very best bred dromedary does not exceed about twelve miles an hour; and it is therefore in this pace also less expeditious than a moderately good horse. 'It is not therefore,' says Burckhardt, to whom we owe this statement, 'by extreme celerity that the hedjeins and delouls are distinguished, however surprising may be the stories related on this subject both in Europe and the East. But they are perhaps unequalled by any quadrupeds for the ease with which they carry their rider through an uninterrupted journey of several days and nights, when they are allowed to persevere in their own favourite pace, which is a kind of easy amble, at the rate of about five miles or five miles and a half in the hour.'—*Notes on the Bedouins*, p. 262.

37. '*Thine hands upon thine head.*'—We have not observed in Western Asia anything that might illustrate the custom here alluded to, perhaps on account of the elevated or bulky head-dresses which have come into general use, and which render the act difficult, if not impossible. But in India, where this preventive does not exist, the practice alluded to by the prophet may be constantly observed. Mr. Roberts informs us that 'when people are in great distress they put their hands on their head, the fingers being clasped on the top of the crown. Should a man who is plunged into wretchedness meet a friend, he immediately puts his hands on his head to illustrate his circumstances. When a person hears of the death of a relation or friend, he forthwith clasps his hands on his head. When boys have been punished at school, they run home with their hands on their head. Parents are much displeased and alarmed when they see the children with their hands in that position, because they look upon it not merely as a sign of grief, but as an emblem of bad fortune. Thus of those who had trusted in Egypt and Assyria it was said, "Thou shalt be ashamed" of them; and they were to go forth with their hands on their head, in token of their degradation and misery.'

CHAPTER III.

1 *God's great mercy in Judah's vile whoredom.* 6 *Judah is worse than Israel.* 12 *The promises of the Gospel to the penitent.* 20 *Israel reproved, and called by God, maketh a solemn confession of their sins.*

[1]THEY say, If a man put away his wife, and she go from him, and become another man's, [2]shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the [3]showers have been withholden, and there hath been no latter rain; and thou hadst a [4]whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is [5]gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the [6]lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but [7]feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* [8]merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

[1] Heb. *Saying.* [2] Deut. 24. 4. [3] Deut. 28. 24. Chap. 9. 12. [4] Chap. 6. 15. [5] Chap. 2. 20. [6] Or, *fame.* [7] Heb. *in falsehood.* [8] Psal. 86. 15, and 103. 8, 9.

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15 And I will give you [9]pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it [10]come to mind: neither shall they remember it; neither shall they visit *it;* neither shall [11]*that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the [12]imagination of their evil heart.

18 In those days the house of Judah shall walk [13]with the house of Israel, and they shall come together out of the land of the north to the land that I have [14]given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a [15]pleasant land, [16]a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away [17]from me.

20 ¶ Surely *as* a wife treacherously departeth from her [18]husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 [19]Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

[9] Chap. 23. 4. [10] Heb. *came upon the heart.* [11] Or, *it be magnified.* [12] Or, *stubbornness.* [13] Or, *to.*
[14] Or, *caused your fathers to possess.* [15] Heb. *land of desire.* [16] Heb. *an heritage of glory, or, beauty.*
[17] Heb. *from after me.* [18] Heb. *friend.* [19] Hos. 14. 1.

Verse 2. '*As the Arabian in the wilderness.*'—The strongest possible idea of vigilant and eager watching is conveyed by this figure, derived from the practice of the desert Arabians, when in wait for their prey on caravans and travellers. Their avidity, acuteness, and perseverance, on such occasions, are equally surprising. They never relinquish their object from delay in its attainment, nor until they feel assured that ultimate success is hopeless. While out on this pursuit, they are continually turning their regards to every quarter, raising themselves occasionally upon their horses to extend their view, and scouring about in all directions—thus endeavouring to discover some indication whether people have passed over the ground, or are within their reach. For this purpose the slightest and most distant indication of smoke or dust, and the faintest track on the ground, is instantly perceived, and conveys to them the information they desire. With like eagerness and zeal did Israel watch in her corruptions.

24. '*Shame;*' better definitely, 'the shame,' or 'the confusion.' The Hebrews, when repentant or abhorring idolatry, avoided pronouncing even the name of *Baal*, but substituted for it, when an allusion was necessary, בֹּשֶׁת *bosheth*, 'shame,' or 'confusion.' Guided by this understanding, Blayney translates 'That thing of shame;' and Boothroyd, 'That shameful idol.' The word occurs in the same sense in ch. xi. 13, and Hos. ix. 16.

CHAPTER IV.

1 *God calleth Israel by his promise.* 3 *He exhorteth Judah to repentance by fearful judgments.* 19 *A grievous lamentation for the miseries of Judah.*

IF thou wilt return, O Israel, saith the LORD, [1]return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they [2]glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: [3]re-

[1] Joel 2. 12. [2] 2 Cor. 10. 17. [3] Or, *strengthen.*

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tire, stay not: for I will bring evil from the [4]north, and a great [5]destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this [6]gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* [7]a full wind from those *places* shall come unto me: now also will I [8]give sentence against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, [9]wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth [10]from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 [11]Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My [12]bowels, my bowels! I am pained at [13]my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; [14]yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy [15]face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

[4] Chap. 1. 13, 14, 15, and 6. 22. [5] Heb. *breaking.*
[6] Heb. *utter judgments.* [9] Isa. 1. 16. [10] Chap. 8. 16.
[12] Heb. *the walls of my heart.*
[6] Chap. 6. 26. [7] Or, *a fuller wind than those.*
[11] Psal. 107. 17. Isa. 50. 1. [12] Isa. 22. 4. Chap. 9. 1.
[14] Chap. 5. 18. [15] Heb. *eyes.*

Verse 11. '*A dry wind of the high places in the wilderness.*'—Blayney's translation, 'A wind that scorcheth the plains in the wilderness,' is doubtless preferable, both as regards the interpretation of the original, and the nature of the phenomenon to which it refers. This will appear from the account of the simoom which we have given in the note on Isa. xxxvii.

17 '*As keepers of a field,*' etc.—We have on former

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occasions mentioned the single keeper and his lodge. When a field or plantation is extensive, several men are employed, as the season of fruition approaches, to prevent the encroachment of cattle and other marauders. These guards are most numerous near frequented roads, and fewer in remote districts. They keep an easy watch on the borders of the ground, and sometimes tend a few sheep, or amuse the time with some other light employment. They sleep together at night in some such frail lodge or shed as we have formerly described.

30. '*Rentest thy face with painting.*'—For 'face,' read 'eyes,' as in the margin. The word קָרַע *kara*, 'to rend,' or 'tear,' is probably here to be understood in the sense of tearing open, or distending, and perhaps refers to the effect of the operation of painting the eyes. Large eyes are much affected in the East; and the black border, by its contrast to the white of the eye, does certainly give a much enlarged appearance to that organ. See the note and cuts under 2 Kings ix. 30.

CHAPTER V.

1 *The judgments of God upon the Jews, for their perverseness,* 7 *for their adultery,* 10 *for their impiety,* 19 *for their contempt of God,* 25 *and for their great corruption in the civil state,* 30 *and ecclesiastical.*

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast [1]stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the [2]evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings [3]are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 [4]They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD'S.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, [5]*It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, [6]behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 ¶ Lo, I will bring a [7]nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine [8]harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I [9]will not make a full end with you.

19 And it shall come to pass, when ye shall say, [10]Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not your's.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

[1] Isa. 9. 13. Chap. 2. 30. [2] Or, *deserts.* [3] Heb. *are strong.* [4] Ezek. 22. 11. [5] Isa. 28. 15. [6] Chap. 1. 9.
[7] Deut. 28. 49. Chap. 1. 15, and 6. 22. [8] Levit. 26. 16. Deut. 28. 31, 33. [9] Chap. 4. 27. [10] Chap. 13. 22, and 16. 10.

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21 Hear now this, O [11]foolish people, and without [12]understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the [13]bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the [14]former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men:* [15]they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a [16]cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen [17]fat, they shine: yea, they overpass the deeds of the wicked: they judge not [18]the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ [19]A wonderful and horrible thing is committed in the land;

31 The prophets prophesy [20]falsely, and the priests [21]bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?

[11] Isa. 6. 9. Matt. 13. 14. John 12. 40. Acts 28. 26. Rom. 11. 8. [12] Heb. *heart.*
[13] Job 38. 10, 11. Psal. 104. 9. [14] Deut. 11. 14. [15] Or, *they pry as fowlers lie in wait.* [16] Or, *coop.* [17] Deut. 32. 15.
[18] Isa. 1. 23. Zech. 7. 10. [19] Or, *astonishment and filthiness.* [20] Chap. 14. 14, and 23. 25, 26. Ezek. 13. 6.
[21] Or, *take into their hands.*

Verse 1. '*Broad places.*'—This, no doubt, means the market-places, and other spacious areas in the city, where citizens used to meet for doing business with each other.

6. '*A lion out of the forest....a wolf of the evenings.... a leopard,*' etc.—A lion is scarcely a beast of the 'forest' in our sense of the term. Its haunt is rather in the burning desert plains and wide karroos, covered only with shrubby vegetation or low brushwood; and such districts are included in the signification of the Hebrew word יַעַר *ya'ar*. here translated forest. We are assured by Campbell and others, who have had much opportunity of observing the habits of the lion, that although its habits are nocturnal, they are much less exclusively so than those of the wolf, being, at least in South Africa, not unfrequently abroad in the daytime. The wolf much more rarely makes its appearance before sunset, and hence the distinct emphasis of 'the wolf of *the evenings.*' The traveller just named says—'I never, when moving about in Africa, saw more than one wolf stalking about in daylight, and that was in a most forsaken part, where, to a great extent, the land was absolutely paved with flag-stones, the same as the side pavements in our streets; but when night came they were constantly howling and hovering around our encampment. The habit of the leopard, also, is to be slumbering in concealment during the day, but the darkness rouses him, and he comes forth seeking what he may devour. It is of the tiger species, and rather smaller. The text indicates that the wolves and leopards should have the boldness to prowl about their cities, as the wild beasts did about our waggons in the wilderness, so that it should be most hazardous for man or beast to venture outside their walls.'

10. '*Take away her battlements,*' etc.—Instead of 'battlements,' the Vulgate, followed by Blayney and others, reads 'branches,' that is, particularly vine branches, which is certainly the usual meaning given to the word. But as the sense is better sustained by a reference to the walls of Jerusalem, Houbigant and others conclude in favour of that reading which the Seventy must have found in their copies when they translated, 'Leave her foundations, for they are the Lord's;' so also the Syriac and Arabic. This perhaps produces a clear sense: and it is a fact that the Babylonians did leave the foundations. The same sense may indeed be elicited from our version; for a command to destroy the battlements, because they were not the Lord's, may be understood as equivalent to an order to leave the foundations, because they were the Lord's.

27. '*A cage is full of birds.*'—There is no intimation in Scripture that the Hebrews kept singing birds in cages; although it might be hazardous, merely from this silence, to affirm that they did not. That nothing of the kind is here intended, is evident from the fact that the cage is described as full, which would not be the case were the birds kept to amuse by their singing. From this it is possible that the cage was one in which birds intended for food were kept to be fattened, or what we call a *penn;* and it was thus understood by the Targum, which renders, 'a house or place of fattening.' It may, however, signify a cage in which birds taken by snares or hawking were put till it was full; and the Seventy, by rendering it *a snare,* seem to understand that it was a kind of decoy in which birds were put to ensnare others, until, with those already in it and those thus taken, it became full. One of these two last senses seems favoured by the context, and by the manner in which the illustration is applied. The word rendered 'cage' is the same as the 'basket' of Amos, viii. 1, 2; and, in fact, the cages used in the East are a sort of baskets, usually made from the mid-rib of the palm-frond.

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CHAPTER VI.

1 The enemies sent against Judah 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a [1]comely and delicate *woman.*

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and [2]cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 [3]As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest my soul [4]depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their [5]ear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to [6]covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have [7]healed also the [8]hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were they [9]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the [10]old paths, where *is* the good way, and walk therein, and ye shall find [11]rest for your souls. But they said, We will not walk *therein.*

17 Also I set watchmen over you, *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 [12]To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the [13]north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by

[1] Or, *dwelling at home.* [2] Or, *pour out the engine of shot.* [3] Isa. 57. 20. [4] Heb. *be loosed,* or, *disjointed.* [5] Chap. 7. 26. [6] Isa. 56. 11. Chap. 8. 10. [7] Chap. 8. 11. Ezek. 13. 10. [8] Heb. *bruise,* or, *breach.* [9] Chap. 3. 3, and 8. 12. [10] Isa. 8. 20. Mal. 4. 4. Luke 16. 29. [11] Matt. 11. 29. [12] Isa. 1. 11, and 66. 3. Amos 5. 21. Mic. 6. 6, &c. [13] Chap. 1. 15, and 5. 15, and 10. 22.

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the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, gird *thee* with [14]sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* [15]a fortress among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking with slanders: *they are* [16]brass and iron; they *are* all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 [17] [18]Reprobate silver shall *men* call them, because the LORD hath rejected them.

[14] Chap. 4. 8, and 25. 34. [15] Chap. 1. 18, and 15. 20. [16] Ezek. 22. 18. [17] Isa. 1. 22. [18] Or, *Refuse silver.*

Verse 1. '*Beth-haccerem.*'—This name means, literally, 'house of the vineyard.' Jerome says that the place was between Jerusalem and Tekoa. The Targum gives the signification, 'the house of the valley of vineyards.' This valley perhaps took its name from the town, which may have been on a summit of its confining hills. The valley of Beth-haccerem is also mentioned in the Mishnah, which says that its dust was red, and that it became hard when water was poured upon it. Kimchi understands the word Beth-haccerem to denote a high tower, such as those in which the keepers of vineyards watched. It was evidently some elevated station, a 'sign of fire' kindled on which could be seen afar. The passage clearly shews that it was customary among the Jews, as with other nations, in this manner to telegraph good or evil tidings from tower to tower and mountain to mountain. In the Agamemnon of Æschylus there is a fine passage describing such fire-signals, and the process of transmission, with reference to that series which made known in Greece that Troy was taken. The passage is rather long, but does not admit of abridgment.

'Twas Vulcan, sending forth the blazing light
From Ida's grove, and thence along the way
Hither the estafette of fire ran quick:
Fire kindled fire, and beacon spoke to beacon,
Ida to Lemnos, and the Hermæan ridge:
Next Athos, craggy mountain, Jove's own steep,
Took the great torch held out by Vulcan's isle.
Standing sublime, the seas to overcast,
Shone the great strength of the transmitted lamp;
And the bright heraldry of burning pines
Shone with a light all golden like the sun
Rising at midnight on Macistus' watch-tower:
Nor did Macistus not bestir him soon,
Oppress'd with sleep, regardless of his watch;
But kindled fires, and sent the beacon blaze
To distance far beyond Euripus' flood,
To watchmen mounted on Messapian hills:
They answer'd blazing, and pass'd on the news,
The grey heath burning on the mountain top.
And now the fiery unobscured lamp,
At distance far shot o'er Asopus' plain;
And up the steep, soft rising like the moon,
Stood spangling bright upon Cithæron's hill.
There rose, to give it conduct on the road,
Another meeting fire; nor did the watch
Sleep at the coming of the stranger light,
But burnt a greater blaze than those before;
Thence o'er the lake Gorgopis stoop'd the light,
And to the mount of Ægiplancton came,
And bade the watch shine forth, nor scant the blaze.
They, burning high with might unquenchable,
Send up the waving beard of fire aloft,
Mighty and huge, so as to cast its blaze
Beyond the glaring promontory steep
Athwart the gulf Saronic all on fire;
Thence stoop'd the light, and reach'd our neighbour watch-tow'r,
Arachne's summit; and from thence derived,
Here to the Atridæ's palace, comes this light
From the long lineage of the Idæan fire.'

SYMMONS.

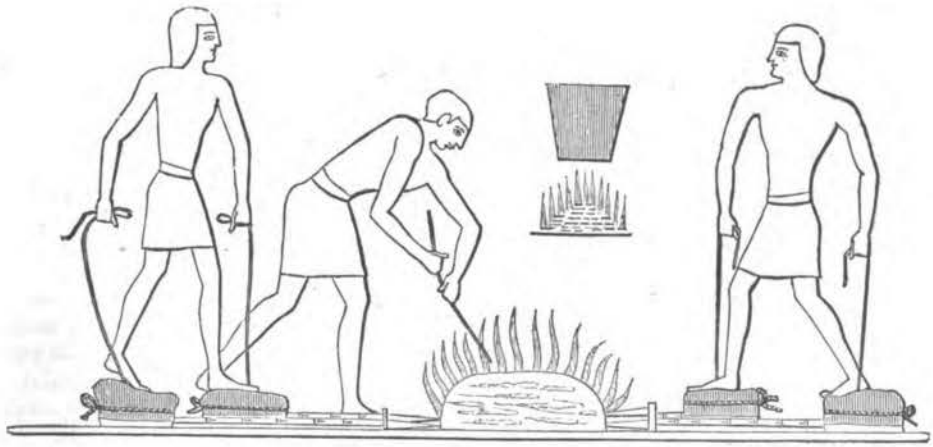
9. '*As a grape gatherer into the baskets.*'—Harmer doubts that a basket can be intended by the word סַל *sal*, since it would not retain the liquor draining from the bruised grapes. But he is mistaken, since close-wrought baskets are still much used by grape-gatherers in even the vine countries of Europe, although sometimes a wooden dosser is employed (see Redding *On Wines*, p. 25). They are very careful that the grapes shall not be bruised. The form of the baskets in which the Egyptian grape-gatherers put the grapes may be seen in the cuts at the end of Nehemiah.

20. '*The sweet cane from a far country.*'—See the note under Exod. xxx. 23.

29. '*The bellows.*'—Bellows are scarcely at all used in the East, except by workers of metal. The mouth is there much employed for common purposes, where bellows would be used in England. When a stronger blast was required than could be given by blowing naturally with the mouth, a hollow reed, and subsequently a metal tube, seems to have been at first employed, through which the blast from the mouth was impelled. In the figures of Rosellini, from Egyptian paintings, we sometimes observe such tubes in action, some of them terminating in a sort of funnel. The most complicated and apparently effective implement of this class is shewn in our cut, from Rosellini. The manner of the operation in these bellows is best seen here. The men are heating a vessel over a charcoal fire, to each side of which is applied a pair of bellows. These are worked by the feet, the operator standing upon and pressing them alternately, while he pulls up each exhausted skin by a string he holds in his hand. In one instance the man has left the bellows, which are raised as if full of air; which would imply a knowledge of the valve. Our common bellows, consisting of two boards joined together by a piece of leather, were known very early to the Greeks; and it also appears, from a representation on an ancient Roman lamp, engraved in Montfaucon, that even the wooden bellows were not anciently unknown; although Beckmann affirms that they were invented in the seventeenth (or perhaps the sixteenth) century, by the Germans.

—'*The lead is consumed of the fire,*' etc.—The description here given by the prophet seems to be very well explained by the process called 'cupellation;' in which the precious metal, known to be combined with metals of a baser kind, is put, *together with a due proportion of lead,* into a shallow crucible, made of burnt bones, called a cupel; after which the fusion or melting of the two metals is effected by *exposing them to a considerable degree of heat* in a muffle, or a small earthen oven, fixed in the midst of a furnace. The lead, during this exposure, vitrifies or becomes converted into a glassy calx, which dissolves and attracts all the imperfect metals, and leaves the precious

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EGYPTIAN BELLOWS.—From Rosellini.

metal free from alloys. In the instance alluded to by the prophet all the lead had been consumed, and the bellows burnt up in urging the fire of the furnace, but no scoriæ were seen running down the sides of the cupel, to inform the operator that all was going on well. Every method of chastisement had been tried, every species of instruction exhausted, but no reformation, no amendment, no repentance succeeded.

CHAPTER VII.

1 *Jeremiah is sent to call for true repentance, to prevent the Jews' captivity.* 8 *He rejecteth their vain confidence,* 12 *by the example of Shiloh.* 17 *He threateneth them for their idolatry.* 21 *He rejecteth the sacrifices of the disobedient.* 29 *He exhorteth to mourn for their abominations in Tophet,* 32 *and the judgments for the same.*

THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, [1]Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the Lord, The temple of the Lord, *are* these.

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, [2]which is called by my name, and say, We are delivered to do all these abominations?

11 Is [3]this house, which is called by my name, become a [4]den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see [5]what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I [6]called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to [7]Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore [8]pray not thou for this people,

[1] Chap. 18. 11, and 26. 13. [2] Heb. *whereupon my name is called.*
[3] Isa. 56. 7. [4] Matt. 21. 13. Mark 11. 17. Luke 19. 46.
[5] 1 Sam. 4. 10, 11. Psal. 78. 60. Chap. 26. 6.
[6] Prov. 1. 24. Isa. 65. 12, and 66. 4.
[7] 1 Sam. 4. 10, 11. Psal. 78. 60, and 132. 6. Chap. 6. 20.
[8] Exod. 32. 10. Chap. 11. 14, and 14. 11.

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neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 [9]The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the [10]queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [11]Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, [12]concerning burnt offerings or sacrifices.

23 But this thing commanded I them, saying, [13]Obey my voice, and [14]I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the [15]imagination of their evil heart, and [16]went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even [17]sent unto you all my servants the prophets, daily rising up early and sending *them:*

26 Yet they hearkened not unto me, nor inclined their ear, but [18]hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth [19]correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the [20]high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither [21]came it into my heart.

32 ¶ Therefore, behold, the days [22]come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And the [23]carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to [24]cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

[9] Chap. 44. 19. [10] Or, *frame*, or, *workmanship of heaven*. [11] Isa. 1. 11. Chap. 6. 20. Amos 5. 21.
[12] Heb. *concerning the matter of*. [13] Deut. 6. 3. [14] Exod. 19. 5. Levit. 26. 12. [15] Or, *stubbornness*. [16] Heb. *were*.
[17] 2 Chron. 36. 15. [18] Chap. 16. 12. [19] Or, *instruction*. [20] 2 Kings 23. 10. Chap. 19. 5.
[21] Heb. *came it upon my heart*. [22] Chap. 19. 6. [23] Psal. 79. 2. Chap. 16. 4, and 34. 20.
[24] Isa. 24. 7. Chap. 16. 9, and 25. 10, and 33. 11. Ezek. 26. 13. Hos. 2. 11.

Verse 18. '*Make cakes to the queen of heaven.*'—The heathen writers consider that the first offerings to their gods consisted of the simple products of the field; then, as a further progress, of cakes baked with salt, and honey, oil, and wine; to which, in due course, followed animal sacrifices. Some of the idols, however, always continued to be honoured with cakes only; and others, to whom animal victims were offered, received *also* offerings of cakes. Horace finely alludes to the practice:

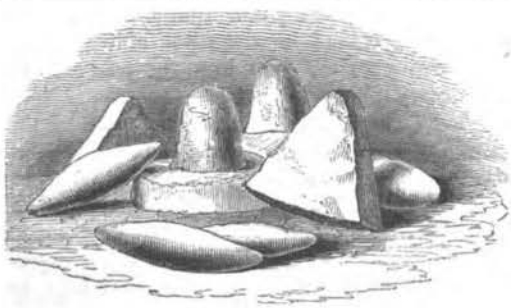
'A graceful cake, when on the hallow'd shrine
Offer'd by hands that know no guilty stain,
Shall reconcile th' offended powers divine,
When bleeds the pompous hecatomb in vain.'

The act of these apostate Israelites was thus notoriously idolatrous; but it may be hard to say whether this cake offering was intended as a substitute for an animal sacrifice, or as a presentation offering, to be laid before the idol, like the shew-bread in the Temple, of which it was perhaps a most profane imitation. Our present cut, from specimens in Mr. Salt's collection, will be considered interesting, as shewing the forms which the Egyptians gave to their cakes, and which probably offer a resemblance to the present and other cakes mentioned in Scripture.

There has been some discussion as to the idol intended by the title of 'the queen of heaven;' but that it was Ashtaroth, or the moon, is the most common and seems the most probable opinion.

32. '*They shall bury in Tophet, till there be no place.*'—

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FORMS OF ANCIENT EGYPTIAN CAKES.

It is not unusual in times of great mortality for the ordinary place of burial to be so full that (as the Orientals never bury twice in the same grave) there is no more room in the cemeteries, and new ground has to be opened, or the burial of the dead abandoned altogether. During the great plague of Baghdad, in 1831, we were ourselves grieved and horror-struck by observing a number of dead bodies continually brought into a horse-yard next our house for burial—and this continued for two days till there was no room left for another grave. Eventually the dead were left unburied altogether, as the prophet indicates here, and were left to be devoured by the fowls of heaven and the beasts of the earth—till at last, as mentioned on a former occasion, it was concluded daily to collect the exposed dead and cast them into the river. In Europe it has been more usual, under the like circumstances, to dig large pits and cast the dead into them till filled up. During the last great London plague, in 1665, one pit to receive the dead was dug in the Charter-House forty feet long, sixteen feet wide, and twenty feet deep, and in the course of two weeks it received 1114 dead bodies. During that dire calamity there were instances of mothers carrying their own children to these public graves; and of people, delirious or in despair for the loss of friends, who threw themselves alive into these pits.

34. '*Then will I cause to cease...from the streets of Jerusalem...the voice of the bridegroom and the voice of the bride.*' —From this and other passages it is clear that the noisy marriage processions which at this day perambulate the streets of Western Asia were not unknown in the cities of the Jews. This is now best seen in Egypt, the usages of which country do not however materially differ from those of Syria and Turkey, or even Persia. On the third day, before the final conclusion of the marriage, the midwife of the bride's family, her nurse, and the female of the bath, proceed on asses, with two or more men before them beating kettle-drums or tabors, to the houses of all the friends of the bride, to invite them to accompany her on the next day to the bath, and to partake of the evening entertainment. Sometimes they go on foot, and without the drums before them, but making up for the want of these instruments by shrill quavering cries of joy, called *zughareet*. These cries of the women, which are heard on various occasions of rejoicing in Egypt and other eastern countries, are produced by a sharp utterance of the voice, accompanied by a quick tremulous motion of the tongue. This is the first of the bridal sounds by which the streets of the East are enlivened. Next day follows the procession to the bath, when the bride, wrapped up in a peculiar manner, and accompanied by her friends, proceeds through the principal streets of the city (by a circuitous route if the actual distance be inconsiderable) to the bath. She walks under a canopy (see Sol. Song, ii.) with two of her relations. The procession is opened and closed by men with drums and hautboys, and besides the noisy music they afford, the women of the party give vent at intervals to the shrill cries of joy which have been already mentioned. After a good time spent in the bath the procession returns in the same manner. The next day the bride is conducted with the same state, and with the same notes of joy, to the house of her husband. They proceed at a slow pace; and if the house be near, they take a circuitous route through the principal streets for the sake of display, so that the procession is usually three or more hours on the road. Then it is the bridegroom's turn. In the third or fourth hour of the night, after he has received the bride into his house, and has supped with his own friends, he sets out in their company to some celebrated mosque, there to say his prayers. He is attended by men with drums and hautboys, and by others bearing cylindrical iron cressets, filled with flaming wood, to give light. The party usually proceeds at a quick pace, and without much order, to the mosque—but the return thence to the house is more slow and orderly—and with an added display of lamps and wax candles which illuminate the streets through which the procession passes. At frequent intervals the party stops for a few minutes, the music ceases, and a man or boy sings some words of an epithalamium. Under a very different condition of Eastern life, rejoicing noises are also considered essential to nuptial processions. When the bride is carried home to her husband, she is placed in a frame upon the back of a camel,



ARABIAN MODE OF CARRYING HOME THE BRIDE.

and is housed over with carpets, shawls, and ostrich feathers. The camel is led by a relation of the bride, preceded by dancing people, music, mounted and dismounted Arabs, who shout and fire their guns, running backward and forward in the procession.

Such, or in some degree like to them, were doubtless the rejoicing sounds which the prophet indicates as 'the voice of the bridegroom and of the bride,' which in prosperous times were wont to be heard in the cities of Israel, but which in the time of desolation should no more be heard. This statement will doubtless suggest many analogies to the wedding procession mentioned in Matt. xxv., and others will be indicated under that text. It is worthy of notice that these nuptial celebrations are, in all Moslem countries, discouraged during times of public mourning or humiliation—and do not occur during the Bairam or Moslem Lent, nor in Persia during the Moharrem, or public mourning for the sons of Ali.

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CHAPTER VIII.

1 *The calamity of the Jews, both dead and alive.* 4 *He upbraideth their foolish and shameless impenitency.* 13 *He sheweth their grievous judgment,* 18 *and bewaileth their desperate estate.*

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, [1]the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly [2]in vain made he *it;* the pen of the scribes *is* in vain.

9 [3] [4]The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and [5]what wisdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to [6]covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have [7]healed the hurt of the daughter of my people slightly, saying, [8]Peace, peace; when *there is* no peace.

12 Were they [9]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ [10]I will surely consume them, saith the LORD: *there shall be* no grapes [11]on the vine, nor figs on the [12]fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us [13]water of [14]gall to drink, because we have sinned against the LORD.

15 We [15]looked for peace, but no good *came; and* for a time of health, and behold trouble!

16 The snorting of his horses was heard from [16]Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and [17]all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will* not *be* [18]charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint [19]in me.

19 Behold the voice of the cry of the daughter of my people [20]because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 *Is there* no [21]balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people [22]recovered?

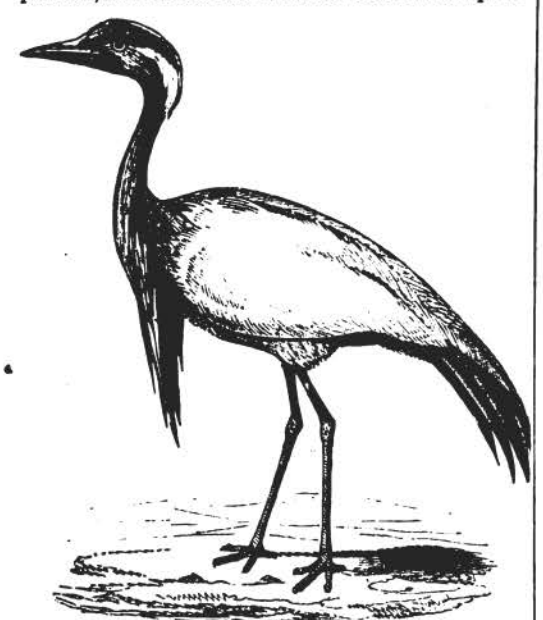
1 Isa. 1. 3. 2 Or, *the false pen of the scribes worketh for falsehood.* 3 Chap. 6. 15. 4 Or, *have they been ashamed, &c.* 5 Heb. *the wisdom of what thing.* 6 Isa. 56. 11. Chap. 6. 13. 7 Chap. 6. 14. 8 Ezek. 13. 10. 9 Chap. 3. 3, and 6. 15. 10 Or, in *gathering I will consume.* 11 Isa. 5. 1, &c. 12 Matt. 21. 19. Luke 13. 6, &c. 13 Chap. 9. 15, and 23. 15. 14 Or, *poison.* 15 Chap. 14. 19. 16 Chap. 4. 15. 17 Heb. *the fulness thereof.* 18 Psal. 58. 4, 5. 19 Heb. *upon.* 20 Heb. *because of the country of them that are far off.* 21 Chap. 46. 11. 22 Heb. *gone up.*

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Verse 7. '*Stork.*'—See the notes on Lev. xi. 19, Ps. civ. 17, and the figure under Job xxxix.

'*Turtle*' (תֹּר *tur*).—The *Columba turtur* is found in all the warmer climates, from whence it follows the sun in his progress towards the tropic, and visits higher latitudes, to adorn and usher in the spring. The turtle is remarkable for the elegance and delicacy of its form, and is from ancient usage associated in our minds with everything that is tender, chaste, and attractive. It is a bird of passage, hence its appearance in certain places is among the indications of spring—a circumstance interwoven in that charming description of that season which occurs in Canticles ii. 11-13. The turtle visits this country, and after having reared her young in the seclusion of our woods, retires, in September, to pass the winter under softer skies.

'*Crane.*'—The Hebrew word is סִיס *sis*, respecting the meaning of which there is some doubt. The Rabbinical commentators make it the crane, as do most of the versions, and we are disposed to accept this as the most probable conclusion. Yet there are objections to the common crane, arising from the fact that, although occasionally seen in Palestine, it does not assemble in Syria in flocks for migration, and that its clamorous voice does not correspond to the 'chatter' or twitter which is in Isa. xxxviii. 14 ascribed to it. The stork might seem probable, had it not a distinct name of its own in Scripture



NUMIDIAN CRANE.

different from this, and did we not find another bird which more completely answers the required conditions: this is the *Grus virgo*, or Numidian crane, which is, properly speaking, neither a genuine crane, a stork, nor a heron, and which has a feeble voice, but striking and distinct manners, and is remarkable for its beauty, numbers, and its periodical arrival and departure. This bird is not more than three feet in length; it is of a beautiful bluish grey, with the cheeks, throat, breast, and tips of the long hinder feathers and quills, black, and a tuft of delicate white plumes behind each eye. It has a peculiar dancing walk, which gave rise to its French denomination of Demoiselle. It comes from Central Africa down the Nile, and in spring arrives in Palestine, while troops of them proceed to Asia Minor, and some go as far north as the Caspian. Hasselquist, who first saw them on the Nile, afterwards shot one near Smyrna. They are found in considerable numbers in the swamp above that city, and, in Palestine, upon the borders of the lakes Huleh and Tiberias. In the autumn they return to Africa; but they do not utter the clangor of the common crane, nor, like it, fly in two columns, forming an acute angle, the better to cleave the air.

'*Swallow*' (עָגוּר *agur*; Sept. χελιδὼν ἀγροῦ).—Probably the *Hirundo rustica* of Linnæus, which is too well known, in form and habits, to render a particular notice necessary on this occasion. This bird, which remains with us till October, is said to winter in Africa, so that its object is evidently a warmer climate. It is remarkable that the birds of this tribe, when they revisit us in spring, return to their old haunts. Dr. Jenner ascertained this by cutting off two claws from the foot of a certain number, several of which were found in the following year, and one was met with after the expiration of seven years. (See Kirby's *Bridgewater Treatise.*) This is true also of the storks, as we observed the same pair return, in successive years, to the nest they had constructed upon the wind-chimney of a house we inhabited at Baghdad.

The subject of the migration of birds, which is several times referred to in the Scripture, is one of great interest; and has been employed by writers on natural theology, as furnishing striking evidence of design and wisdom in the creation and organization of living things. The devout reader of the Bible *needs* no such evidence; yet even to him there is much in it that may be made valuable, and which he will feel to be beautiful. As Mr. Kirby, in his *Bridgewater Treatise*, has taken up the subject with this view, we have judged it proper to derive from him the substance of the few observations for which we can find room.

Although the instances of migration here mentioned by the prophet, are those most popularly known, the practice operates to a far greater extent than is usually supposed; and if Dr. Richardson's scale for North America be taken as a rule of more extended application, it may be estimated that the number of the birds which migrate, as compared with those which reside the whole year in a country, is about five-sixths; a very large proportion, but which is doubtless less in some latitudes than in others. As the summer residents are replaced by winter ones, the desertion is less apparent and annoying than it would be otherwise. It has usually been conceived that the cause of such extensive migration was to be sought no further than in the changes of temperature, gradually produced by the progress of the seasons, and the growing scarcity of food resulting from it. But this cannot be the sole or universal cause, since there are birds which leave us early in the year, when no cold can be felt, and even when the food of the particular species is most abundant. From such and other observations, Dr. Jenner arrived at the conclusion (stated in a posthumous paper, published in the *Philosophical Transactions*, 1824) that the periodical migrations of birds are the result, not of the approach of the cold or hot seasons, but of the absence or presence of a stimulus connected with the original law, '*Increase and multiply;*'—and that when they feel this stimulus, they seek their summer, and when it ceases its action, their winter quarters—in one case, the bird winging its way to a climate and country best suited to the great purpose impressed upon it by the Creator, of producing and rearing a progeny; and, in the other, returning to a home most congenial to its nature and best supplying its wants.

Mr. Kirby thus concludes his general view of this instructive and interesting subject:—

'If we give the subject of the migration of animals due consideration, and reflect what would be the consequence if no animals ever changed their quarters, we shall find abundant reason for thankfulness to the Almighty Father of the Universe, for the care he has taken of his whole family, and of his creature man in particular, consulting not only his sustentation and the gratification of his palate, by multiplying and varying his food, but also that of his other senses, by the beauty, motions, and music of

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the animals that are his summer or winter visitors: did the nightingale forsake our groves; the swallow our houses and gardens; the cod-fish, mackerel, salmon, and herring, our seas; and all the other animals that occasionally visit their several haunts, how vast would be the abstraction from the pleasure and comfort of our lives!

'By means of these migrations the profits and enjoyments derivable from the animal creation are also more equally divided—at one season visiting the south and enlivening their winter; and at another adding to the vernal and summer delights of the inhabitants of the less genial regions of the north, and making up to them for the privations of winter. Had the Creator so willed, all these animals might have been organized so as not to require a warmer or a colder climate for the breeding or rearing of their young: but his will was, that some of his best gifts should thus oscillate, as it were, between two points, that the benefits they conferred might be the more widely distributed, and not become the sole property of the inhabitants of one climate: thus the swallow gladdens the sight both of the Briton and African; and the herring visits the coasts, and the salmon the rivers of every region of the globe. What can more strongly mark design, and the intention of an all-powerful, all-wise, and beneficent Being, than that such a variety of animals should be so organized and circumstanced as to be directed annually, by some pressing want, to seek distant climates; and, after a certain period, to return again to their former quarters; and that this instinct should be productive of so much good to mankind, and at the same time be necessary, under its present circumstances, for the preservation or propagation of the species of these several animals.'

CHAPTER IX.

1 *Jeremiah lamenteth for the Jews' manifold sins,* 9 *and for their judgment.* 12 *Disobedience is the cause of their bitter calamity.* 17 *He exhorteth to mourn for their destruction,* 23 *and to trust not in themselves, but in God.* 25 *He threateneth both Jews and Gentiles.*

[1]OH [2]that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

4 [3]Take ye heed every one of his [4]neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will [5]deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh [6]deceit: *one* speaketh [7]peaceably to his neighbour with his mouth, but [8]in heart he layeth [9]his wait.

9 ¶ [10]Shall I not visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the [11]habitations of the wilderness a lamentation, because they are [12]burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; [13]both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem heaps, *and* [14]a den of dragons; and I will make the cities of Judah [15]desolate, without an inhabitant.

12 ¶ Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the [16]imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, [17]with wormwood, and give them water of gall to drink.

16 I will [18]scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up

[1] Heb. *Who will give my head,* &c. [2] Isa. 22. 4. Chap. 4. 19. [3] Chap. 12. 6. Mic. 7. 5, 6. [4] Or, *friend.*
[5] Or, *mock.* [6] Psal. 12. 2, and 120. 3. [7] Psal. 28. 3. [8] Heb. *in the midst of him.* [9] Or, *wait for him.*
[10] Chap. 5. 9, 29. [11] Or, *pastures.* [12] Or, *desolate.* [13] Heb. *from the fowl even to,* &c. [14] Chap. 10. 22.
[15] Heb. *desolation.* [16] Or, *stubbornness.* [17] Chap. 8. 14, and 23. 15. [18] Levit. 26. 33.

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a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But [19]let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, that I will [20]punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* [21]in the [22]utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* [23]uncircumcised in the heart.

19 1 Cor. 1. 31. 2 Cor. 10. 17. 20 Heb. *visit upon.* 22 Chap. 25. 23. 21 Heb. *cut off into corners*, or, *having the corners* of their hair *polled.* 23 Rom. 2. 28, 29.

Verse 17. '*Call for the mourning women.*'—This, with several other passages of Scripture, evidently refers to the very ancient and still subsisting custom of hiring professed mourners to lament over the dead. The Jewish doctors acknowledge the custom, and inform us that it was so common, that the poorest man in Israel, when his wife died, never had less than two pipes and one mourning woman. The root of this rather singular though very prevalent custom seems to be, that the eastern nations require manifestations of strong feeling to be marked, palpable, and exaggerated. Hence their emotions, particularly those of grief, have a most violent and loud expression; and still unsatisfied and apprehensive that their own spontaneous manifestations of sorrow, when a death occurred, were inadequate to the occasion, and rendered insufficient honour to the dead, they thought of employing practised women to add their distinct and effective tributes of apparent grief. Thus mourning became an art, which devolved on women of shrill voices, copious of tears, and skilful in lamenting and praising the dead in mournful songs and eulogies. When a person in a family died, it was customary for the female relatives to seat themselves upon the ground in a separate apartment, in a circle, in the centre of which sat the wife, daughter, or other nearest relative, and thus, assisted by the mourning women, conducted their loud and piercing lamentations. At intervals the mourning women took the leading part on a signal from the chief mourner; and then the real mourners remained comparatively silent, but attested their grief by sobs, by beating their faces, tearing their hair, and sometimes wounding their persons with their nails, joining also aloud in the lamenting chorus of the hired mourners. Mr. Lane's account of the existing practice in Egypt is very illustrative. 'The family of the deceased generally send for two or more *neddábehs* (or public wailing women); but some persons disapprove of this custom; and many, to avoid unnecessary expense, do not conform with it. Each neddábeh brings with her a *tár* (or tambourine), which is without the tinkling plates of metal that are attached to the hoops of the common tár. The neddábehs, beating their társ, exclaim several times, "Alas for him!" and praise his turban, his handsome person, etc.; and the female relations, domestics, and friends of the deceased (with their tresses dishevelled, and sometimes with rent clothes), beating their own faces, cry in like manner, "Alas for him!" This wailing is generally continued at least an hour.' It is of course resumed at intervals. The details vary in different parts of the East, and in some places the musicians form a separate body, as they did among the Hebrews.

The custom of employing hired mourners was also in use among the Greeks and Romans, who probably borrowed it from the East. Some of the Roman usages may contribute to illustrate those of Scripture. When a person expired whom his relatives or friends wished to honour by every external testimony of grief, some mourners were called, who were stationed at the door, and who, being instructed in the leading circumstances of the life of the deceased, composed and chanted eulogies having some reference to these circumstances, but in which flattery was by no means spared. Then, when the time arrived for the body to be carried to the funeral pile, a choir of hired mourners attended, who by their bare breasts, which they often smote, their dishevelled hair, their mournful chants, and profuse tears, moved, or sought to move, the minds of the spectators in favour of the deceased, and to compassion for his bereaved friends, whose respect for his memory their own presence indeed indicated. These women were under the direction of one who bore the title of *præfica*, who regulated the time and tone of their lamentations. They were attired in the black robe of mourning and affliction called by the Romans *pulla*. It will be observed that, as intimated by the prophet in the next verse, a principal object of the displays of the hired mourners was to rouse the sorrow of the bereaved relatives, maintaining the excitement of affliction by enumerating the virtues and qualities of the deceased, as well as, by the same means, to excite the sympathising lamentations of those not immediately interested in the event. It needs actual observation of the levity or indifference which these hired mourners resume, when their service is ended, to be convinced that there was nothing sincere in the real tears which they shed, and in the 'lamentation, mourning, and woe' which they pour forth in the chamber of grief, or when following the dead one to the grave.

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CHAPTER X.

1 *The unequal comparison of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the spoil of the tabernacle by foolish pastors.* 23 *He maketh an humble supplication.*

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the [1]customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, [2]but speak not: they must needs be [3]borne, because they cannot go. Be not afraid of them; for [4]they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none [5]like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 [6]Who would not fear thee, O King of nations? for [7]to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are [8]altogether [9]brutish and foolish: the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the [10]true God, he *is* the living God, and an [11]everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He [12]hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a [13]multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings [14]with rain, and bringeth forth the wind out of his treasures.

14 Every man [15]is [16]brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 [17]The portion of Jacob *is* not like them: for he *is* the former of all *things;* and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

17 ¶ Gather up thy wares out of the land, O [18]inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so.*

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD; therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the [19]north country, to make the cities of Judah desolate, *and* a [20]den of dragons.

23 ¶ O LORD, I know that the [21]way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

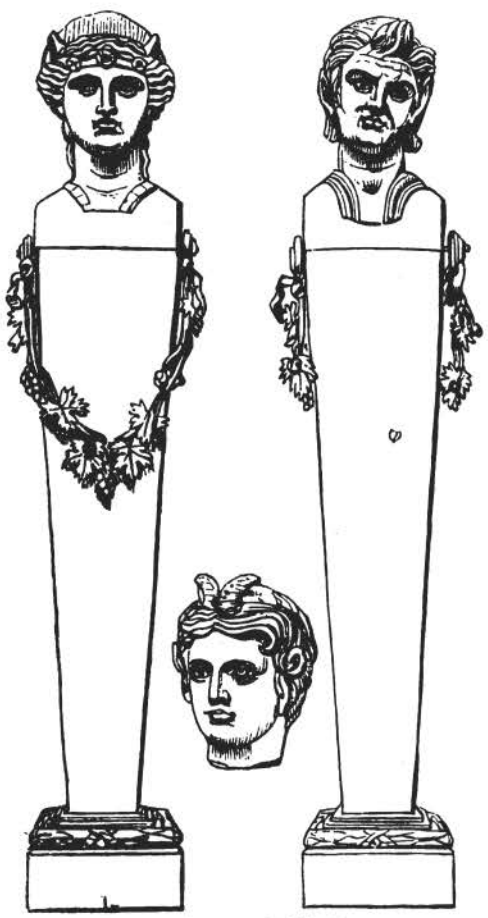
24 O LORD, [22]correct me, but with judgment; not in thine anger, lest thou [23]bring me to nothing.

25 [24]Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

1 Heb. *statutes*, or, *ordinances are vanity.* 2 Psal. 115. 5. 3 Isa. 46. 1. 7. 4 Isa. 41. 23. 5 Psal. 86. 8. 10. 6 Rev. 15. 4. 7 Or, *it liketh thee.* 8 Heb. *in one*, or, *at once.* 9 Isa. 41. 29. Hab. 2. 18. Zech. 10. 2. 10 Heb. *God of truth.* 11 Heb. *king of eternity.* 12 Gen. 1. 1, 6. Chap. 51. 15. 13 Or, *noise.* 14 Or, *for rain.* 15 Or, *is more brutish than to know.* 16 Chap. 51. 17, 18. 17 Chap. 51. 19. 18 Heb. *inhabitress.* 19 Chap. 1. 15, and 5. 15, and 6. 22. 20 Chap. 9. 11. 21 Prov. 61. 1, and 20. 24. 22 Psal. 6. 1, and 38. 1. Chap. 30. 11. 23 Heb. *diminish me.* 24 Psal. 79. 6.

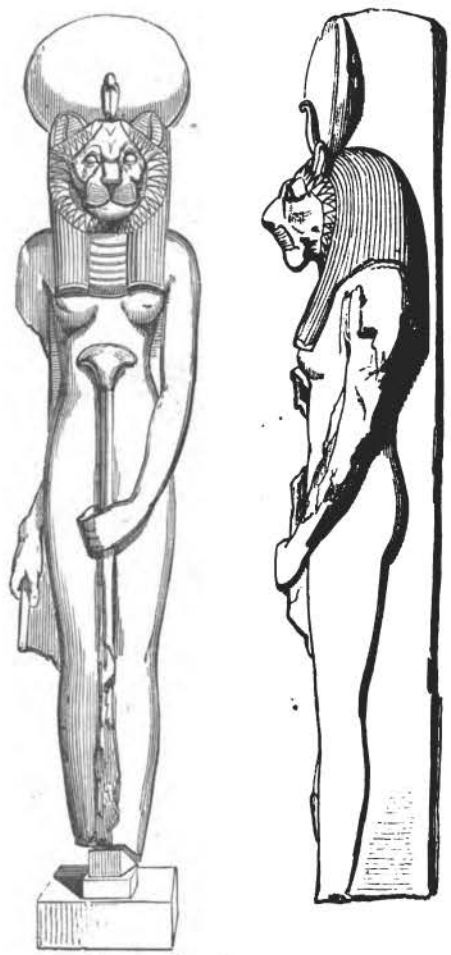
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Verse 2. '*Be not dismayed at the signs of heaven.*'—This is generally applied to astrology; but we should rather think it to refer to those unusual natural phenomena, such as eclipses, which in the ancient superstitions certainly did 'dismay the heathen,' being regarded by them as the harbingers and tokens of great public calamities. Many instances of the dismay which eclipses inspired might be cited. We may quote two of them. Nicias, the Athenian general, had determined to quit Sicily with his army; but an eclipse of the moon happening at that juncture, filled him with such alarm that he lost the favourable moment. This was the occasion of his own death and the ruin of his army; and this was so unhappy a loss to the Athenians, that the decline of their state may perhaps be dated from that event. Even the army of Alexander, before the battle of Arbela, was so frightened at an eclipse of the moon, that the soldiers, deeming it a sign that the gods were displeased at the enterprise of their leader, refused to proceed on their march from the Tigris, till assured by the Egyptian soothsayers that an eclipse of the moon was an omen of peculiar evil to their enemies the Persians. R. Jarchi expressly refers the present text to the terror which eclipses occasioned.



TERMINAL STATUES.—British Museum.

5. '*They are upright as the palm-tree,*' etc.—We are disposed to agree with those who think that there is here an allusion to the form which the ancient idols bore before the art of statuary was carried to perfection, when images were little better than an erect block of equal thickness throughout, but being surmounted by some resemblance of a human head or bust. This form of representing the gods was preserved, with improvements suggested by advanced taste, in the terminal statues of Hermes and of Pan, long after the art of sculpture had progressed far beyond the circumstances in which such forms originated. A step beyond this original contrivance is exhibited in the Egyptian statues which meet our eyes in every exhibition



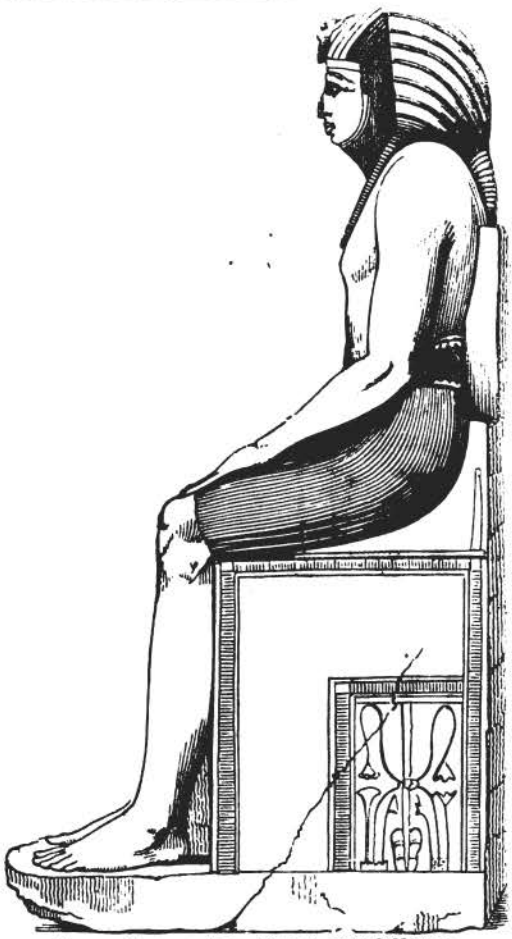
EGYPTIAN ERECT IDOLS.—British Museum.

of Egyptian antiquities, or in books containing representations of them, in which the statues stand bolt upright, resting equally on both legs, which are close to each other, with the arms straight down by the sides. It is the same even in seated figures, which sit perfectly erect, and all the forms are rectangular, the back parts being indeed never rounded, but attached to a perpendicular mass of stone. This form of representation, as the most ancient, seems in Egypt to have been retained for *all* gods (as it was elsewhere for *some* gods) long after the Egyptians had acquired the art of representing the human form in sculpture under various circumstances of spirited action. To all such figures, which doubtless typify the forms of idols which prevailed in the time of the prophet, the comparison 'upright as the palm-tree' is singularly appropriate, and is no doubt intended to characterise the stiffness, lifelessness, and want of natural action which belonged to such representations.

9. '*Uphaz.*'—This is probably the same as Ophir.

— '*Blue and purple is their clothing.*'—This of course

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SEATED EGYPTIAN IDOL.—*Verse* 5.—British Museum.

alludes to the idol-statues, and to the custom of clothing them with real dresses of rich stuffs. This was a very ancient and general practice, which still subsists in Pagan Asia, where may be seen pagodas full of coloured images, clothed in costly manufactured stuffs and ornaments. This practice arose in the early state of the imitative art, or rather it exemplifies imitation without art; and scarcely perhaps even imitation—being rather the repetition of a reality. Although this practice was peculiarly in Asiatic taste, and was in its origin a substitute for skilful imitation by art, we have ample evidence of its existence in Europe; and, as consecrated by antiquity and appropriated to particular idols, of its being retained and extensively displayed in Greece and Rome, even when the art of sculpture had attained its most perfect condition. Pausanias mentions numerous statues thus attired in the various cities of Greece which he visited; and there is much other testimony to the same effect. Tertullian says, that the gods and goddesses, like opulent females, had ministers particularly entrusted with the duty of arraying their images. The practice was far more general than is commonly supposed; for not only were imperfect statues, made to be dressed, thus attired, but perfect and highly-finished ones of bronze and marble. Vopiscus has an anecdote, which furnishes a very striking illustration of the present text. Sextus Julius Saturninus, a general under Probus, having been saluted as Augustus at Alexandria, and wishing to avoid this dangerous honour, retired into *Palestine*. But he was there also assailed by the soldiers, who extorted from him a reluctant acquiescence; when, in their haste to invest him with the ensigns of his imperial rank, they divested a statue of Venus of its *purple* robe, and covered with it the new emperor.

However strange this practice of clothing statues with real draperies may appear to us, there can be no doubt that it told effectively upon the minds of the undiscerning multitude, to whom the less there was of art the more perfect was the illusion. Images so arrayed were thus adapted to impress upon their credulous minds the sense of a material existence, effective and local, in the god which was thus placed before them in a palpable form, invested with the attributes of reality and life. Thus the superstitious spirit of all idolatry concurred with the attachment to ancient customs to keep up this usage. And a still more operative reason was found in the interest of the priests, who derived no small profits from the robes and ornaments which were lavishly offered by the devotees, and which, when they had been a little worn by the idols, became their due. It seems that, at least in some instances, the illusion was carried on so far, that the dresses of the idols were changed according to the season. Thus Pausanias mentions a brazen statue of Neptune at Elis, which was about the size of a large man, and was clad sometimes in woollen raiment, and at others in linen and *byssus*. There is much information in this and other matters concerning the ancient idols in the sixth chapter of the Apocryphal book of Baruch. Of the Babylonian idols it is said, 'Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, neither are they able to help themselves.'...'The priests also take off their garments to clothe their wives and children.'...'And ye shall know them to be no gods by the bright purple that rotteth upon them' (verses 32, 58, 72). See *Le Jupiter Olympien*, by M. Quatremère de Quincy, par. 2; where this subject is fully and very ably investigated.

CHAPTER XI.

1 *Jeremiah proclaimeth God's covenant,* 8 *rebuketh the Jews' disobeying thereof,* 11 *prophesieth evils to come upon them,* 18 *and upon the men of Anathoth, for conspiring to kill him.*

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; [1]Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, [2]Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the [3]oath which I have sworn unto your fathers, to give them a

[1] Deut. 27. 26. Gal. 3. 10. [2] Lev. 26. 3. 12. [3] Deut. 7. 12.

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land flowing with milk and honey, as *it is* this day. Then answered I, and said, 'So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the [5]imagination of their evil [6]heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able [8]to escape; and [7]though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their [9]trouble.

13 For *according to* the number of thy [9]cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* [10]shameful thing, *even* altars to burn incense unto Baal.

14 Therefore [11]pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their [12]trouble.

15 [13] [14]What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? [15]when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*: then thou shewedst me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy [16]the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that [17]triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will [18]punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

[4] Heb. *Amen.* [5] Or, *stubbornness.* [6] Heb. *to go forth of.* [7] Prov. 1. 28. Isa. 1. 15. Chap. 14. 12. Ezek. 8. 18. Micah 3. 4. [8] Heb. *evil.* [9] Chap. 2. 28. [10] Heb. *shame.* [11] Chap. 7. 16, and 14. 11. [12] Heb. *evil.* [13] Isa. 1. 11, &c. [14] Heb. *What is to my beloved in my house?* [15] Or, *when thy evil is.* [16] Heb. *the stalk with his bread.* [17] 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 9. Chap. 17. 10, and 20. 12. Rev. 2. 23. [18] Heb. *visit upon.*

Verse 13. '*According to the number of thy cities were thy gods.*'—This seems to indicate about the lowest depth of idolatry. This deplorable manifestation of the corruption of the Hebrews was evidently borrowed from their heathen neighbours, among whom there were not only certain great gods worshipped everywhere in common, but others who were honoured as the tutelary divinities of particular towns; and there was scarcely any town without one. Some of these idols were little known beyond the town or district in which they were specially honoured. The gods particularly selected as tutelary divinities were such as, from some cause or other, were supposed to regard the place with peculiar favour; and many were believed to have been born in the towns they protected. This practice certainly existed among all the nations bordering on Palestine; but it is best known to us as existing among the Egyptians, Greeks, and Romans. There are instances in Scripture of the disposition of the heathen to regard JEHOVAH as such a god as this, without allowing that he alone was entitled to the general and exclusive worship of mankind. See 2 Kings xvii., and the note there.

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CHAPTER XII.

1 *Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin.* 5 *God admonisheth him of his brethren's treachery against him,* 7 *and lamenteth his heritage.* 14 *He promiseth to the penitent a return from captivity.*

RIGHTEOUS *art* thou, O LORD, when I plead with thee: yet [1]let me talk with thee of *thy* judgments: [2]Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: [3]they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, [4]knowest me: thou hast seen me, and tried mine heart [5]toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, [6]for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee,* then how wilt thou do in the swelling of Jordan?

6 For even [7]thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, [8]they have called a multitude after thee: believe them not, though they speak [9]fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage; I have given [10]the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it [11] [12]crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a [13]speckled bird, the birds round about *are* against her; [14]come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my [15]pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 [16]They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will [17]pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

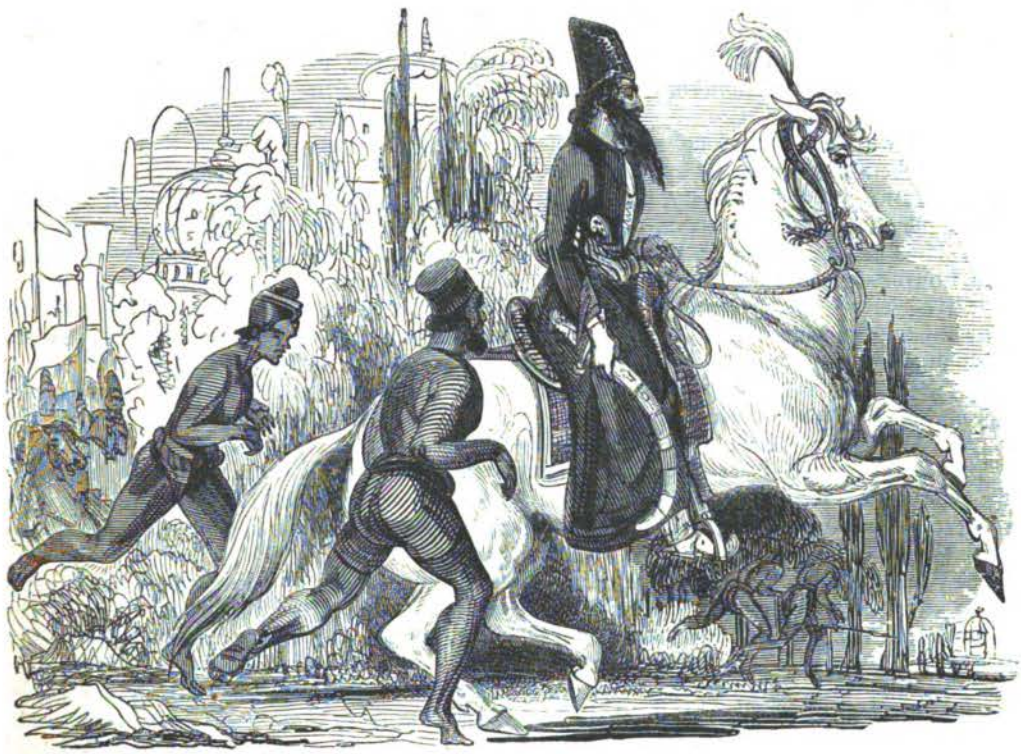
17 But if they will not [18]obey, I will utterly pluck up and destroy that nation, saith the LORD.

1 Or, *let me reason the case with thee.* 2 Job 21. 7. Psal. 37. 1, and 73. 3. Hab. 1. 4. 3 Heb. *they go on.* 4 Psal. 17. 3. 5 Heb. *with thee.* 6 Psal. 107. 34. 7 Chap. 9. 4. 8 Or, *they cried after thee fully.* 9 Heb. *good things.* 10 Heb. *the love.* 11 Or, *yelleth.* 12 Heb. *giveth out his voice.* 13 Or, *having talons.* 14 Or, *cause them to come.* 15 Heb. *portion of desire.* 16 Levit. 26. 16. Deut. 28. 38. Micah 6. 15. Hag. 1. 6. 17 Deut. 30. 3. Chap. 32. 37. 18 Isa. 60. 12.

Verse 5. '*Run with the footmen,*' etc.—There is perhaps an allusion here to the running footmen, concerning whom an explanation has been given under 1 Sam. viii. 8, 11. Here they seem to be supposed to run with mounted horsemen, but there with chariots. A statement regarding both is given in the note upon the text referred to.

9. '*A speckled bird.*'—The words (צְבוּעַ הַעַיִט *ha-'ait tzaboa*) have occasioned considerable perplexity to the interpreters of Scripture. The Seventy render it 'hyena' (ὑαινή), which is sanctioned by the use of the word *tzaboa* in the Arabic, and is followed by Bochart, Gesenius, Boothroyd, and many others. In the language of the Talmud it means a she leopard or panther. But then some difficulty arises from the fact that עַיִט usually denotes *birds* of prey, and the above explanations render it necessary that it should be a *beast* in the present instance. This consideration operated so strongly with Dr. Blayney, that he translates '*the bird tzaboa,*' not professing to understand what bird the *tzaboa* was. Jerome supposes it was the *peucock,* and various doubtful alternatives of speckled or spotted birds have been suggested by others.

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A PERSIAN DIGNITARY ATTENDED BY RUNNING FOOTMEN.

CHAPTER XIII.

1 In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. 12 Under the parable of the bottles filled with wine, he foretelleth their drunkenness in misery. 15 He exhorteth to prevent their future judgments. 22 He sheweth that their abominations are the cause thereof.

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the [1]imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus

[1] Or, *stubbornness.*

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saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them [2]one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, [3]but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause [4]darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and [5]mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your [6]principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall [7]punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, [8]Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels [9]made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are [10]accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? [11]when *shall it* once *be?*

[2] Heb. *a man against his brother.* [3] Heb. *from destroying them.* [4] Isa. 8. 22. [5] Lam. 1. 2, 16, and 2. 18.
[6] Or, *head tires.* [7] Heb. *visit upon.* [8] Chap. 5. 19, and 16. 10. [9] Or, *shall be violently taken away.* [10] Heb. *taught.*
[11] Heb. *after when yet?*

Verse 1. '*Get thee a linen girdle.*'—The prophet had probably been accustomed to wear a girdle of leather; and hence the particular direction as to the quality of the girdle he was now to procure. The girdles now most usually worn in the East consist of long pieces of linen, cotton, or silk, wound in numerous folds around the waist. The girdles of linen or cotton are usually plain, but sometimes figured with silk. Girdles of silk are in some countries confined to the upper classes, but in others they form a part of national costume, as among the Koords, whose girdles are wholly, or in great part, of silk, and usually exhibit a plaided pattern. But muslin is the most general material of girdles. These are commonly white; but those who cannot afford the expense or trouble of keeping them clean often wear them coloured. The girdles of white muslin are sometimes flowered or embroidered with gold, silver, coloured silk, or ingrain cotton. Rich shawls, or shawl stuffs, are also used by persons of station for the same purpose. Great importance is attached to the girdle; the size, richness, and fineness of which marks the dignity of the wearer. From this seems to arise the meaning of the present figurative action, in which marring the girdle is understood as equivalent to marring the pride, the dignity, and importance of Judah. The fashion of wearing the girdle varies in different parts; in some countries we find it folded wide upon the waist, as among the Turks and Arabians; whilst in Persia it is folded in as narrow and thick a mass as possible over the tight body vest, and has thus a very singular appearance. When a loose robe is worn over it, it adds greatly to the apparent bulk of the figure: and bulk is dignity in the East. Girdles of other classes have already been noticed in the course of this work.

4. '*Hide it there in a hole of the rock.*'—This seems to have been in accordance, for typical purposes, with a practice some traces of which may be found in most nations. Mr. Roberts says:—'The Hindoos have a custom of burying certain articles by the side of a tank or river, in order to inflict or prefigure evil in reference to certain obnoxious individuals. Thus eggs, human hair, thread, a ball of saffron, or a little of the earth on which the devoted person has had his feet, are buried in the situations alluded to.'

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CHAPTER XIV.

1 The grievous famine 7 causeth Jeremiah to pray. 10 The Lord will not be entreated for the people. 13 Lying prophets no excuse for them. 17 Jeremiah is moved to complain for them.

THE word of the LORD that came to Jeremiah concerning [1]the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and [2]we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [3]Pray not for this people for *their* good.

12 [4]When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you [5]assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: [6]I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; [7]Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest [8]go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and *there is* no healing for us? [9]we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for [10]we have sinned against thee.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

1 Heb. *the words of the dearths, or, restraints.* 2 Heb. *thy name is called upon us.* 3 Exod. 32. 10. Chap. 7. 16, and 11. 14. 4 Prov. 1. 28. Isa. 1. 15. Chap. 11. 11. Ezek. 8. 18. Mic. 3. 4. 5 Heb. *peace of truth.* 6 Chap. 23. 21, and 27. 15, and 29. 8, 9. 7 Chap. 13. 17. Lam. 1. 16, and 2. 18. 8 Or, *make merchandize against a land, and* men *acknowledge* it *not*, chap. 5. 31. 9 Chap. 8. 15. 10 Psal. 106. 6. Dan. 9. 8.

Verse 4. '*The ground is chapt, for there was no rain in the earth.*'—The whole of this remarkable description of the effects of continued drought upon the earth, and upon men and animals, is very beautifully illustrated by the description which Tasso gives of the sufferings of the Christian army under the walls of Jerusalem. We may quote from it rather largely, with the less hesitation, as it is perfectly clear, from the minute accuracy of the details,

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that the poet, in this and many of his other descriptions, spoke from authentic records or traditional information. We must omit some parts of the description, though its effect will be much impaired by abridgment:—

'The leaves grew wan upon the wither'd sprays,
The grass and growing herb all parched were;
Earth cleft in rifts, in floods each stream decays,
And barren clouds with lightning bright appear.

Still was the air, the rack nor came nor went,
But o'er the land, with lukewarm breathing, flies
The southern wind, from sunburnt Afric sent,
Which, thick and warm, his interrupted blast
Upon their bosoms, throats, and faces cast.

Nor yet more comfort brought the gloomy night;
In her thick shades was burning heat uproll'd,
Her sable mantle was embroider'd bright
With blazing stars and gliding fires for gold;
Nor to refresh (sad Earth!) thy thirsty sprite
The niggard moon let fall her May-dews cold;
And dried up the vital moisture was
In trees, in plants, in herbs, in flowers, in grass.

And little Siloe, that his store bestows
Of purest crystal on the Christian hands,
The pebbles naked in his channel shows,
And scantly glides above the scorched sands.

He that the gliding rivers erst had seen,
Adown their verdant channels gently roll'd,
Or falling streams that to the valleys green,
Distill'd from tops of Alpine mountains cold,
These he desired in vain, new torments been
Augmented thus with wish of comforts old;
Those waters cool he drank in vain conceit,
Which more increased his thirst, increased his heat.

The sturdy bodies of the warriors strong,
Whom neither marching far, nor tedious way,
Nor weighty arms which on their shoulders hong,
Could weary make, nor death itself dismay,
Now weak and feeble cast their limbs along,
Unwieldy burdens, on the burned clay;
And in each vein a smould'ring fire there dwelt,
Which dried their flesh, and solid bones did melt.'

FAIRFAX. Edit. *Windsor*; 1817.

A more true description than this, of an Oriental drought, in its leading circumstances and effects, we have never yet seen. After long drought in the East, particularly where the soil is rich and hard, the ground splits into wide and deep fissures, which, when exhibited to any considerable extent, render cultivation impracticable, and travelling troublesome if not dangerous. This did not escape Tasso, and is noticed in our present text.

22. '*Are there any among the vanities of the Gentiles that can cause rain?*'—By this it would seem that a practice common among barbarous tribes—such as those of America and South Africa—was not known anciently in Western Asia. Among those nations there are always men who pretend to such special power with heaven as to be able to cause rain at their will. This is, however, a profession of some danger, as in a season of excessive drought the rain-maker is liable to the suspicion of refusing or neglecting to employ the powers vested in him. The Rev. J. Campbell says that a nation seldom employs its own rain-maker, generally thinking that those at a distance have more power to produce rain than those at home. These men will seldom bear close questioning. Campbell asked one of them if he seriously believed that he had power to make rain when he pleased? He replied that he could not say he had, but that he used means to bring it, such as rolling great stones down the sides of the mountains to bring down the clouds. A more recent traveller, pressing an American Indian rain-maker, extracted from him that the secret of his power lay in a brilliant talisman which he had found buried under a tree, and which he wore constantly about him. This was reluctantly produced, and being withdrawn from the envelopes by which it was carefully protected, proved to be the stopper of a glass decanter.

CHAPTER XV.

1 *The utter rejection and manifold judgments of the Jews.* 10 *Jeremiah, complaining of their spite, receiveth a promise for himself,* 12 *and a threatening for them.* 15 *He prayeth,* 19 *and receiveth a gracious promise.*

THEN said the LORD unto me, [1]Though [2]Moses and [3]Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; 'Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will [5]appoint over them four [6]kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And [7]I will cause them to be [8]removed into all kingdoms of the earth, because of [9]Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside [10]to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of [11]children, I will destroy my people, *since* they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them [12]against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; [13]her sun is gone down while *it was* yet day: she hath been

[1] Ezek. 14. 14. [2] Exod. 32. 11, 14. [3] 1 Sam. 7. 9. [4] Chap. 43. 11. Zech. 11. 9. [5] Levit. 26. 16, &c.
[6] Heb. *families.* [7] Heb. *I will give them for a removing.* [8] Deut. 28. 25. Chap. 24. 9. [9] 2 Kings 21. 11.
[10] Heb. *to ask of thy peace.* [11] Or, *whatsoever is dear.*
[12] Or, *against the mother* city *a young man spoiling,* &c., or, *against the mother* and *the young men.* [13] Amos 8. 9.

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ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ [14]Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily [15]I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the [16]spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a [17]fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did [18]eat them; and thy word was unto me the joy and rejoicing of mine heart: for [19]I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my [20]pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* [21]fail?

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brasen [22]wall: and they shall fight against thee, but [23]they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

14 Job 3. 1, &c. Chap. 20. 14. 15 Or, *I will intreat the enemy for thee.* 16 Chap. 17. 3. 17 Deut. 32. 22.
18 Ezek. 3. 3. Rev. 10. 9. 19 Heb. *thy name is called upon me.* 20 Chap. 30. 15. 21 Heb. *be not sure.*
22 Chap. 1. 18, and 6. 27. 23 Chap. 20. 11, 12.

Verse 3. '*I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.*' —The best commentary on this would be the description of an oriental battle-field *after* the action. Forbes (i. 365) has partly supplied this:—'The river dividing the armies, our fatigued troops were incapable of pursuing flying cavalry; we therefore marched a mile farther, and encamped near Hossamlee, on the ground lately occupied by the enemy, who in that expectation had cut down the trees, destroyed the villages, and burnt all the corn and provender they could not carry off; the surrounding plain, deprived of its verdant ornaments, was covered with putrid carcases and burning ashes; the hot wind wafting from these fetid odours, and dispersing the ashes among the tents, rendered our encampment extremely disagreeable. During the night, hyænas, jackals, and wild beasts of various kinds, allured by the scent, prowled over the field with a horrid noise; and the next morning a multitude of vultures, kites, and birds of prey were seen asserting their claim to a share of the dead.'

12. '*The northern iron.*'—This text of course intimates that this northern iron was superior to all other then known. Grotius, with whom some later commentators concur, supposes that it denotes, in the primary sense, that kind of hardened iron or steel, called in Greek χάλυψ, from the Chalybes, a people bordering on the Euxine Sea, and consequently to the north of Judæa, by whom the art of tempering steel is said to have been discovered. In this verse the 'iron' of course represents the Jews, and the 'northern iron' the Chaldeans, as some explain, or, as others, Jeremiah himself.

18. '*As a liar, and as waters that fail.*'—Blayney translates, 'As the lying of waters that are not sure.' However translated, the allusion is probably to the *sarab*—the delusive appearance of water in the desert.

CHAPTER XVI.

1 *The prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foresheweth the utter ruin of the Jews,* 10 *because they were worse than their fathers.* 14 *Their return from captivity shall be stranger than their deliverance out of Egypt.* 16 *God will doubly recompense their idolatry.*

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of [1]grievous deaths; they shall not [2]be lamented; neither shall they be

1 Chap. 15. 2. 2 Chap. 25. 33.

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buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their [3]carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of [4]mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor [5]cut themselves, nor make themselves bald for them:

7 Neither shall *men* [6]tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, [7]I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, [8]Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done [9]worse than your fathers; for, behold, ye walk every one after the [10]imagination of his evil heart, that they may not hearken unto me:

13 [11]Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 ¶ Therefore, behold, the [12]days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine [13]eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and [14]they *are* no gods?

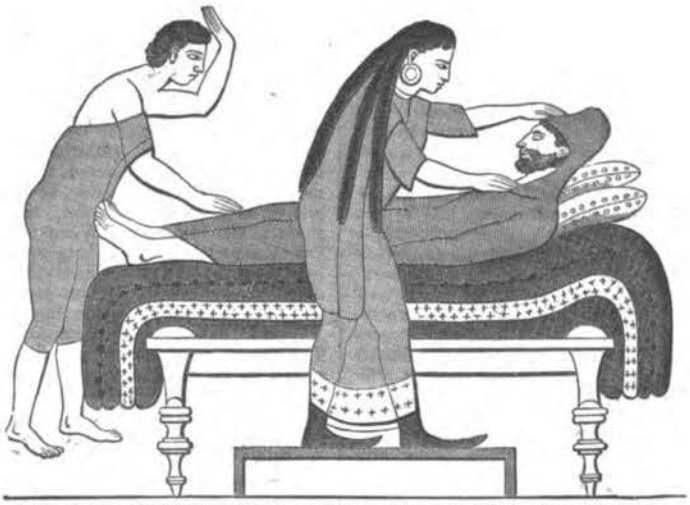
21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* The LORD.

[3] Psal. 79. 2. Chap. 7. 33, and 34. 20. [4] Or, *mourning feast.* [5] Levit. 19. 28. Deut. 14. 1.
[6] Or, *break bread for them*, as Ezek. 24. 17. [7] Isa. 24. 7, 8. Chap. 7. 34, and 25. 10. Ezek. 26. 13. [8] Chap. 5. 19, and 13. 22.
[9] Chap. 7. 26. [10] Or, *stubbornness.* [11] Deut. 4. 27, and 28. 64, 65. [12] Chap. 23. 7, 8.
[13] Job 34. 21. Prov. 5. 21. Chap. 32. 19. [14] Chap. 2. 11.

Verse 6. '*They shall not be buried,*' etc.—In what follows there is a distinct allusion to the prominent funeral observances which appear to have prevailed among the Hebrews. In the following notes we shall offer a few observations on such of those practices as have not already been noticed, or which may not more conveniently be reserved for future illustration.

'*Cut themselves.*'—The law forbade this manifestation of grief (Lev. xix. 28; Deut. xiv. 1); but from the present and other intimations we learn that it still continued to be exhibited, at least at times. The prohibition shews the custom. In like manner Mohammed endeavoured to put a stop to this and other forms of the ancient 'mournings of ignorance,' as he called them; but the custom still maintains its ground in Moslem countries, particularly among the women, who, in this and many other instances, appear to have considered themselves exempted from the operation of the *general* precepts of their lawgiver, which they seem to regard as only intended for men. Even men, however, sometimes wound themselves in excess of grief; but, when they do so, they usually employ lancets or other instruments, whereas the women are content to lacerate themselves with their nails. In the annual mourning in Persia for Hossein, the son of the khaliph Ali, men,

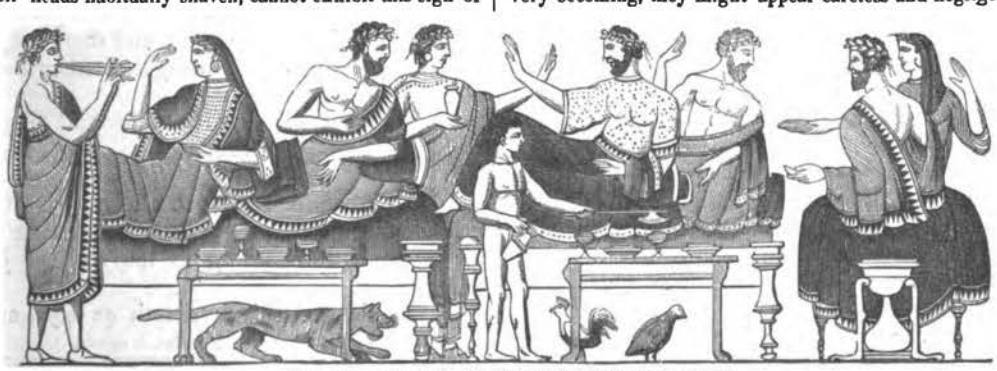
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LAYING OUT AND MOURNING OVER THE DEAD.—From Camparini's Etruscan Tombs.

wrought to a high pitch of excitement, run about as if frantic, uttering doleful cries, and occasionally wounding themselves with lancets, till their persons were covered with blood. Similar customs prevailed to some extent among the Greeks. The women, more particularly, beat their breasts and thighs, and tore their flesh with their nails; but this practice was forbidden by Solon. Even the Spartans, although they bore the loss of their relations with great moderation, yet bewailed the death of their great men by tearing their flesh with pins and needles. (See the authorities cited in Harwood's *Grecian Antiquities*, p. 364.) But examples of this custom might be obtained from all parts of the world in different stages of civilisation. Among others, the ancient Huns, and the modern islanders of the South Sea, might be cited: the latter testified their grief by wounding themselves with a sharp shell or a shark's tooth.

'*Make themselves bald.*'—This is another custom of mourning, as ancient and as prevalent as the preceding. Its patriarchal antiquity is shewn in the case of Job, who, when he heard of the desolation of his house, 'arose, and rent his mantle, and shaved his head.' It is not clear whether more than a particular form of this practice was forbidden by the law of Moses (Deut. xiv. 1); but to the priests it was certainly altogether interdicted (Lev. xxi. 5). It seems to have been the custom of the Jews to cut, shave, or rend the hair, both of the head and beard (see Ezra ix. 3), but more particularly the former. Mohammed forbade the practice, as well as the other. The women, however, do not attend to the prohibition: but the men, having their heads habitually shaven, cannot exhibit this sign of sorrow. In some parts of the East, however, where the men let their hair grow, they cut or shave it off on mourning occasions. It appears from the curious narrative of Peter Covillan (in Purchas) that the practice is retained in Abyssinia, where so many customs analogous to those of the Hebrews are still in operation. The party received information of the death of their king, Emmanuel of Portugal: 'And because it is the fashion of this country, when their friends die, to shave their heads, and not their beards, and to clothe themselves with black apparel, we began to shave one another's head, and while we were doing this, in came they which brought us our dinner; who, when they saw this, they set down the meat upon the ground, and ran to tell it unto the *Prete*, who suddenly sent two friars unto us, to understand what had fallen out. The ambassador could not answer him for the great lamentation which he made, and I told them, as well as I could, that the sun which gave us light was darkened, that is to say, that the king Don Emmanuel was departed this life; and suddenly all of us began to make our moan, and the friars went their way.' It was also the well-known custom of the ancient Greeks to tear, cut off, or shave the hair. Among them, the hair thus separated was sometimes laid upon the dead body as a mark of affection and regret; sometimes it was cast upon the funeral pile to be consumed with the corpse; and on other occasions it was laid upon the grave. Upon the death of men of eminence and valour, it was not unusual for whole cities and countries to be shaved. 'This ceremony,' says Harwood, 'was observed, because, as long hair was considered as very becoming, they might appear careless and negligent



CUP OF CONSOLATION.—From Camparini's Etruscan Tombs.

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of their beauty, and to render the ghost of the dead person propitious by throwing the hair together with the body into the fire. In times of public mourning they extended this ceremony even to the beasts.' (*Grec. Antiq.* p. 363, where the authorities are given.) There was also a custom, any analogy to which among the Hebrews we do not remember, of hanging the hair of the dead person himself upon the door, to signify that the inmates were in a state of mourning.

7. '*The cup of consolation.*'—This is doubtless the refreshment which after the funeral is supplied to the mourners, and by which they break, or are supposed to break, the fast they have maintained since the death took place. This is prepared and sent by the neighbours; the mourners being supposed to be too much absorbed in grief to think of their necessary food. The refreshment was of a very slight description, usually bread, wine, and fruits. At present it consists of eggs boiled hard, with a little salt, and a small loaf. (Allen's *Modern Judaism*, p. 439.) This is sometimes called the 'bread of bitterness;' and is alluded to also in 2 Sam. iii. 35; Hos. ix. 4; Ezek. xxiv. 16, 17.

8. '*The house of feasting.*'—This appears to refer to the funeral feast with which it was customary among different nations to conclude all the ceremonies of death, except those of the continued mourning by the relatives. It is not very clear when this took place; but it could not be till after the first three days, called 'the days of weeping,' were passed, as during that time the mourner could have no food prepared in his house, nor eat anything of his own. (Lightfoot, *Exercit. upon John* xi. 19.) During this time he was supplied with food by his neighbours; and, as after this he might return to his customary fare, it is probable that the feast then took place. This entertainment was given by the chief mourner at his own house, if distinct from that in which the deceased had lived. Those invited were usually the friends and acquaintance of the family, including those neighbours who had sent food to the mourners during 'the days of weeping.' The custom of the funeral feast was well known to the classical ancients, was kept up in England and other European countries till a comparatively recent period, and still prevails in many parts of the world. In these cases, however, the feast usually took place after the funeral. In this country, during the plague of 1569, one of the precautions taken to prevent the spread of the contagion was to prohibit the funeral dinners. (Maitland's *London*, i. 260.) As our engravings are derived from classical sources, we may just mention the custom of the Greeks, which, with one or two exceptions, seem to have been similar to those of the Hebrews. When the funeral was over, it was a very ancient and long-continued custom to proceed to the house of the nearest relations of the dead, where an entertainment was provided. This ceremony was however omitted at the funeral of slaves. It seems that sometimes the entertainment *preceded* the funeral. The fragments that fell from the tables were considered sacred to the departed souls, and which it was therefore not lawful to eat. These were carried to the tomb and left there for the ghost. This piece of superstition we find very common among different nations, in which it is customary for a time to lay food near or upon the graves. These entertainments consisted of flesh, with all sorts of pulse, beans, peas, lettuces, parsley, eggs, etc.; and the persons present usually conversed upon the merits and qualities of the dead person. (Harwood, pp. 372, 373.) The Roman customs were very little different. Concerning the funeral banquet of the Jews, one remarkable fact is furnished by Lightfoot:—'They drank ten cups in the house of mourning; two before meat, five while they were eating, and three after meat. When Rabban Simeon Ben-Gamaliel died, they added three more. But, when the Sanhedrim saw that hence they became drunk, they made a decree against this.' (*Exercit. upon Matt.* ix. 23.) It is hence clear that no indecent excess in drinking was considered proper at such entertainments.

CHAPTER XVII.

1 *The captivity of Judah for her sin.* 5 *Trust in man is cursed,* 7 *in God is blessed.* 9 *The deceitful heart cannot deceive God.* 12 *The salvation of God.* 15 *The prophet complaineth of the mockers of his prophecy.* 19 *He is sent to renew the covenant in hallowing the sabbath.*

THE sin of Judah *is* written with a [1]pen of iron, *and* with the [2]point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their [3]groves by the green trees upon the high hills.

3 O my mountain in the field, 'I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even [5]thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 [6]Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be [7]as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of [8]drought, neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD [9]search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge [10]sitteth *on eggs*, and

[1] Job 19. 24. [2] Heb. *nail.* [3] Judges 3. 7. Isa. 1. 29. [4] Chap. 15. 13. [5] Heb. *in thyself.*
[6] Psal. 2. 12, and 34. 10, and 123. 1. Prov. 16. 20. Isa. 30. 18. [7] Psal. 1. 3. [8] Or, *restraint.*
[9] 1 Sam. 16. 7. Psal. 7. 9. Chap. 11. 20, and 20. 12. [10] Or, *gathereth* young *which she hath not brought forth.*

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hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, the hope of Israel, [11]all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the [12]fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, [13]Where *is* the word of the LORD? let it come now.

16 As for me, [14]I have not hastened from *being* a pastor [15]to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 [16]Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and [17] [15]destroy them with double destruction.

19 ¶ Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; [19]Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I [20]commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 [21]Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

[11] Psal. 73. 27. Isa. 1. 28. [12] Chap. 2. 13. [13] Isa. 5. 19. [14] Chap. 1. 4, &c. [15] Heb. *after thee.*
[16] Psal. 35. 4, and 40. 14. [17] Heb. *break them with a double breach.* [18] Chap. 11. 20. [19] Nehem. 13. 19.
[20] Exod. 20. 8, and 23. 12, and 31. 13. Ezek. 20. 12. [21] Chap. 22. 4.

Verse 6. '*Heath.*'—The original word עֲרָעֲר *arar*, is rendered 'heath' also in ch. xlviii. 6; but this translation is generally allowed to be erroneous. The corresponding Arabic name, *arar*, is applied to a totally different plant, a species of juniper, as is clearly shewn by Celsius (*Hierobotanicon*, ii. 195), who states that Arias Montanus is the only translator who has given it this name, which he believes to be the right one. Several species of juniper are found in Syria and Palestine. Robinson met with some in proceeding from Hebron to Wady Musa, near the romantic pass of Nemela. 'On the rocks above,' writes Dr. Robinson, 'we found the juniper-tree, Arabic, *Ar'ar:* its berries have the appearance and taste of the common juniper, except that there is more of the pine. These trees were ten to fifteen feet in height, and hung upon the rocks even to the summit of the cliffs and needles.' He adds, in a note;—'This (*'ar'ar*) is doubtless the Hebrew עַרְעֵר *aroer* (Jer. xlviii. 6), which both the English version and Luther read incorrectly *heath*. The juniper of the same translation is the *Retem*.' See the note on 1 Kings xix. 45. In proceeding further south he states —'Large trees of the juniper became quite common in the wadys and on the rocks.' It is mentioned in the same situations by other travellers, and is no doubt common enough, particularly in wild, uncultivated, and often inaccessible situations. It therefore well agrees with this text as well as with xlviii. 6. In the latter text, however, the Septuagint seems to have found the word עָרוֹד *orud*, and accordingly translates ὄνος ἄγριος, 'wild ass.' Whether their reading was right and ours wrong it may be difficult to determine. We have a good and sufficient sense in that text as it stands; but it must be allowed that the Septuagint reading affords one very significant and expressive; the ass, in its natural or wild state, never seeks woody but upland pasture, mountainous and rocky retreats; and it is habituated to stand on the brink of precipices (a practice not entirely obliterated in our own domestic races) where, with protruded ears, it surveys the scene below, blowing, and at last braying with extreme excitement. The question as to the meaning of the reading in that text does not how-

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ever apply to the present text, where the Septuagint itself has ἀγριομυρίκη, 'wild tamarisk.'

—'*The parched places in the wilderness...a salt land and not inhabited.*'—In the wilderness south of Judea, advancing towards el-Arish, Captains Irby and Mangles passed over a plain about four miles in length, covered with thick, hard salt, resembling in appearance sheets of firmly frozen snow. The surface bore the weight of the camels without giving way in the least. There are other such spots on the borders of the Mediterranean and of the Red and Dead Seas, and being well known to the Israelites, suggested the allusion in this and other passages of their prophetical and poetical books.

13. '*Written in the earth.*'—See the note on John viii. 6.

CHAPTER XVIII.

1 *Under the type of a potter is shewed God's absolute power in disposing of nations.* 11 *Judgments threatened to Judah for her strange revolt.* 18 *Jeremiah prayeth against his conspirators.*

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the [1]wheels.

4 And the vessel [2]that he made of clay was marred in the hand of the potter: so he [3]made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [4]cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to [5]pluck up, and to pull down, and to destroy *it*;

8 If that nation, against whom I have pronounced, turn from their evil, [6]I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: [7]return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, [8]There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; [9]Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 Will *a man* leave [10]the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten [11]me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the [12]ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land [13]desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; [14]for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him [15]with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [16]deliver up their children to the famine, and [17]pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon

[1] Or, *frames*, or, *seats*. [2] Or, *that he made was marred, as clay in the hand of the potter*. [3] Heb. *returned and made*.
[4] Isa. 45. 9. Wisd. 15. 7. Rom. 9. 20. [5] Chap. 1. 10. [6] Jonah 3. 10.
[7] 2 Kings 17. 13. Chap. 7. 3, and 25. 5, and 35. 15. [8] Chap. 2. 25. [9] Chap. 2. 10.
[10] Or, *my fields for a rock*, or, *for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?*
[11] Chap. 2. 13, and 17. 13. [12] Chap. 6. 16. [13] Chap. 19. 8, and 49. 13, and 50. 13. [14] Mal. 2. 7.
[15] Or, *for the tongue*. [16] Psal. 109. 10. [17] Heb. *pour them out*.

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them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me [18]to slay *me:* forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

[18] Heb. *for death.*

Verse 3. '*He wrought a work on the wheels.*'—The original word (אבנים *abenayim*), rendered 'wheels,' is literally 'stones;' and so the Seventy have it in the present text. In Exod. i. 16, the same is rendered 'stools;' and so, or rather 'seats,' the Arabic and some other versions have here. But the Chaldee, Syriac, and Vulgate have 'wheels,' as in our version. There is no question that 'stones' is the *literal* meaning: and we incline to think that the potter's wheel is really intended, and that it is called a stone either because it was made of stone, or because its horizontal rotatory action resembled that of the upper mill-stone. Some interpreters have been induced to reject the 'wheel' interpretation, because Jeremiah lived before Anacharsis, who is said to have invented the potter's wheel. Such a reason has *now* little weight, particularly as the paintings of the ancient Egyptians, who were famous for their potteries, shew the same wheel in operation, the use of which is still retained in the country, and the form of which is so clearly shewn in our engraving as to render any particular description unnecessary. It will be seen that, as in common, it consists of an horizontal wheel fixed on the top of a stake, the lower part of which falls into a pit, in which stands the potter, who gives the necessary motion to the wheel with his feet, while he works the clay with his hands. This mode of working is very general among the Oriental potters: and seems to agree very well with the description in Ecclesiasticus, which is of considerable interest: 'So doth the potter, sitting at his work and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number: he fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and is diligent to make clean the furnace' (xxxix. 29, 30). It is observable that the clause rendered 'boweth down his strength before his feet,' is read in the margin 'tempereth with his feet;' and it is a fact that the Oriental potters temper their clay by treading it with their feet; and this is depicted among the operations of the potter in the paintings of ancient Egypt, as may be seen in the great work of Rosellini.

17. '*An east wind.*—From the frequency with which the 'east wind' is mentioned in Scripture, it becomes desirable to mention that every wind that blows from any point of the compass between the east and north, and between the east and south, was called an *east wind* by the Hebrews, as is still the case among the Orientals, who attend but little to the subdivisions of the compass.

—'*I will shew them the back, and not the face.*'—This was doubtless a remark of rejection and contempt. In the East scarcely any deeper insult can be conveyed than for one person to rise and turn his back upon another, especially upon a visiter. There are among ourselves traces of the ideas which the Orientals, more markedly, associate with this action: thus, persons retire from the presence of individuals or assemblies, to which it is necessary that high respect should be shewn, without turning their backs upon them.



POTTER'S WHEEL OF MODERN EGYPT.

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CHAPTER XIX.

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of [1]the east gate, and proclaim there the words that I shall tell thee,

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall [2]tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, [3]which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their [4]carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city [5]desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the [6]flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot [7]be made whole again: and they shall [8]bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose [9]roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

[1] Heb. *the sun gate.* [2] 1 Sam. 3. 11. 2 Kings 21. 12. [3] Chap. 7. 31, 32.
[4] Chap. 7. 33, and 16. 4. [5] Chap. 18. 16, and 49. 13, and 50. 13. [6] Lev. 26. 29. Deut. 28. 53. Lament. 4. 10.
[7] Heb. *be healed.* [8] Chap. 7. 32. [9] Chap. 32. 29.

Verse 2. '*The east gate.*'—As the valley of Ben-Hinnom lay to the *south* of the city, it has seemed perplexing that the entrance to it should be from the *east;* and hence very various translations, explanations, and emendations have been suggested. But it seems sufficient to observe, that the south side of Mount Zion is so steep and precipitous that we should hardly expect to find there the gate which furnished the usual communication between the town and the valley, but should rather look for it on the east, although the valley itself was to the south.

5. '*To burn their sons with fire for burnt offerings.*'—As this text is very explicit, we take the opportunity which it offers of making a few remarks on the subject of human sacrifice. The reader of the Bible is aware that the horrid custom is most frequently described as making the children 'pass through the fire.' This form of expression has led some to contend that the poor victims were not really destroyed in the fire, but that they were made to pass through it, and were thereby consecrated to the idol in whose honour the rite was performed. Mr. C. Taylor, in one of his *Fragments to Calmet*, supports this view by adducing, from Maurice's *History of Hindostan*, an account of the ceremonies observed at the annual festival held in India in honour of Darma Rajah, when the devotees walk barefoot over a glowing fire extending forty feet; in doing which, *some carry their children in their arms*, that they may participate in the benefits attributed to this act. A similar explanation has been sometimes given to the alleged human sacrifices of the Carthaginians; but that these were real sacrifices has been abundantly proved by Selden and others, and indeed appears from the uniform tenor of history. From an attentive consideration of the subject, we regret to be unable to acquiesce in the more humane view suggested by the above explanation. We believe, indeed, that there was a lustratory and dedicatory ceremony in which children were passed through the fire unharmed; but that there were *also* real sacrifices by fire we feel compelled by the weight of evidence to believe. The pre-

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sent text alone seems conclusive on that point. That this was the case both explains and vindicates the peculiar emphasis of horror with which the act is mentioned in Scripture; as, for instance, in the present verse, where the Lord declares, in every variety of expression, how repugnant such doings were to Him. Besides, as the Hebrews, from time to time, fell into the grossest idolatries of the surrounding nations, and *they* were all addicted to this dreadful custom, this furnishes the strongest collateral evidence that *real* human sacrifice is intended. And also, whatever seeming doubt may be involved in such expressions as 'to cause to pass through the fire,' or even in 'to burn,' seems completely removed by such definite expressions as in the present text, in which it is said that the victims were offered as *burnt offerings*, than which term, in its Scriptural acceptation, none can be stronger or clearer in shewing that the victims were really destroyed—consumed by fire. The existence of the practice among the Jews might be proved from these more definite passages alone, even if we allow that simple consecration by fire is intended by all the other less definite expressions.

An opinion has been entertained by many commentators and others, that human sacrifices arose originally from a distorted tradition, and consequent misapplication, of Abraham's intended sacrifice of his son Isaac. So remarkable a circumstance could scarcely fail to have been noticed by the Canaanites, Amorites, Phœnicians, and others, in or near whose territories it took place. The fact that the injunction was intended as a trial of the patriarch's faith, and nothing more, may have been less clearly understood, or, if at first understood, the impression may gradually have worn off, while it remained well known that the patriarch obtained the Divine approbation and blessing for his conduct on that occasion. If this be admitted, it is not difficult to suppose that they might conclude, that, if his bare intention to sacrifice his son had been so well received, what marks of the Divine favour might not they expect who should actually sacrifice their children? And when once they had taken up the notion that the main merit of this cruel rite consisted in the stifling all sense of humanity and natural affection, it was easy for them to infer, that the more they did so, by the deaths to which they put their children, the more would the value of the sacrifices be enhanced.

There seems to us, however, something revolting in the idea that a Divine command, for the trial of Abraham's faith, however misunderstood, could be attended with such lamentable consequences. And when we consider the extent to which the custom of human sacrifice prevailed among the ancient nations, the most remote from each other, and between which no communication of customs and ideas can be traced later than the original dispersion of the human race—and when, also, we reflect upon its prevalence among the people of unknown continents and islands discovered within the last 350 years,—it seems very difficult to trace its origin to this circumstance, and more easy to seek for it in some common and obvious principle, founded upon a notion which all men entertained. This, we venture to think, may be discovered in the idea, that whatever was most costly and precious was most acceptable and proper as an offering to the gods. Hence, when animal sacrifice became common, care was taken that the animal should be fair and unblemished, the flower of the flock or of the herd; and when these ideas were established, it was an easy transition to infer, that human life—the most precious of earthly things—being a more valuable must be a still more acceptable offering than even the blood of sheep and oxen. In fact, we do find the idea of relative value carried into this awful practice: for not only was human life the most acceptable offering in the abstract, but every circumstance which rendered the individual life most valuable or most cherished, rendered it most acceptable as an offering to the gods. Hence the lives of the most pure, the most beautiful, the most high-born—children, virgins, and noble youths—were considered the most splendid sacrifices; although, in default of such, the lives of slaves, of prisoners of war, and of criminals, were deemed of far more importance than those of victims from the herd or the flock. We incline to think that this way of viewing the question more satisfactorily accounts for this widely-extended practice than does the obscure knowledge or tradition of Abraham's intended sacrifice; although it is not unlikely that the Jews themselves, when they adopted the horrid custom from their heathen neighbours, may so have misconceived that circumstance as to imagine that some sanction to this most horrible rite was afforded by that incident. It is very possible that the verse before us, 'Which I commanded not, nor spake it, neither entered it into my heart,' may have been intended by the Father of all *Mercy* as a protest against this delusive impression, so dishonouring to His character and attributes.

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The engravings we now offer, from the Etruscan tombs of Camparini, require a few words of explanation. They appear to represent sacrifices, unwilling on the part of the victims. In the first, we observe, on one side of the altar, victims in the act of being stripped for sacrifice: while, on the other side, we see one already stripped and conducted to the altar. In the second piece, a friend or relation (apparently) attempts to pull back, by the mantle, a victim who is dragged to the altar. In the third, we observe a seemingly aged person, perhaps a father, weeping, or endeavouring to suppress his emotions, at the act of sacrifice which is about to take place.

CHAPTER XX.

1 *Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

Now Pashur the son of [1]Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but [2]Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I [3]will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was [4]deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a [5]burning fire shut up in my bones, and I was weary with forbearing, and [6]I could not *stay.*

10 ¶ For I heard the defaming of many, fear on every side. Report, *say they,* and we will report it. [7]All my familiars watched for my halting, *saying,* Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not [8]prevail: they shall be greatly ashamed; for they shall not prosper: *their* [9]everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that [10]triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

14 ¶ [11]Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD [12]overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me.*

18 [13]Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

1 1 Chron. 24. 14. 2 That is, *fear round about.* 3 2 Kings 20. 17. 4 Or, *enticed.* 5 Psal. 39. 3.
6 Job 32. 18. 7 Heb. *Every man of my peace.* 8 Chap. 15. 20, and 17. 18. 9 Chap. 23. 40.
10 Chap. 11. 20, and 17. 10. 11 Job 3. 3. Chap. 15. 10. 12 Gen. 19. 25. 13 Job 3. 20.

Verse 15. '*The man who brought tidings to my father,*' etc.—We have had frequent occasion to mention the great anxiety of the Orientals to obtain male offspring. This is particularly exhibited by the father when the wife is confined. He is generally in attendance in the house or garden to receive the earliest intelligence of the event.

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A confidential servant about the haram is usually the first to obtain the information from the mother's chamber. If he learns that the child is a boy, he runs with all speed and announces to the father with high exultation that a male child is born unto him, for which glad tidings he never fails to receive a valuable present. In India, this news is conveyed to the father by the midwife herself. If the child should prove a girl, this, not being considered likely to 'make him very glad,' is not communicated to him, and he learns the result only through the non-appearance of the man with his tidings.

CHAPTER XXI.

1 *Zedekiah sendeth to Jeremiah to enquire the event of Nebuchadrezzar's war.* 3 *Jeremiah foretelleth a hard siege and miserable captivity.* 8 *He counselleth the people to fall to the Chaldeans,* 11 *and upbraideth the king's house.*

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an [1]outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that [2]abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and [3]his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; [4]'Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, I *am* against thee, O [5]inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will [7]punish you according to the [8]fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

1 Exod. 6. 6. 2 Chap. 38. 2. 3 Chap. 39. 18, and 45. 5. 4 Chap. 22. 3. 5 Heb. *Judge*. 6 Heb. *inhabitress*. 7 Heb. *visit upon*. 8 Prov. 1. 31.

CHAPTER XXII.

1 *He exhorteth to repentance, with promises and threats.* 10 *The judgment of Shallum,* 13 *of Jehoiakim,* 20 *and of Coniah.*

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; [1]Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger,

1 Chap. 21. 12.

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the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, [2]then shall there enter in by the gates of this house kings sitting [3]upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, [4]Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto [5]him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and [6]large chambers, and cutteth him out [7]windows; and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for [8]violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy [9]prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O [10]inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they [11]desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

[2] Chap. 17. 25. [3] Heb. *for David upon his throne.* [4] Deut. 29. 24. 1 Kings 9. 8. [5] Lev. 19. 13. Deut. 24. 14, 15. Heb. 2. 9.
[6] Heb. *thorough-aired.* [7] Or, *my windows.* [8] Or, *incursion.* [9] Heb. *prosperities.* [10] Heb. *inhabitress.*
[11] Heb. *lift up their mind.*

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Verse 18. '*They shall not lament for him, saying, Ah my brother! or, Ah sister!... Ah lord! or, Ah his glory!*'—This doubtless describes some of the more customary cries of the women and children when a person died, or of the people on the demise of some chief person, especially a king. Of the professional mourners we have already written under chap. ix. 17; but the present case seems more especially to refer to the lamentations of actual mourners. When a death takes place in a family, particularly of one of its chief members, the sudden cry which is raised in the house, and continued at intervals, is most appalling; and it is interspersed with such exclamations as the present, praising the dead and lamenting his loss. Mohammed endeavoured to put down this practice, considering the outrageous lamentation which usually took place as an act of rebellion against the Divine will, although he allowed tears and silent sorrow to be becoming; but he failed in this and many other of his attempts against ancient usages, which still continue in as full operation as ever. The following, from the *Mishat-ul-Masabih*, will shew the ancient Arabian usages in this matter. 'Omm Salmah said, When Abù Salmah, who was my first husband before the prophet, died, I said he was a stranger, and died in a strange land. Verily I will cry a cry for him, which shall be related among men, saying, "She cried as no person ever did." Then I was ready to cry for Abù Salmah; when unexpectedly a woman came to me, and wished to assist and accompany me in crying. Then the prophet came and said, "Do you wish, O woman! to bring the devil into the house, from which God has brought him forth twice?"...When his highness said this, I desisted from crying, and did not cry afterwards.' From this it seems that Mohammed had heard in the street the cry by which she expected to gain renown.—'Abdullah-bin Rawahah was senseless when he was ill and near dying; and his sister, whose name was Amrah, stood crying, and said, "O mountain! O that! and O the other!" when she was enumerating his accomplishments, and praised him, wailing. And Abdullah said to Amrah, when he recovered, "There is not one of those qualities, which you have ascribed to me, but will be spoken of to me in a troublesome way."' Again, 'Abu-Musa-al-Ashari said, I heard the prophet say, "There is no dead person, the people of whose tribe stood crying and saying, O mountain, O chief! (and such like, which is said in wailing); but God appoints two angels for him, to shake him, and to say in a taunting manner, Were you as they said?"' It is very remarkable that Mohammed, in mentioning his dislike to the custom, lets us know that it was in his time exhibited in a most exaggerated form by the Jews in Arabia. Compare this with what Mr. Lane says of the modern Egyptian practice. Before the spirit has departed, or the moment after, 'the women of the family raise the cries of lamentation, called *we'lwel'eh*, or *wilwa'l*; uttering the most piercing shrieks, and calling upon the name of the deceased. The most common cries that are heard upon the death of the master of the family, from the lips of his wife, or wives, and children, are, "O my master!" "O my camel!" (that is, "O thou that broughtest my provisions, and hast carried my burdens!") "O my lion!" "O camel of the house!" "O my dear one!" "O my only one!" "O my father!" "O my misfortune!"'

CHAPTER XXIII.

1 *He prophesieth a restoration of the scattered flock.* 5 *Christ shall rule and save them.* 9 *Against false prophets,* 33 *and mockers of the true prophets.*

[1]WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up [2]shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, [3]the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, [4]THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, [3]the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of [7]swearing the land mourneth; the pleasant places of the wilderness are dried up, and their [8]course is evil, and their force *is* not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their ways shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I

[1] Ezek. 34. 2.
[2] Chap. 3. 15. Ezek. 34. 11, &c.
[3] Isa. 4. 2, and 40. 11. Chap. 33. 14, 15. Dan. 9. 24. John 1. 45.
[4] Deut. 33. 28.
[5] Heb. *Jehovah-tsidkenu.*
[6] Chap. 16. 14, 15.
[7] Or, *cursing.*
[8] Or, *violence.*

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will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen [9] [10]folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem [11]an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as [12]Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with [13]wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is [14]profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, [15]Ye shall have peace; and they say unto every one that walketh after the [16]imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the [17]counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a [18]whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The [19]anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 [20]I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any [21]hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, [22]as their fathers have forgotten my name for Baal.

28 The prophet [23]that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [24]I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, [25]that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even [26]punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Be-

[9] Or, *an absurd thing.* [10] Heb. *unsavoury.* [11] Or, *filthiness.* [12] Isa. 1. 9. [13] Chap. 8. 14, and 9. 15.
[14] Or, *hypocrisy.* [15] Chap. 6. 14, and 8. 11. Ezek. 13. 10. Zech. 10. 2. [16] Or, *stubbornness.* [17] Or, *secret.*
[18] Chap. 30. 23. [19] Chap. 30. 24. [20] Chap. 14. 14, and 27. 15. [21] Psal. 139. 7, &c. Amos 9. 2, 3.
[22] Judg. 3. 7, and 8. 33, 34. [23] Heb. *with whom is.* [24] Deut. 18. 20. Chap. 14. 14, 15. [25] Or, *that smooth their tongues.*
[26] Heb. *visit upon.*

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cause ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And I will bring [z]an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

[z] Chap. 20. 11.

Verse 15. '*Wormwood.*'—The original word is לַעֲנָה *la'anah*, which is used in a figurative sense in most of the passages in which it occurs (Deut. xxix. 18; Prov. v. 4; Jer. ix. 15; xxiii. 15; Lam. iii. 15, 19; Amos v. 7, 12). In the last text cited it is translated 'hemlock;' but everywhere else, as here, 'wormwood.' It is clear that it denotes some plants of the extremest bitterness, and is hence adopted as a type or figure of the sins and miseries of men. The Septuagint and Arabic translators substitute the proper term which they conceived the plant to denote, except in Prov. v. 4; Lam. iii. 19, where the latter, as well as the other Oriental versions, have words signifying 'wormwood,' and this has been adopted throughout by the Vulgate, and, after that, by most modern versions, our own included. There is in fact little doubt that a species of Artemisia or Absinthium or wormwood is really intended; but as various species are common in Palestine, and as many of them resemble each other very closely in their properties, it is difficult to say which particular species, or whether any species in particular, is denoted by the Hebrew word. The probability seems to be that it is a generic name for all the plants of this kind, which are distinguished for their intense bitterness. The species particularly noticed by travellers are *Artemisia Judaica*, *A. Nilotica*, *A. fruticosa*, *A. cinerea*. The first is particularly noticed by Rauwolff as growing everywhere in Palestine. He describes it as having small, ash-coloured leaves and many small stalks, and affording a great abundance of small, yellowish seeds; and that it is of an unpleasant smell, very bitter, with a saline sharpness. Both the leaves and seeds of the plant are used medicinally in the East, and are reported to be stomachic, tonic, and anthelminthic. This, if any particular species, is probably the LA'ANAH of Scripture.

25. '*That prophesy lies in my name, saying, I have dreamed.*'—They professed to have received dreams from God; or, having had dreams, pretended that they were oracles and intimations from God. The facility of this kind of imposition, and the impossibility of immediate detection, rendered this a common method by which the old Pagan priests and prophets deluded the people. Besides extraordinary and professedly unsought dreams, there were some of the heathen gods which were considered to deliver their oracles principally, if not exclusively, through their instrumentality, such as Osiris, Isis, and Serapis, in Egypt; Hercules (so called by Tacitus, but perhaps Baal), in Mesopotamia; Amphiaraus, in Attica; Pasiphae, in Sparta, and many others. When a responsive dream was *sought*, some observances were practised; after which the dream was supposed to give the required answer. Often the dream-seeker slept in the temple of the idol, and sometimes upon the skins of the victims which had been offered in sacrifice. Those who sought a prophetic dream sometimes fasted the previous day, and abstained three days from wine; those who did not fast were careful to eat nothing difficult of digestion, such as beans and raw fruit. It was sometimes considered necessary that the dreamer should wear a white garment; and the dreams of the morning were those to which most attention was paid. Such were some of the practices of the heathen dreamers, and which were very probably adopted by the false prophets of the Hebrews. See Banier (*Mythology*, i. 345, 353); Rosinus (*Antiq. Romanarum*, ii. 2); and Harwood (*Grec. Antiq.* p. 192). Similar practices, for similar purposes, still prevail in different parts of Pagan Asia.

CHAPTER XXIV.

1 *Under the type of good and bad figs, 4 he foresheweth the restoration of them that were in captivity, 8 and the desolation of Zedekiah and the rest.*

THE LORD shewed me, and, behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar [1]king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, [2]they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge [3]them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them [4]an heart to know me, that I *am* the LORD: and they shall be [5]my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil [6]figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of

[1] 2 Kings 24. 12, &c. 2 Chron. 36. 10.
[2] Heb. *for badness.* [3] Heb. *the captivity.*
[4] Deut. 30. 6. Chap. 32. 39. Ezek. 11. 19, and 36. 26, 27.
[5] Chap. 30. 22, and 31. 33, and 32. 38. [6] Chap. 29. 17.

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Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them [7]to [8]be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

[7] Heb. *for removing*, or, *vexation*.

[8] Deut. 28. 25. Chap. 15, 4.

Verse 2. '*The figs that are first ripe.*'—The figs here called בִּכּוּרוֹת, *baccuroth*, or first-ripe figs, still bear the same name in the Levant. There are three sorts of figs: the *first*, that here mentioned, makes its appearance about the vernal equinox, and comes to maturity about the middle or latter end of June. Before it is ripe it is called, in Scripture, the *green* fig, but when ripe, the *untimely* (i. e., precocious) fig. It is generally considered to have a flavour superior to any other, and is deemed a great delicacy—partly perhaps from its earliness, which renders it the more prized, as all early fruits are. Then there is, *second*, the *summer* or *dry* fig (called *kermez*), which appears about the middle of June, and is ripe in August. This is the sort which is dried in the sun and preserved in masses, called '*cakes*' in our version; and which is to be considered as the proper and regular fig. Lastly, there is the *winter* fig, which appears in August, and is not ripe till towards the end of November. This is usually of a longer figure and darker colour than the others. When the weather is favourable, some of these figs will hang ripening upon the tree after the leaves are shed, and through the winter, being gathered as delicious morsels early in the spring. All figs fall when they are ripe, and especially the early figs. This circumstance is alluded to in Nahum iii. 12.

CHAPTER XXV.

1 *Jeremiah reproving the Jews' disobedience to the prophets,* 8 *foretelleth the seventy years' captivity,* 12 *and after that, the destruction of Babylon.* 15 *Under the type of a cup of wine he foresheweth the destruction of all nations.* 34 *The howling of the shepherds.*

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, [1]rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, [2]Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover [3]I will take from them the [4]voice of mirth, and the [4]voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, [5]when seventy years are accomplished, *that* I will [6]punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall

[1] Chap. 29. 19. [2] 2 Kings 17. 13. Chap. 18. 11, and 35. 15. Jonah 3. 8. [3] Heb. *I will cause to perish from them.*

[4] Chap. 7. 34, and 16. 9. Ezek. 26. 13. Hos. 2. 11. [5] 2 Chron. 36. 21, 22. Ezra 1. 1. Chap. 29. 10. Dan. 9. 2. [6] Heb. *visit upon.*

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[7]serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me; Take the [8]wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 [9]Edom, and [10]Moab, and the children of [11]Ammon,

22 And all the kings of [12]Tyrus, and all the kings of Zidon, and the kings of the [13]isles which *are* beyond the [14]sea,

23 [15]Dedan, and Tema, and Buz, and all [16]*that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the [17]mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of [18]Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the [19]city [20]which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall [21]roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes,* against all the inhabitantsof the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be [22]lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ [23]Howl, ye shepherds, and cry; and wallow yourselves *in the ashes,* ye principal of the flock: for [24]the days of your slaughter and of your dispersions are accomplished; and ye shall fall like [25]a pleasant vessel.

35 And [26]the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is [27]desolate because of the fierceness of the oppressor, and because of his fierce anger.

7 Chap. 27. 7. 8 Job 21. 20. Psal. 75. 8. Isa. 51. 17. 9 Chap. 49. 7, &c. 10 Chap. 48. 11 Chap. 49. 1. 12 Chap. 47. 4. 13 Or, *region by the sea-side.* 14 Chap. 49. 23. 15 Chap. 49. 28. 16 Heb. *cut off into corners,* or, *having the corners* of the hair *polled,* Chap. 9. 26. 17 Chap. 49. 31. 18 Chap. 49. 34. 19 1 Pet. 4. 17. 20 Heb. *upon which my name is called.* 21 Joel 3. 16. Amos 1. 2. 22 Chap. 16. 4. 23 Chap. 4. 8, and 6. 26. 24 Heb. *your days for slaughter.* 25 Heb. *a vessel of desire.* 26 Heb. *flight shall perish from the shepherds, and escaping from,* &c. 27 Heb. *a desolation.*

Verse 10. '*The sound of the millstones.*'—Major Skinner, when resting at night on the journey from Baghdad to Babylon, in a poor Arab encampment, says, 'the women in the neighbouring tents were grinding corn, and the dull sound of the stones was neither disagreeable nor unsuited to the scene. They accompanied the labour with

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the most plaintive song I ever heard: it was almost a moan; and it seemed as if they sung in concert, they kept so admirably together.'—(*Journey Overland*, ii. 153.) As the women usually grind corn every day, and sing at their labour, the sounds of the stones and of their voices are among the characteristic noises of an Eastern city, and the absence of which does therefore mark in the strongest manner its desolate condition.

12. '*Seventy years.*'—This is a very remarkable prophecy, fixing, as it does, a date for the restoration of the Hebrews to their own land, and for the overthrow of the Babylonian monarchy. It is to be regretted that there has been no small portion of dispute as to the time when this period of seventy years should begin, and when it should terminate. The conclusion has, however, been less disputed than the commencement, since Ezra i. 1, seems sufficiently clear in fixing it to the first year of Cyrus, when the decree was issued for the restoration of the Jews. The circumstance which has occasioned so much inquiry with respect to the commencement of the period is, chiefly, that the subjection of the Hebrew nation to the Babylonians is marked by three distinct dates. The *first* occurred in the same year with the delivery of the present prophecy, when Jerusalem, then under the superiority of the Egyptian king, surrendered to Nebuchadnezzar after a short siege; and when the Babylonian confirmed Jehoiakim in his throne as a vassal sovereign, but took away a part of the ornaments of the temple, and also the sons of some of the principal nobles to answer as hostages, and to be employed in the service of his court. Among these was Daniel and his three friends. Compare Dan. i. 1. That this was in the fourth year of Jehoiakim appears from verse 1 of the present prophecy, and also from ch. xlvi. 2. Daniel calls it the *third* year: but the apparent discrepancy only arises from a different mode of computation: thus, Jehoiakim ascended the throne at the end of the year which Jeremiah reckons as the first—a mode of reckoning by no means unusual in Scripture—whereas Daniel, neglecting the incomplete year, numbers one less. The *second* was soon after Jeconiah ascended the throne—when the Babylonians again besieged the revolted city, and the king, having surrendered, was kept as a prisoner, and his crown given to his uncle Zedekiah. On this occasion the royal treasures and the rich utensils of the temple were seized, and the king, with the chief families and most useful members of the nation, was carried captive to Chaldea. Among these captives was the prophet Ezekiel. This was seven years after the first subjection of the land to the Babylonians (2 Kings xxiv. 8—18; 2 Chron. xxxvi. 9, 10; Jer. lii. 28; and compare Isaiah xxxix. 3—6). In the ninth year of his reign, the ill-advised Zedekiah renounced his allegiance to the Babylonians. This brought on another siege of Jerusalem by the Chaldean army, and in the eleventh year of Zedekiah's reign the city was taken, and, together with the temple, destroyed by fire (2 Kings xxiv. 18—20; xxv. 1—21; 2 Chron. xxxvi. 11—21; Jer. xxxvii. 3—10; lii. 12, etc.). This was eighteen years after the first date of the Babylonian dominion over the Hebrews. Here, then, the question is, from which of these transactions the period of seventy years takes its date. We must not only consider which is the most probable commencement, but must count off seventy years, and find a marked historical event for the conclusion. In the first place we must take a few dates on which to base any calculations that may be formed. The following will suffice:—

a 1.	The first subjection of the Jews to the Babylonians	B.C. 605
a 2.	The second, when Jehoiachin was king	597
a 3.	The destruction of the city and Temple	586
b 1.	The Edict of Cyrus, in the first year of his reign at Babylon	536
b 2.	The completion of the temple, after long interruption	516

One of the first three dates must be taken for the beginning of the seventy years, and one of the last two for its conclusion; and from the difference of current and complete years, we need not mind the defect or surplus of a year in proceeding upon these dates. Now, to apply,—if we take the dates *a* 1 and *b* 1, we find the difference between them to be 69 years, which, allowing for the difference just stated, we may call seventy years. Here we have then the required number of years; and if any one were to judge concerning the period of seventy years, without any reference to the dates, he would most probably regard, as the commencing and concluding events, those to which these dates refer. This therefore is the period which the seventy years are supposed to embrace by Prideaux, Newton, Blayney, Hales, Jahn, and many other distinguished writers, with whom, after so distinct a corroboration, we cannot hesitate to concur.

The second date (*a* 2) has been chosen for the commencement by some writers, chiefly, as it seems, because Ezekiel (ch. xl. 1) makes the twenty-fifth year of the captivity correspond to the fourteenth year from the destruction of the city. This of course dates the first year of the captivity eleven years anterior to the ruin of Jerusalem, and which corresponds exactly to the date *a* 2; when the flower of the nation were carried away captive, and the prophet himself along with them. But, if we count seventy years from this date, we are carried ten years beyond the first year of Cyrus, on the one hand, while on the other we are ten years short of the date (*b* 2) of the temple's completion. It therefore appears that the commencement of the period would be fixed here without a due regard to its conclusion; and that Ezekiel speaks without any allusion to the seventy years, but with a sole reference to the time when he and the people with whom he came, and among whom he resided, were carried into captivity.

It only remains to consider the third hypothesis, which dates the seventy years from (*a* 3) the desolation of the city and temple. If we take this for the commencement, we cannot have the edict of Cyrus for the conclusion, the interval being but fifty years; but we obtain just seventy years if we carry on the account to the time when Darius issued his edict for the completion of the temple, and after which that structure was soon completed; and which might well, considering the importance which was attached to the temple, be regarded as *completing* the restoration of the Hebrews from their captive condition. It is clear indeed that Zechariah (ch. i. 12) thus computes seventy years, whether with or without a reference to the prophecy of Jeremiah; and it is equally certain that Daniel takes the earliest date, when he was himself carried into captivity, for the commencement of Jeremiah's seventy years. The result is, that under different hypotheses we certainly arrive at one (all that is required) and may arrive at two completions of the divine prediction; for from the *entrance* of the Hebrews into a captive condition, under Jehoiakim, to their *entrance* into a condition of freedom, under Cyrus, was seventy years; and from the *completion* of their captivity, by the destruction of the city and temple, to the *completion* of their restoration, by the rebuilding of the temple, was also seventy years. Thus, by various evidence, and under different hypotheses, we equally arrive at a satisfactory conclusion.

16. '*They shall drink, and be moved, and be mad,*' etc.—Lewis, in his *Origines Hebrææ*, is of opinion that 'This is an allusion to those intoxicating draughts which used to be given to malefactors just before their execution to take away their senses. Immediately before the execution began, says the Talmud, they gave the condemned a quantity of frankincense in a cup of wine, to stupify him, and render him insensible of his pain. The compassionate ladies of Jerusalem generally provided this draught at their own cost. The custom is said to have originated in the command of Solomon, Prov. xxxi. 6, "Give strong drink to him that is ready to perish, and wine unto those that be of heavy hearts."'

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17. '*Then took I the cup . . . and made all the nations to drink.*'—We may give the usual explanation in the words of Dr. Blayney:—'It is not to be imagined that Jeremiah went round in person to all the nations and kings here enumerated; but either that he did so in a vision, or else that he actually did what is figuratively designed—that is, he publicly announced the judgments of God severally against them.' Archbishop Secker also points to the corresponding circumstance that, in ch. i. 10, Jeremiah is said to be set over nations, to root out, etc.; when the meaning was only to foretell that they should be rooted out.

26. '*Sheshach.*'—That Babylon is intended appears very clearly from ch. li. 41; but why this name is given to it remains very uncertain, after all the ingenious conjectures which have been offered.

30. '*Shout, as they that tread the grapes.*'—In connection with this and other passages of Scripture which describe the songs and shoutings of those who trod the grapes, it is important to understand that the fumes which arise from the trodden fruit are considerably inebriating, and gradually raise the treaders to a state of high excitement. In a recent publication (*Notes from a Journal kept in Italy and Sicily during the years* 1844, 1845, 1846, by J. G. Frances, B.A., Lond. 1847) this is well described:—'During the past week we have had the vintage in Casamicciola, and a pretty sight it has been. As I never witnessed one before, I took care to be present at all the stages of the operation: from gathering to carting, from carting to vatting, from vatting to pressing, and finally, the barrelling off this precious nectar. The scene in the wine-press is well worth witnessing once. The bunches being thrown in, men and boys follow, after stripping to the knee and being carefully washed in rain water. Some of these turn the stuff with pitchforks, while the others dance up and down and press out the juice. The vat of our host is about twelve feet square, and stands under a covered shed, with a simple arrangement for letting out the liquor afterwards into a lower reservoir, and a cross beam and mill-stone for bringing a heavy pressure to bear upon the grape skins. During the process of treading, the door of the shed was kept wide open; yet the fumes which rose were so strong that all the treaders soon became inebriated, or, as they term it, "allegri." From a modest silence they passed to singing, and from singing to vociferous shouting. The scene brought forcibly to my mind divers passages of holy writ.'

CHAPTER XXVI.

1 *Jeremiah, by promises and threatenings, exhorteth to repentance.* 8 *He is therefore apprehended,* 10 *and arraigned.* 12 *His apology.* 16 *He is quit in judgment, by the example of Micah,* 20 *and of Urijah,* 24 *and by the care of Ahikam.*

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; [1]diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may [2]repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like [3]Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down [4]in the entry of the new gate of the LORD's *house*.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, [5]This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now [6]amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will [7]repent him of the evil that he hath pronounced against you.

14 As for me, behold, I *am* in your hand: do with me [8]as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth

[1] Acts 20. 27. [2] Chap. 18. 8. [3] 1 Sam. 4. 12. Psal. 78. 60. Chap. 7. 12, 14. [4] Or, *at the door.*
[5] Heb. *The judgment of death is for this man.* [6] Chap. 7. 3. [7] Verse 19. [8] Heb. *as it is good and right in your eyes.*

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the LORD hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 [9]Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; [10]Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought [11]the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the [12]common people.

24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

[9] Mic. 1. 1. [10] Mic. 3. 12. [11] Heb. *the face of the LORD.* [12] Heb. *sons of the people.*

Verse 18. '*Micah the Morasthite.*'—From this description, as well as from the quoted prophecy, the prophet here referred to is doubtless the same whose writings are preserved among those of the twelve minor prophets. Compare the passages indicated by the marginal references, and see the note on Mic. iii. 12. Micah is here, as in the commencement of his prophecy, called 'the Morasthite,' from the place to which he belonged, concerning which see the Introduction to Micah.

20. '*Urijah.*'—Of this prophet, and the interesting circumstance here recorded, we have no other information than that which thus incidentally transpires.

CHAPTER XXVII.

1 *Under the type of bonds and yokes, he prophesieth the subduing of the neighbour kings unto Nebuchadnezzar.* 8 *He exhorteth them to yield, and not to believe the false prophets.* 12 *The like he doeth to Zedekiah.* 19 *He foretelleth that the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.*

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them [1]to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and [2]have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [3]my servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your [4]dreamers, nor to your enchanters, nor to your

[1] Or, *concerning their masters, saying.* [2] Dan. 4. 17, 25. [3] Chap. 25. 9, and 43. 10. [4] Heb. *dreams.*

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sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy [5]a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy [6]a lie in my name; that I may drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 ¶ Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away [7]captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [8]carried to Babylon, and there shall they be until the day that I [9]visit them, saith the LORD; then will I bring them up, and restore them to this place.

5 Chap. 14. 14, and 23. 21, and 29. 8. 6 Heb. *in a lie*, or, *lyingly*. 9 2 Chron. 36. 22. 7 2 Kings 24. 14, 15. Chap. 29. 10. 8 2 Kings 25. 13. 2 Chron. 36. 18.

Verse 2. '*Make thee bonds and yokes.*'—The yokes seem to have taken their name from those borne by labouring oxen. But they were probably not the same, but rather such as slaves employed in carrying their burdens, and which therefore formed the badge of an enslaved condition. They consisted of a pole, which rested horizontally upon the neck and shoulders, and from the ends of which the burdens were suspended—precisely on the same principle as the beam by which the milkmen carry their pails through our streets, and which, remarkably enough, are also called 'yokes.' How these were used by the ancient Egyptians may be seen by the cuts under 1 Kings v. 13, which shew men carrying bricks in this manner, and an inspection of which will suggest that the 'bonds' were the cords or thongs by which the burdens were suspended from the yoke.

CHAPTER XXVIII.

1 *Hananiah prophesieth falsely the return of the vessels, and of Jeconiah.* 5 *Jeremiah, wishing it to be true, sheweth that the event will declare who are true prophets.* 10 *Hananiah breaketh Jeremiah's yoke.* 12 *Jeremiah telleth of an iron yoke,* 15 *and foretelleth Hananiah's death.*

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within [1]two full years will I bring again into this place all the vessels of the LORD'S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah,

1 Heb. *two years of days.*

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with all the [2]captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the [3]yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught [4][5]rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

[2] Heb. *captivity.* [3] Chap. 27. 2. [4] Deut. 13. 5. Chap. 29. 32. [5] Heb. *revolt.*

CHAPTER XXIX.

1 *Jeremiah sendeth a letter to the captives in Babylon, to be quiet there,* 8 *and not to believe the dreams of their prophets,* 10 *and that they shall return with grace after seventy years.* 15 *He foretelleth the destruction of the rest for their disobedience.* 20 *He sheweth the fearful end of Ahab and Zedekiah, two lying prophets.* 24 *Shemaiah writeth a letter against Jeremiah.* 30 *Jeremiah readeth his doom.*

Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that [1]Jeconiah the king, and the queen, and the [2]eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, [3]deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy [4]falsely unto you in

[1] 2 Kings 24. 12, &c. [2] Or, *chamberlains.* [3] Chap. 14. 14, and 23. 21, and 27. 15. [4] Heb. *in a lie.*

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my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after [5]seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you [6]an expected end.

12 Then shall ye [7]call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the [8]sword, the famine, and the pestilence, and will make them like [9]vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, [10]to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which [11]I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the [12]Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* [13]mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; [14]because he hath taught [15]rebellion against the LORD.

[5] 2 Chron. 36. 21, 22. Ezra 1. 1. Chap. 25. 12, and 27. 22. Dan. 9. 2. [6] Heb. *end and expectations.* [7] Dan. 9. 3, &c. [8] Chap. 24. 10. [9] Chap. 24. 8. [10] Heb. *for a curse.* [11] Chap. 25. 4, and 32. 33. [12] Or, *dreamer.* [13] 2 Kings 9. 11. Acts 26. 24. [14] Chap. 28. 16. [15] Heb. *revolt.*

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Verse 21. '*Ahab...Zedekiah.*'—These two false prophets, who prophesied a lie in the Lord's name, and committed adultery with their neighbours' wives, are supposed by some of the old Jewish writers to be the same with the two elders who attempted the chastity of Susannah, as recorded in the narrative in the apocryphal book bearing her name, and which the Jews believe to be true in substance, although not exactly as there related. This is probably nothing more than a conjecture.

22. '*Roasted in the fire.*'—It may be doubted whether these men were burnt by the Babylonians as an ordinary capital punishment, or offered in sacrifice to the idols. We had lately occasion to observe that criminals were, in different nations, sometimes offered as victims to the gods. See also the note to Gen. xxxviii. 24. The particular crime or crimes which brought upon them this punishment from the king of Babylon does not clearly appear, although not a few conjectures have been offered by the Rabbinical and other writers.

CHAPTER XXX.

1 *God sheweth Jeremiah the return of the Jews.* 4 *After their trouble they shall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return shall be gracious.* 23 *Wrath shall fall on the wicked.*

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD; that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, [1]of fear, and not of peace.

6 Ask ye now, and see whether [2]a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 [3]Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

9 But they shall serve the LORD their God, and [4]David their king, whom I will raise up unto them.

10 ¶ Therefore [5]fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee [6]in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, [7]that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why [8]criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee [9]shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own [10]heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

[1] Or, there is *fear and not peace.* [2] Heb. *a male.* [3] Joel 2. 11. Amos 5. 18. Zeph. 1. 14, &c.
[4] Ezek. 34. 23, and 37. 24. Hos. 3. 5. [5] Isa. 41. 13, and 43. 5, and 44. 2. Chap. 46. 28. [6] Psal. 6. 1. Chap. 10. 24, and 46. 28.
[7] Heb. *for binding up*, or, *pressing.* [8] Chap. 15. 18. [9] Exod. 23. 22. Isa. 41. 11. [10] Or, *little hill.*

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20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be [11]my people, and I will be your God.

23 ¶ Behold, the [12]whirlwind of the LORD goeth forth with fury, a [13]continuing whirlwind: it shall [14]fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

[11] Chap. 24. 7, and 31. 33, and 32. 38. [12] Chap. 23. 19, 20. [13] Heb. *cutting*. [14] Or, *remain*.

CHAPTER XXXI.

1 *The restoration of Israel.* 10 *The publication thereof.* 15 *Rahel mourning is comforted.* 18 *Ephraim repenting is brought home again.* 22 *Christ is promised.* 27 *His care over the church.* 31 *His new covenant.* 35 *The stability,* 38 *and amplitude of the church.*

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared [1]of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore [2]with lovingkindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [3] [4]tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall [5]eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with [6]supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my [7]firstborn.

10 Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a [8]watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD; [9]A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy works shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccus-

[1] Heb. *from afar.* [2] Or, *have I extended lovingkindness unto thee.* [3] Exod. 15. 20. Judges 11. 34. [4] Or, *timbrels.* [5] Heb. *profane* them. [6] Or, *favours.* [7] Exod. 4. 22. [8] Isa. 58. 11. [9] Matt. 2. 18.

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tomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely [10]after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels [11]are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 ¶ [12]In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the [13]days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, [14]although I was an husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; [15]and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [16]they shall all know me, from the least of them unto the greatest of them, saith the LORD: for [17]I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, [18]which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth [19]the sea when the waves thereof roar; The LORD of hosts *is* his name:

36 [20]If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If [21]heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

[10] Deut. 30. 2. [11] Heb. *sound.* [12] Ezek. 18. 2. [13] Heb. 8. 8. [14] Or, *should I have continued an husband unto them?* [15] Chap. 24. 7, and 30. 22. [16] Isa. 54. 13. John 6. 45. [17] Chap. 33. 8. Mic. 7. 18. Acts 10. 43. [18] Gen. 1. 16. [19] Isa. 51. 15. [20] Isa. 54. 9. Chap. 33. 20. [21] Chap. 33. 22.

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Verse 4. '*Thou shalt be built, O virgin of Israel.*'—'The people of the East metaphorically ascribe the character of females to cities. They represent them as the *mothers* of the inhabitants; they speak of them as *wives* of the kings; when they revolt against the sovereign they are adulterous,' etc. Compare 2 Sam. xx. 19; 2 Kings xix. 21; Ps. cxxxvii. 8; Isa. xxiii. 12; xlvii. 1–8; lxii. 4; Jer. iii. 6–14; xiii. 26; Lam. i. 1–8, 17; Ezek. xvi. 14; xxiii. 29; Nah. iii. 5, 6.

15. '*A voice was heard in Ramah, lamentation, and bitter weeping,*' etc.—This was for the dead, as appears by what follows. Taken in the fulness of its signification, the passage which Burder here produces from Le Brun is striking and illustrative, although the Ramah (or rather Ramla) at which the scene was witnessed is far from being, as Burder supposes, the Ramah of the prophet. After stating that 'the women go in companies on certain days, out of the towns, to the tombs of their relations, in order to weep there, and when they are arrived they display very deep expressions of grief'—he goes on to say, 'While I was at Ramah, I saw a very great company of these weeping women, who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, in order to make their usual lamentations, I seated myself on an elevated spot. They first went and placed themselves on their sepulchres, and wept there; where, after having remained about half an hour, some of them rose up and formed a ring, holding each other by the hand, as is done in some country-dances. Quickly two of them quitted the others, and placed themselves in the centre of the ring, where they made so much noise in screaming and in clapping their hands, as, together with their various contortions, might have subjected them to the suspicion of madness. After that they returned, and seated themselves to weep again till they gradually withdrew to their homes. The dresses they wore were such as they generally used, white, or any other colour; but when they rose up to form a circle they put a black veil over the upper part of their persons.'

18. '*I was chastised, as a bullock unaccustomed to the yoke.*'—The Rev. J. Campbell, whose South African experience has supplied some very remarkable illustrations of Scripture, regards this simile as 'a very apt one.' He says, 'I have had frequent opportunities of witnessing the conduct of oxen when for the first time put into the yoke to assist in dragging the waggons. On observing an ox that had been in the yoke for seven or eight hundred miles beginning to get weak, or his hoofs to be worn down to the quick by treading on the sharp gravel, a fresh ox was put into the yoke in his place. When the selection fell on an ox I had received as a present from an African king, of course one completely unaccustomed to the yoke, such generally made a strenuous struggle for liberty, repeatedly breaking the yoke, and attempting to make his escape. At other times such bullocks lay down upon their sides or backs, and remained so in defiance of the Hottentots, though two or three of them would be lashing them with their ponderous whips. Sometimes, from pity to the poor animal, I would interfere, and beg them to be less cruel. "Cruel!" they would say; "it is *mercy;* for if we do not conquer him now, he will require to be so beaten all his life." Some oxen would seem convinced of the folly of opposing the will of the Hottentots by the end of the first day; some about the middle of the second; while some would continue the struggle to the third; after which they would go on as willingly and quietly as any of their neighbour oxen. They seemed convinced that their resisting was fruitless as kicking against the pricks, or sharp pointed iron, which they could not injure, but that every kick they gave only injured themselves.'

19. '*I repented; and after that I was instructed, I smote upon my thigh.*'—Compare Ezek. xxi. 12. This is a common action of self-reproach, conviction, and grief in the East. Perhaps the mode of sitting which brings the thigh immediately under the hand may have some connection with the practice. This, as an act of grief, was in use among the classical ancients. Thus, in Homer, when the flames arose from the Grecian fleet, which had been set on fire by the Trojans,

> 'Achilles saw it, smote his thigh, and said—'
> *Il.* xvi. 124.

So also Xenophon describes Cyrus as smiting his thigh when he received intelligence of the death of his generous friend Abradates. And Cicero mentions it as a common rhetorical action of which he did not approve.

21. '*Set thee up waymarks, make thee high heaps.*'—This refers to the foretold return of the captives, when they must necessarily cross the desert between Babylonia and Palestine; and it shews that it was customary, as it still is in some cases, to set up waymarks to direct the course of travellers across these desolate regions where man leaves no trace of his footsteps. The first word, צִיִּנִים *tzinim*, rendered 'waymarks,' denotes stones set or heaped up for any commemorative or indicative purpose. The other, תַּמְרוּרִים *tamrurim*, coming from תָּמָר *tamar*, a palm-tree, would suggest tall round pillars or poles, having some resemblance to the trunk of the palm. Where such waymarks exist, they are usually set very far asunder, as in the level and bare plains they are visible from a great distance. Their construction varies, being formed of that material which can be most easily obtained; but they are seldom other than heaps of stones, except in those desolate districts over which a settled people have authority, and through which they frequently pass, and then they sometimes erect pillars of brick or stone, and we have occasionally observed cones or pillars of wicker-work filled up with clay or earth.

38. '*The tower of Hananeel.*'—This tower, which probably derived its name from the builder, is one of the three towers mentioned in Nehemiah (xii. 38, 39). Its situation is there intimated with relation to the sheep-gate, but here, and in Zech. xiv. 10, with respect to the 'corner-gate;' and the tower was therefore most probably between the two. With respect to the position of the gates see the note on Neh. iii. 1, where the sheep-gate is, in accordance with general opinion, placed on the east side of the town. It seems to have been a little to the north of the north-east corner of the temple wall, in the same situation as is now occupied by the gate of St. Stephen, so called from a tradition that the proto-martyr was there slain. The probable situation of the sheep-gate determines that of the tower of Hananeel, which was obviously near it; and from the direction in which the boundary line is described, we may infer it to have been to the north of that gate, and consequently was near the north-east corner of the city, and probably faced the east.

'*The gate of the corner.*'—This gate is not mentioned in Nehemiah; but it occurs so early as the reign of Amaziah, when Jehoash, king of Israel, 'brake down the wall from the gate of Ephraim to the corner gate.' This would alone intimate that it was in the north wall, as that quarter was, by nature, the most defenceless, and therefore the north wall was that against which besiegers usually directed their principal operations. The gate of Ephraim, which helps to determine the 'corner gate,' is allowed to have been in the north wall, and regarding the supposed situation of the tower of Hananeel, which seems sufficiently to mark the north-*east* angle, we may consider the 'corner gate' to have been at or near the north-*west* angle, so that from the tower of Hananeel to the corner gate describes the north-eastern and the whole of the northern part of the city walls. As this gate is not mentioned after the Captivity, it was perhaps not rebuilt, unless it occurs under another name.

39. '*Over against it upon the hill Gareb.*'—Our impression concerning the whole description is, that it describes no boundary of stone, but a boundary of holiness—that is, that not only the city itself, but those parts without the city, which were accounted common or unclean ground, should be considered holy—as holy as the temple. It therefore does not include the temple, which was already holy; and this is a circumstance which, notwith-

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standing its interest, and the point which it gives to the passage, has escaped notice. The line begins at some distance opposite the north-east angle of the temple precincts, and ends at the horse-gate, which was at nearly an equal distance from the south-east angle, leaving the temple itself, therefore, unenclosed. So also, although this boundary of holiness coincides with the city wall from the tower of Hananeel to the corner gate, it there ceases to do so; for that gate being at the north-west corner, the boundary does not turn southward, to follow the course of the western wall of the city; but continues westward, across the entrance of the western valley, to the hill Gareb, and *then* turns westward, and runs round the remainder of the city, parallel to the wall, so as to enclose the western and southern valleys, with part of the valley of the Kidron on the east. This is the clearest idea we can form of the passage and its object. This definition of course infers that the hill Gareb was that opposite the north-west angle of the city, and at the entrance of the western valley. Some writers, observing that the name denotes a species of leprosy, infer that the hill was occupied by the lepers, who were obliged to live outside the city, and that it hence derived its name. This does not seem improbable; and if true, the explanation we have given will suggest that it is mentioned as one of the unclean places which should become holy unto the Lord.

'*Goath*.'—This was of course in the further progress westward. As the word wants but the common prefix גל *gal* or *gol*, 'a heap,' to become *Golgoath* or *Golgotha*, some writers have suggested that it is the same place bearing that name in the New Testament, and where our Lord was crucified. This is however a matter which belongs to an inquiry concerning the site of Calvary, for which see the note on Heb. xiii.

40. '*The valley of the dead bodies, and of the ashes*.'—This was undoubtedly the valley of Ben-Hinnom, which, after it had been defiled by Josiah, to mark his detestation of the horrid rites which had there been celebrated, became the common receptacle for all the filth of the town. But as the bodies of dead animals, etc., thrown there, might prove very offensive to the city, and tend to produce a pestilence, we are informed by the Rabbins that fires were constantly kept burning in the valley, to consume these and other substances likely to prove injurious to the inhabitants. Hence the 'ashes;' although some understand this of the ashes from the temple altar. It seems from ch. vii. 32, that there was also in this valley a burying-place of some kind—perhaps for foreigners or criminals.

—'*The horse-gate*.'—The situation of this gate has been indicated in a note on Neh. iii. i. It is supposed to have derived its name from being that through which the king's horses usually passed, when taken out to be watered or exercised; others suppose that it was so called because the market for horses was held there.

CHAPTER XXXII.

1 *Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 13 Baruch must preserve the evidences, as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity for their sins, 36 and promiseth a gracious return.*

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, [1]Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely [2]be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the [3]right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* [4]seventeen shekels of silver.

10 And I [5]subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God

[1] Chap. 34. 2. [2] Chap. 34. 3. [3] Levit. 25. 24. Ruth 4. 4. [4] Or, *seven shekels and ten pieces of silver*. [5] Heb. *wrote in the book*.

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of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing [6]too hard for thee:

18 Thou shewest [7]lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, *is* his name,

19 Great in counsel, and mighty in [8]work: for thine [9]eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel [10]out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the [11]mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the [12]God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, [13]upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* [14]a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the [15] [16]back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [17]set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to [18]cause their sons and their daughters to pass through *the fire* unto [19]Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will [20]gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

[6] Or, *hid from thee.* [7] Exod. 34. 7. Deut. 5. 10. [8] Heb. *doing.* [9] Job 34. 21. Prov. 5. 21. Chap. 16. 17.
[10] Exod. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21. [11] Or, *engines of shot.* [12] Num. 16. 22. [13] Chap. 19. 13.
[14] Heb. *for my anger.* [15] Heb. *neck.* [16] Chap. 2. 27. [17] Chap. 23. 11. [18] Chap. 7. 31, and 19. 5.
[19] Levit. 18. 21. [20] Deut. 30. 3.

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38 And they shall be [21]my people, and I will be their God:

39 And I will [22]give them one heart, and one way, that they may fear me [23]for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away [24]from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land [25]assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

[21] Chap. 24. 7, and 30. 22, and 31. 33. [22] Ezek. 11. 19. [23] Heb. *all days*. [24] Heb. *from after them*. [25] Heb. *in truth, or, stability*.

Verse 9. '*I bought the field.*'—This passage has much interest, as enabling us to perceive very clearly the manner in which, in this later period, the Hebrews conducted their transactions of important purchase and sale; and in this view it may be well to compare it with the account in Gen. xxiii. of Abraham's purchase of a field from Ephron the Hittite. In both, the presence of witnesses is secured, and in both the money is *weighed* in balances: but there are no other circumstances of resemblance. There is also no appearance of the 'shoe,' which occurs in the transaction recorded in Ruth iv.; which, however, being a transfer of right rather than a sale, does not supply so definite a comparison as the other. In fact, the present is the first instance in which we find written instruments employed in such transactions; and here they are introduced with much of the completeness and care which we find in modern ratifications. It seems that the terms of the agreement were written out in duplicate, and subscribed by the contracting parties and witnesses. The original was sealed and carefully preserved, probably for production at a future period, if judicial evidence of the transaction should be required; while the copy, characterized as 'open,' we may suppose to have been kept for occasional reference and inspection. The deed seems to have contained the formula of assignment, and a description of the premises, which more clearly appears in Blayney's translation of v. 11: 'And I took the purchase-deed, that which was sealed, *containing* the assignment and limitations, and that which was open,' etc. This learned translator conceives, we see not on what grounds, that there was but one deed, in two parts—that which contained the assignment being sealed, and the specification being open. But the explanation we have given seems the simpler of the two.

— '*Seventeen shekels of silver.*'—This would not make more than about forty shillings of our money, which seems a very small sum to give for the inheritance of a field, particularly when we see the transaction of purchase conducted with so much legal form and care. But perhaps, when we consider that we are unacquainted with the extent of the land purchased—that the same nominal sum probably at that time and place represented a far greater real value than at *this* time and in *this* place—and above all, that the circumstances of the times must have tended greatly to lessen the value of land, the country being then actually under the dominion of the Chaldeans, and the purchaser well knowing that the property would not become beneficial to himself or his heirs till after the seventy years had expired—it becomes unnecessary to suppose that error in the text which had been imagined to exist, and which some have corrected so as to raise the amount to fourteen pounds sterling, by reading 'seven shekels of gold, and ten of silver,' while others raise it to fifty-three pounds fifteen shillings, by reading, or rather understanding, 'seven manehs (each equal to sixty shekels), and ten shekels of silver.'

14. '*Take these evidences.... and put them in an earthen vessel, that they may continue many days.*'—This was no doubt intended to be buried in the ground, and probably in the very spot of ground which was the subject of this transaction. Nothing is more usual in the East than to deposit in earthen vessels and bury in the ground things intended to be preserved for a length of time, or to be protected temporarily from spoliation. This is considered more secure because less easily discoverable than any place of deposit above ground. The chief danger is from accidental discovery; and there are many eastern accounts of treasures discovered by men when ploughing or pursuing other labours of the field. As respects the burying in earthen jars of things intended for evidence of territorial possession, the following extract from Halhed's *Code of Gentoo Laws*, is singularly illustrative. 'Dust, bones, bran, cinders, scraps of earthenware, the hairs of a cow's tail, the seed of the cotton plant; all these being put into *an earthen pot filled to the brim*, a man must privately bury on the confines of his own boundary: and there preserve stones also, or bricks, or sea-sand: any of these three things may be buried by way of landmark of the limits; for all these things, on remaining a long time in the ground, are not liable to rot or become putrid. Any other thing also, which will remain a long time in the ground, and without becoming rotten or putrid, may be buried for the same purpose. Those persons who by any of these methods can shew the line of their boundaries, shall acquaint their sons with the respective landmarks of these boundaries; and in the same manner those sons also shall explain the signs of the limits to their children.'

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CHAPTER XXXIII.

1 God promiseth to the captivity a gracious return, 9 a joyful state, 12 a settled government, 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 20 and a stability of a blessed seed.

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet [1]shut up in the court of the prison, saying,

2 Thus saith the LORD the [2]maker thereof, the LORD that formed it, to establish it; the LORD *is* his name;

3 Call unto me, and I will answer thee, and shew thee great and [3]mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will [4]pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 ¶ Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The [5]voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 ¶ Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the [6]Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, [7]The LORD our righteousness.

17 ¶ For thus saith the LORD; [8]David shall never [9]want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; [10]If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As [11]the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant

[1] Chap. 32. 2, 3. [2] Isa. 37. 26. [3] Or, *hidden*. [4] Chap. 31. 34. Mic. 7. 18. [5] Chap. 7. 34, and 16. 9.
[6] Isa. 11. 1, and 4. 2. Chap. 23. 5. [7] Heb. *Jehovah-tsidkenu*. [8] Heb. *There shall not be cut off from David*.
[9] 2 Sam. 7. 16. 1 Kings 2. 4. [10] Isa. 54. 9. Chap. 31. 36. [11] Chap. 31. 37.

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be not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Verse 13. '*The flocks pass again under the hands of him that telleth them.*'—Chardin thinks that this telling of the flocks was for the purposes of tribute, it being customary in the east to count the flocks, in order to take the third of the increase and young ones for the king. This is true as to the custom, and it is possible that the telling of the flocks is sometimes in Scripture to be understood to bear this allusion. But as, in the present instance, it is not clear how an enumeration for the purpose of taxation should be promised as a blessing, it more probably refers to the counting of the flocks by the owner or his steward, when they were sent out to the pastures, or when they returned.

CHAPTER XXXIV.

1 *Jeremiah prophesieth the captivity of Zedekiah and the city.* 8 *The princes and the people having dismissed their bondservants, contrary to the covenant of God, reassume them.* 12 *Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.*

THE word which came unto Jeremiah from the LORD, [1]when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth [2]of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be [3]taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and [4]he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying,* Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim [5]liberty unto them;

9 That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit,* of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of [6]seven years let ye go every man his brother an Hebrew, which [7]hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were [8]now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house [9] which is called by my name:

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty

[1] 2 Kings 25. 1, &c. Chap. 52. 1. [2] Heb. *the dominion of his hand.* [3] Chap. 32. 4.
[4] Heb. *his mouth shall speak to thy mouth.* [5] Exod. 21. 1. [6] Exod. 21. 2. Deut. 15. 12. [7] Or, *hath sold himself.*
[8] Heb. *to-day.* [9] Heb. *whereupon my name is called*

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at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you [10]to be [11]removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their [12]dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

[10] Heb. *for a removing.* [11] Deut. 28. 64. Chap. 29. 18. [12] Chap. 7. 33, and 16. 4.

Verse 5. '*With the burnings of thy fathers.*'—See the note on 1 Sam. xxxi. 12, where the reader will find that a question has been raised on the present and other texts of Scripture (as 2 Chron. xvi. 14; xxi. 19; Amos vi. 10), whether the body itself was burnt or only the odours. The Talmudists are strongly for the latter alternative, apparently regarding the other as a heathen practice, which they were not willing to have supposed had ever prevailed in their nation. It, however, remains difficult to explain Amos vi. 10, so as to mean anything but the burning of the body; and this, as the most distinct text, may be taken to explain the others. The body of Saul certainly was burned; but there are circumstances in that case which might be said to except it from the support of a general conclusion, if it stood alone. In the present verse it is not said that any 'odours' were burned, that word being *supplied* in our version. The only one of Zedekiah's royal ancestors in connection with whose funeral the burning is mentioned is Asa; but that it was customary among the later kings of Judah appears from the present text, which intimates that the omission would have been a dishonour to the royal remains; and, in like manner, Jehoram having been a wicked king, we are told that 'his people made no burning for him like the burning of his fathers.' As the text which refers to Asa is that which may be quoted to decide the less distinct passages to the alternative for the burning of odours *only*, in about the same degree that the text in Amos might determine such passages to mean the burning of the body, it becomes necessary to see whether it admits of an explanation compatible with the more obvious meaning of the latter passage. The verse is, 'They buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kind (*of spices*) prepared by the apothecaries' art; and they made a very great burning for him.' Here it is not said what the burning was: no odours are mentioned as being burned, but only that he was laid upon a bed of odours and aromatics, and besides these no others are noticed. If, therefore, the burning refers to anything in the text itself, it would intimate that the body was burned together with the odours on which it was laid, which was in fact an ancient custom, and is a still subsisting custom in India. Then the only remaining difficulty is in the first clause, which says that he *was buried*. But this does not imply anything of itself, further than to state *where* his remains were deposited: and burying is compatible with burning; for it was and is usual to collect the bones and ashes, and dispose of or preserve them after various fashions, of which burying was one. Therefore, although we should not like to be very positive on the point, the resulting conclusion seems to be, that since the burning of odours alone on such occasions is nowhere mentioned in Scripture, whereas the burning of bodies is distinctly mentioned in 1 Sam. xxxi. 12 and Amos vi. 10, it is easier to explain 2 Chron. xvi. 14 to refer to the burning of the body, than to conclude that all the passages of Scripture in which funeral burning is noticed, refer to the burning of odours only. See further under Amos vi. 10.

It appears from the present prophecy, that although after Zedekiah had seen Nebuchadnezzar at Riblah, he was blinded and sent as a captive to Babylon, he there received an honourable funeral at his death, whenever that happened. Josephus says that Nebuchadnezzar kept him in prison till he died, and then bestowed a magnificent funeral on his remains (*Antiq.* i. 10, c. 8). He probably bore the expenses and supplied the means of rendering the honours of royalty to the remains of the captive king; but the Jews were probably allowed to make his funeral conformable to their own rites and customs, as the present text seems to intimate.

8. '*This is the word,*' etc.—The prophecy which occupies the preceding portion of this chapter is obviously dated when Nebuchadnezzar was engaged in carrying on the siege of Jerusalem and of the cities Lachish and Azekah, that is, most probably, towards the end of the ninth year of Zedekiah, the siege having been commenced in the tenth month of that year. The time of the second prophecy, which begins here and occupies the remainder of the chapter, is not so clearly indicated in the text; but it appears to have been soon after the above, when the Chaldæans had broken off the siege, and marched against the Egyptian army, which made a show of coming to the relief of Jerusalem. The prospect of this relief led the persons of substance to rescind that wise and just measure, of liberating their bond-servants, which they had taken and confirmed by oath, under the immediate pressure of danger and alarm. Whether this liberating measure had been taken out of professed regard to the law of Moses, by which it was imperatively commanded, or merely from prudential considerations, is not very clear; but, viewing the result, the latter seems the most probable supposition.

18. '*They cut the calf in twain,*' etc.—See the note on Gen. xv. 9.

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CHAPTER XXXV.

1 By the obedience of the Rechabites, 12 Jeremiah condemneth the disobedience of the Jews. 18 God blesseth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the [1]door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, [2]rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, [2]Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; [3]Jonadab the son of Rechab shall not want a man to stand before me for ever.

[1] Heb. *threshold*, or, *vessel*.
[2] Chap. 18. 11, and 25. 5.
[3] Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.*

Verse 2. '*Go unto the house of the Rechabites*,' etc.—The rules of the Rechabites, as afterwards stated, obliged them to live in tents, and necessarily, from the circumstances connected with their mode of life, in the open country: but at this time they had come into Jerusalem for safety, on the approach of the Chaldæan army (*v.* 11). There they may have been obliged to dwell in houses, though this is by no means certain, as the word so rendered is of very large signification, equivalent to 'habitation' or 'abode;' and it is possible that they may have lived in their tents, in some open place in the city.

From 1 Chron. ii. 55, we learn that the house of Rechab was identical with, or a section of, the family of the Kenites, who were of the family of Jethro, the father-in-law of Moses, and came with the Hebrews into Palestine, and there continued to lead their former mode of life, as

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appears from the instance of Heber the Kenite (Judges iv. 11), living in tents and following pastoral occupations. As Jonadab lived at a much later date—if we suppose him to be, as is generally conceived, the same person to whom Jehu was anxious to shew his zeal for the Lord (2 Kings x.)—it follows that he did not found a mode of life entirely new; but took measures to preserve and confirm in the family of Rechab the ancient usages—adding some new regulations calculated to give perpetuity to old practices. It is possible that the Kenites, about that time, were becoming disposed to exchange their mode of life for the more settled, and, as it might seem to them, more comfortable one of the Hebrews; and that Jonadab opposed this change, by his patriarchal authority, in the Rechabite branch of the family. In these regulations it is not necessary to suppose that he had any religious objects in view, as a merely prudential one is assigned for them in *v.* 7,—'that ye may live many days in the land where ye be strangers:' and for this purpose these rules were well calculated, since, from the manner in which the land was lotted out among the Hebrews, it does not appear how they could have acquired land, or applied themselves to cultivation, without giving umbrage to the Jews; who also might have disliked their engaging and succeeding in the principal business in which they were themselves employed; and by the circumstances of unpleasant collision thence arising, be at last incited to expel them from the country, by which they would have been deprived of the religious advantages they then enjoyed. Under this view, the prohibition of wine may possibly have been intended to take away from them one inducement to plant and cultivate vineyards.

It seems that the Rechabites, being taken in Jerusalem, were sent into captivity with the Hebrews, with whom it is generally supposed that at least a portion of them returned to Palestine when the seventy years had expired. But on this subject the Scripture affords no certain information; as they are not mentioned subsequently to the captivity, unless in the difficult verse 1 Chron. ii. 55, which is thought by some to refer to their condition after their return. Some, however, suppose they were the same as the sect known in later times by the name of Essenes, Ebionites, Assideans, etc.; but, although this sect was distinguished by many peculiarities from those of the mass of the Jews, it seems difficult to identify their usages with those of the Rechabites as stated in the present chapter.

— '*Bring them into the house of the* LORD, *into one of the chambers.*'—This was probably to the place where the wine for the drink offerings was preserved. It will be recollected that Jeremiah was a priest, and in that character had doubtless free access to the temple and its offices.

19. '*Jonadab.....shall not want a man to stand before me for ever.*'—This has been very variously explained. Some suppose that Jonadab's descendants were actually introduced, in some subordinate capacity, into the service of the temple; but it seems better to understand, by 'standing before God,' that they, or at least some of them, should ever be found among those who feared and worshipped God. Then, the 'for ever' is explained by some to mean only a long time—for ages to come; while others extend it to the end of time. The promise is of course involved, that the posterity of Jonadab should not fail 'for ever.' But it does not necessarily follow that they should for ever keep the rules of their ancestor, or that they should for ever be recognized as his descendants: and yet, if his posterity should now be found existing, and acting on his rules, this would form an interesting example of the *literal* fulfilment of prophecy, while it would furnish a living commentary on the whole chapter.

What eventually became of the Rechabites is not known. The probability is, that when they found themselves no longer safe among the Hebrews, they withdrew into the desert from which they at first came, and which was peopled by men of similar habits of life, among whom, in the course of time, they lost their separate existence. The various attempts to identify them with the Assideans, mentioned in the books of Maccabees (1 Macc. ii. 42; vii. 17; 2 Macc. xiv. 6), and with the later Jewish sect of Essenes, will not bear examination. We can as little recognize as Rechabites the body of people in Arabia of whom Benjamin of Tudela (*Itinerary*, i. 112-114, ed. Asher), Niebuhr, Wolf (*Journals*, ii. 276, 331, 334; iii. 17), and others, have given hearsay accounts. The details, however, whether correct or not, apply to Talmudical Jews more than to Rechabites. They are described as living in caverns and low houses, not in tents—and this in Arabia, where Bedouin habits would cease to be singular; nor are any of the Rechabite rules observable in them except that of refraining from wine—an abstinence which ceases to be remarkable in Arabia, where no one does drink wine, and where, among the strongholds of Islam, it could probably not be obtained without danger and difficulty. There were large numbers of Talmudical Jews in Arabia in the time of Mohammed, and these supposed Rechabites are probably descended from a body of them. It is to be hoped that some competent traveller will penetrate to the spot which they are said to inhabit, and bring back some more satisfactory accounts than we yet possess.

CHAPTER XXXVI.

1 *Jeremiah causeth Baruch to write his prophecy,* 5 *and publickly to read it.* 11 *The princes, having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it.* 19 *They will Baruch and Jeremiah to hide themselves.* 20 *The king Jehoiakim, being certified thereof, heareth part of it, and burneth the roll.* 27 *Jeremiah denounceth his judgment.* 32 *Baruch writeth a new copy.*

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee, against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of [1]Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll,

[1] Chap. 25. 3.

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which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be [2]they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD'S house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the [3]entry of the new gate of the LORD'S house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, how didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son [5]of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be [6]cast out in the day to the heat, and in the night to the frost.

[2] Heb. *their supplication shall fall.* [3] Or, *door.* [4] Chap. 26. 10. [5] Or, *of the king.* [6] Chap. 22. 19.

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31 And I will [7]punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many [8]like words.

[7] Heb. *visit upon.*

[8] Heb. *as they.*

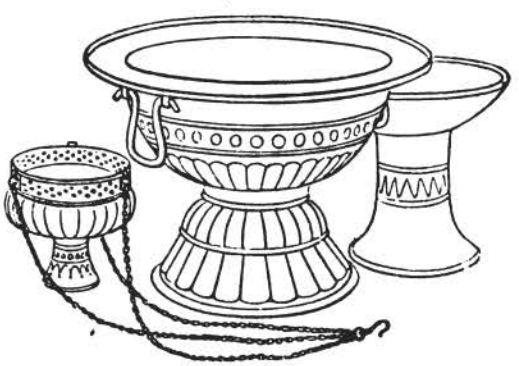
Verse 7. '*They will present their supplication,*' etc.—Literally, 'Peradventure their supplication may fall down before the face of JEHOVAH.' In this and some other passages of the poetical Scriptures it seems as if a figure is drawn from the demeanour of the petitioner, and prayer is represented as coming, like a thing of life, and taking the posture of a suppliant, poor and humble, in the Lord's presence. Something of the same personification occurs in the old heathen writers, particularly in Homer's famous allegory, which, as Cowper observes, considering *when* and *where* it was composed, forms a very striking passage:—

'Prayers are Jove's daughters, wrinkled, lame,
slant-eyed,
Which, though far distant, yet with constant pace
Follow Offence,' etc.—*Il.* IX. COWPER.

10. '*In the higher court, at the entry of the new gate.*'—The higher court is generally believed, on what seems very good grounds, not to have been the court of the priests, but the court of Israel, which was open to the male population in general. The new gate is stated by the Rabbins to have been on the east side. It is possible that the chamber from which Baruch read the prophecies was over the gateway leading to this court, or elevated near it; and that he read it from a window or balcony, looking into the court, so that he could be heard by the people assembled there, and by those who passed in and out at the gate.

18. '*Ink.*'—Some writers have doubted whether ink can be intended by the word here employed (דְּיוֹ *deyo*); and Blayney, instead of 'I wrote them *with ink* in a book,' has 'I wrote in a book *after him*.' The Chaldee, Syriac, and Vulgate, however, agree with our version, which is also supported by the use of a similar word in Arabic and Persian. One objection supposes that ink was not at this time known to the Jews, and that they exclusively *engraved* their writing upon tablets. But a kind of ink is clearly mentioned even in the time of Moses (see Num. v. 23, and the note there); and Ezekiel (ix. 2, 3, 11) repeatedly speaks of the 'inkhorn' which writers employed. From the word (μέλαν), by which 'ink' is expressed in the New Testament, it appears that the ink was usually black, as in other nations; but it seems that they had also coloured inks; and Josephus (*Antiq.* xii. 2) states that the seventy elders who made the Greek translation, brought from Jerusalem parchments on which the law was written in letters of gold. From the particulars collected by Winckelmann and others concerning the ink of the ancients, it would seem that it differed very little from that which the Orientals still employ; and which is really better adapted than our own thin vitriolic inks to the formation of their written characters; and this is also true of the Hebrew, the letters of which are more easily and properly formed with this ink than with our own, and with reeds than with quill pens. The ink is usually composed of lampblack, or powdered charcoal, prepared with gum and water, and sold in small particles or grains, like gunpowder. The writer who wants to replenish his inkhorn puts some of this into it, and adds a little water, but not enough to render the ink much thinner than that of our printers. Those who use much of it, work up the ink-grains with water—in nearly the same way that artists prepare their colours, and then put it into their inkstand. In the manuscripts written with this ink, the characters appear of a most intense and glossy black, which never changes its hue, never eats into the paper, nor ever becomes indistinct or obliterated, except from the action of water, by which it is even more easily spoiled than our own manuscripts. The Eastern scribes also write in gold, and with inks of various brilliant colours—particularly red and blue—their diversified applications of which often give a very rich and beautiful appearance to the page in the higher class of manuscripts. These details respecting modern Oriental ink will be found to agree remarkably with what has been said concerning the ink of the ancients; and this concurrence may be taken to furnish a very satisfactory conclusion with regard to the ink or inks used by the ancient Hebrews.

22. '*There was a fire on the hearth burning before him.*'—Dr. Blayney's translation is, 'There was set before him a hearth with burning coals.' The word (אח *akh*), rendered *hearth*, may mean anything on which a fire was placed, without determining that it was the hearth of a chimney; and that it was not such, but a moveable brazier or fire-pan, will appear from the turn of the original, lost in the common translation, which says not that the king *was sitting* before the fire on the 'hearth,' but that the 'hearth' containing the fire was brought or set before the king. This is corroborated by the existing usages, as well as by those which anciently prevailed. Chimneys are indeed found in some parts, as in the north of Persia; but in Asia generally, apartments are warmed in cold weather by means of pans or braziers of various kinds, and either of metal or earthenware, which are set in the middle of



EASTERN BRAZIERS, ETC.

the room after the fire of wood which it contains has been allowed to burn for some time in the open air, till the flame and smoke have passed away. Wood previously charred is also employed for this purpose. The fire is commonly left open in the apartment, as was clearly the case in the present instance; but in Western Asia, when the inmates wish to sit comfortably warm in their rooms, they often cover the brazier with a low table, over which is laid a carpet or thickly padded counterpane, of such

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ample dimensions, that the parts which overlap the table can be drawn over their persons, as they sit or recline upon their sofas or cushions, which are arranged properly around this centre of warmth. They usually sit covered to the waist by the counterpane, which they sometimes draw up to their shoulders, and then present an appearance which would suggest the idea of a family sitting up in a large bed with their feet turned towards a common centre. The quilt, with the surrounding cushions, of course detains much warmth around their persons; but the plan appears unwholesome, and could only exist among an indolent people who have no active in-door occupations. In cottages, a fire of wood or animal dung is frequently burnt upon the floor, either in the middle of the room or against one of the side walls, with an opening above for the escape of the smoke. It is also common to have a fire in a pit sunk in the floor: and, when travelling in winter, we have, on entering some rooms, been sensible of a grateful and equable warmth, without being able to discover its source, until apprised that it proceeded from one of these pits covered over with a mat or carpet so as not to be distinguished from any other portion of the floor. These are the common methods by which apartments are warmed in the East, under different circumstances and in dwellings of different pretensions; and most of which were probably in use among the ancient Hebrews. Most of them furnish a comfortable warmth at but a very small expense of fuel; and the greater quantity required, as well as other considerations arising from the manner in which the Orientals like to sit in their rooms, probably operate to prevent them from regarding the use of chimneys with much favour. Grates are not known even where chimneys are found; but the fuel is burnt on the hearth, on which, if wood is employed, the pieces are set on end, leaning against the back of the chimney.

CHAPTER XXXVII.

1 *The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people.* 6 *Jeremiah prophesieth the Chaldeans' certain return and victory.* 11 *He is taken for a fugitive, beaten, and put in prison.* 16 *He assureth Zedekiah of the captivity.* 18 *Intreating for his liberty, he obtaineth some favour.*

AND king [1]Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake [2]by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not [3]yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* [4]wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, that when the army of the Chaldeans was [5]broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, [6]to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* [7]false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the [8]cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee,

[1] 2 Kings 24. 17. 2 Chron. 36. 10. Chap. 22. 24. [2] Heb. *by the hand of the prophet.* [3] Heb. *souls.* [4] Heb. *thrust through.* [5] Heb. *made to ascend.* [6] Or, *to slip away from thence in the midst of the people.* [7] Heb. *falsehood*, or, *a lie.* [8] Or, *cells.*

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or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: [b]let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

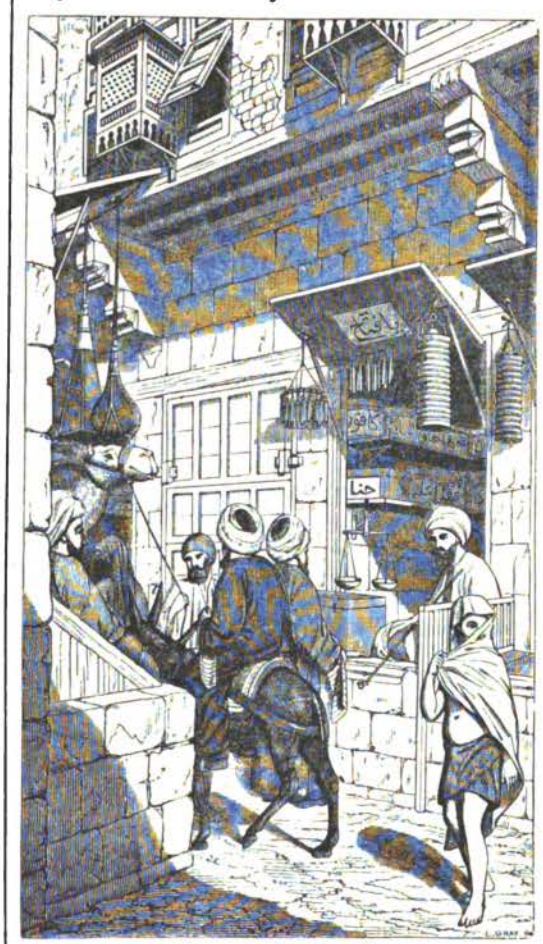
21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

[b] Heb. *let my supplication fall.*

Verse 15. '*For they had made that the prison.*'—It is not an unusual circumstance in the East for some part of the house of a public functionary to be employed as a prison. In Persia, where there are no large public prisons, the magistrates appropriate three or four chambers in their ample dwellings to the officers or domestics whose duty it is to keep safely those accused or suspected persons whom it is considered necessary to detain in custody. Imprisonment is by no means generally recognised in the East as a judicial *punishment*—but rather as a measure for the detention of accused or convicted persons:—it is an incident rather than a system; and hence the condition of prisoners is not defined by any specific regulations. It often happens that any place which seems to be sufficiently secure, is temporarily employed as a prison; and in general the situation of the prisoner is determined by the caprice, pleasure, or interest of the person to whose custody he is consigned, and who has no other charge than to keep the culprit in safe custody, and produce him when required. To this it may be added, that royal persons, governors of towns, and public functionaries, claim the right to imprison offenders in their own extensive establishments and households, and hence some place in their residences is usually appropriated or employed for the purpose. In some towns of the East even the European consuls have such prisons in their houses, where they confine such of their own nation or household as have been guilty of offences; and this by allowance from the governing powers of the town or country, who proceed upon the idea that a functionary should possess magisterial authority over those whose affairs he generally superintends. This may partly explain the existence of prisons in palaces and houses, in those countries where imprisonment being not at all, or only partially, regarded as a means of punishment and correction, no public prisons have been provided. It will be recollected that our old nobles had prisons in their own castles.

21. '*The bakers' street.*'—We have had former occasions to observe that, in the East, every family generally grinds its own corn and bakes its own bread.—There is, however, in eastern towns, ample room for the craft of the baker. Many persons with small families, and consuming but little bread, find it cheaper to buy of the baker than to have daily grinding and baking at home. The bakers also get the custom of those loose members of society who have no households, and who buy food as they want or can afford it; under which denomination may be included strangers sojourning temporarily in the towns. They also sell much bread to the shopkeepers, artizans, and others who spend the day at a distance from their homes. Thus, upon the whole, the bakers are, in large towns, an active and flourishing body of tradesmen. But their situation is one of peculiar danger, the people being very apt to suspect them, in hard times, of conspiring to raise the price of bread. Hence popular outcries and tumults, which seldom end till one or more bakers have been sacrificed, either by the people themselves, or by their rulers, who thus endeavour to appease them, or to divert their attention from the more real causes of public distress.

The present verse is interesting in another respect, as shewing that it was, in those early times, customary, as it is at present in the East, for persons of the same trades to carry on their business in the same streets, so that the purchaser sees at one view all the shops which offer the article he requires. This custom has also prevailed, with respect to some trades, even in Western Europe, and some very marked traces of it may still be found in London.



BAZAAR, OR STREET OF SHOPS.

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CHAPTER XXXVIII.

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargement. 14 Upon secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, [1]He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the [2]welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son [3]of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and [4]he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men [5]with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the [6]third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes,

[1] Chap. 21. 9. [2] Heb. *peace.* [3] Or, *of the king.* [4] Heb. *he will die.* [5] Heb. *in thine hand.* [6] Or, *principal.*

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and those *women* shall say, 'Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and 'thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So 'they left off speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

[7] Heb. *Men of thy peace.* [8] Heb. *thou shalt burn*, &c. [9] Heb. *they were silent from him.*

Verse 6. '*The dungeon of Malchiah.....that was in the court of the prison.*'—There is no book of Scripture in which so much is said of prisons and imprisonment as in this of Jeremiah. As we have not hitherto said much on the subject, we may take the opportunity now offered of explaining what appears to us to have been the practice of the ancient Hebrews in this important matter.

1. In the law of Moses there is no one crime to which imprisonment is attached as a punishment. 2. There is no instance of imprisonment mentioned in Scripture which appears to have been the result of a regular trial and judicial sentence. 3. There is no instance of imprisonment *inflicted by Hebrews*, in which merely the safe *custody* of the prisoner, for a specific purpose, does not appear to be the sole or primary object. 4. Imprisonment, as a punishment and correction, can only be traced when inflicted by foreigners, and even in such instances it is by no means clear that detention was not the primary object, and the punishment merely an incident.—It is easy for the reader to test these conclusions; in explanation or support of which we shall therefore only subjoin a few remarks, which may assist the investigation.

In the patriarchal times only two instances of imprisonment occur, both of which happened in Egypt, and are therefore foreign. The imprisonment of Joseph and of the two servants of Pharaoh has already been noticed in the proper place: the other was when Joseph, acting as an Egyptian, detained Simeon in custody, probably not in a prison, as a security for the return of his brethren. Under the direction of Moses himself, only one instance of confinement occurs, and that was in a peculiar case, when the sabbath-breaker was detained in custody until the Lord's pleasure concerning him should be ascertained. (Num. xv. 34.) From that time till so late as the reign of Ahab, in Israel, no instance of imprisonment occurs *among the Hebrews*; but the imprisonment of Samson by the Philistines is a remarkable *foreign* example. He was blinded, and afterwards kept in confinement and obliged to labour at the mill, furnishing the earliest instance on record of imprisonment and hard labour. As we are not speaking of heathen practices, it is of little importance what deduction may be derived from this case: but it appears to us not to bear on any general custom; for Samson was a distinguished captive belonging to an adverse nation, and the treatment of such persons affords no evidence of the domestic usages of a people. Such transactions are extra-judicial. The imprisonment is considered necessary for the safe keeping of captive chiefs and kings; and, in the case of Samson, the labour was a superadded indignity, suggested probably by an insulting reference to the former employment of his great strength, if not with a view to the profitable employment of that portion of it which remained to him. At a later day, we see the last kings of Judah treated in the same manner by the Egyptian and Babylonian kings, and in all these cases we may find that the conquerors had an interest in detaining them securely. The case of Zedekiah, who was blinded and kept in prison by the king of Babylon, is very similar to that of Samson, except as to the labour at the mill. Among the Hebrews, the first case of imprisonment after the time of Moses was when Micaiah, having foretold the disastrous result of an expedition on which Ahab was bent, and in which he perished, the king ordered, 'Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.' (1 Kings xxii. 27.) This was arbitrary and extra-judicial; but although the idea of punishment is incidentally included, it is evident that the primary intention was to detain the prophet for final punishment, when his prediction should, as the king hoped, be falsified by the event; as well, probably, as to deprive him of the means of promulgating his adverse and condemnatory prophecies to the people. The case of Jeremiah himself, which is the next that occurs in point of time, seems to be precisely similar to this. He was at first put under personal restraint 'in the court of the prison,' a place open to the public, and where his friends had free access to him; but as his prophecies were thus made public, he was ultimately removed under a general permission from the king, to the disagreeable and dangerous dungeon mentioned in the text, by which his personal enemies added punishment to confinement; but when the king heard this, he caused him to be released, and restored to the simple confinement of the prison-court, till his sad prophecies were accomplished. The last mention of imprisonment occurs after the Captivity (Ezra vii. 26); and as read in our own and many other versions, this, more precisely than any other passage of Scripture, would describe confinement in a prison as a regular punishment. If so understood, it is, however, a foreign instance, and occurs in a Persian edict. But we find the word thus translated to be one (אָסוֹר *èsor*) which denotes a *bond* or *fetter*, and which never means a prison unless when the word בַּיִת 'house' is prefixed. In this text that word is not prefixed, and moreover the word is *in the plural* (אֲסוּרִין *esurin*), clearly shewing *bonds* or *fetters*, not *imprisonment* in the usual sense, to be intended.

We have thus alluded to all the cases of imprisonment

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mentioned in the Old Testament. In the New, the Gospels offer the instance of John the Baptist, whose case was similar to that of Jeremiah, the object being evidently to prevent his communications to the people. His death in prison, although ordered by Herod, was a circumstance which that king had neither contemplated nor desired. The Gospels also mention imprisonment for debt, of which we shall have due occasion to speak, only at present observing that it was not a punishment for having contracted debt, but a measure to compel payment, as is expressly declared in the passages where it is mentioned. The other cases of imprisonment which occur in the Acts of the Apostles, are nearly all foreign instances—being cases in which the Romans imprisoned the Apostles. It is therefore the more remarkable that not one of these instances offers any new principle:—the Apostles were detained in prison till their respective cases could be inquired into and finally determined. In the single case of the imprisonment of Peter by Herod, we see also a case of confinement not as itself a punishment, but as a detention for ulterior punishment, Herod 'intending after Easter to bring him forth unto the people.' (Acts xii. 4).—It therefore seems that the conclusions stated at the head of this note are correctly drawn from the facts recorded in Scripture: and we have dwelt on the subject in order to shew the light in which imprisonment was regarded by the Hebrews without at present inquiring into the causes which rendered them, in common with other Oriental nations, indisposed to use confinement as a final punishment for any crime.

7. '*The Ethiopian, one of the eunuchs which was in the king's house.*'—From this it seems that black eunuchs were employed in the courts of the Hebrew kings, as they still are in those of the Eastern sovereigns. They are brought young, as slaves, from Africa, and, having been made eunuchs, are brought up in the religion of those to whom they are sold, and of which they are in general very zealous professors. As they come from a great distance, and many of them die from the effects of that cruelty which gives them their peculiar character, black eunuchs are regarded as costly luxuries, which appear only in the establishments of princes and great personages. Their employment is about the king's female establishment, which they guard, serve, and superintend; and, except the monarch himself, they are the only individuals, not of the female sex, who ever have access to the presence of the women. They are usually in considerable numbers in the royal harams, and their situations are various. Some of them enjoy household offices of much trust and responsibility, and possess great influence from the peculiar advantages which they enjoy of access to the sovereign's presence in his more private and relaxed hours. Their chief is a very important personage; and the reader of those old Arabian stories which relate to the caliphs of Baghdad is aware that, after the monarch himself and his grand vizier, no person is so frequently or so conspicuously mentioned as the chief of the black eunuchs. Ebed-melech was probably one of the superior eunuchs; and the influence he possessed with the king appears very clearly from the present narration. See the note and cut under Esther iv. 4.

14. '*The third entry.*'—The word rendered 'third' may, as in the margin, be rendered 'principal' or 'chief.' And the other word (מָבוֹא *mabo*) is a general word, denoting not merely a gate but an avenue, entrance, or any kind of approach to a palace. Here it is generally supposed to point out the communication between Mount Zion and Mount Moriah, which was formed by Solomon, and which the queen of Sheba regarded with great admiration. It was by this way that the kings went from the palace to the temple. Probably Zedekiah called Jeremiah to a private apartment over one of the gates in this line of approach.

CHAPTER XXXIX.

1 Jerusalem is taken. 4 Zedekiah is made blind, and sent to Babylon. 8 The city ruined, 9 the people captivated. 11 Nebuchadrezzar's charge for the good usage of Jeremiah. 15 God's promise to Ebed-melech.

IN the [1]ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he [2]gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him [3]with chains, to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the [4] [5]captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

[1] 2 Kings 25. 1. Chap. 52. 4.
[2] Heb. *spake with him judgments.*
[3] Heb. *with two brazen chains*, or, *fetters.*
[4] Or, *chief marshal.*
[5] Heb. *chief of the executioners*, or, *slaughtermen.* And so verses 10, 11, &c.

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10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields [6]at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah [7]to Nebuzar-adan the captain of the guard, saying,

12 Take him, and [8]look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

[6] Heb. *in that day.* [7] Heb. *by the hand of.* [8] Heb. *set thine eyes upon him.*

Verse 3. '*The middle gate.*'—This might be more definitely rendered the 'centre gate,' which would better express its supposed situation, which was probably in the heart of the city leading from the lower to the upper town. It would seem that the Babylonians, having taken the town by the north wall, hastened on to gain possession of this gate, the importance of which is indicated by the fact that Zedekiah fled from Mount Zion as soon as it had been won by the Babylonians. Some of the Rabbins make it to have been one of the temple gates; but this does not appear very likely under all the circumstances and indications.

4. '*Went forth out of the city by night.*'—Josephus says the city was taken in the middle of the night. Favoured by the darkness, the king escaped by the way here indicated, and which cannot be clearly understood, from the want of more distinct information than we possess concerning the plan of the ancient Jerusalem. The best idea we can ourselves form is this:—It is reasonable to suppose that the king and his family were staying in the citadel of Zion, in the south-west part of the mount of that name, and in the valley below which the king's gardens are usually placed. 'Between the *two walls*,' probably means between the wall of the citadel and the parallel portion of the city wall, which together formed on two sides a double wall around the citadel. We may therefore infer that the king went out of the citadel, between the two walls, and passed from the exterior wall by the way which led to the gardens, and which was perhaps a private subterraneous passage. The Jews, indeed, have a fable, that there was a subterraneous way extending from the king's abode to Jericho, and that by this Zedekiah endeavoured to escape; in which, say they, he would doubtless have succeeded, had not God prepared a hind, which, being pressed by pursuers from the Chaldæan army, fled for refuge in the cave in which this passage terminated. The king and his party were coming out at that moment, and were seized by the exulting Chaldæans who had entered in pursuit of the hind.

CHAPTER XL.

1 *Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah.* 7 *The dispersed Jews repair unto him.* 13 *Johanan revealing Ishmael's conspiracy is not believed.*

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in [1]chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and [2]I will look well unto thee: but if it seem ill unto thee to

[1] Or, *manacles.* [2] Heb. *I will set mine eye upon thee.*

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come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said,* Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, [a]to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah [b]to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

[a] Heb. *to stand before.*

[b] Heb. *to strike thee in soul.*

CHAP. XL.—The brief and sad history in this and the following chapter is too clearly told to require elucidation or remark. The only difficulty is to assign an adequate motive for the odious conduct of Ishmael. But as we learn, from ch. xli. 1, that he was of the royal family, it is probable that his first movement arose from jealousy at the promotion of a person not of that family to be the governor of the land. He probably thought that he had himself a better claim to that distinction than Gedaliah; and perhaps calculated that, were that person put out of the way, he might find means to establish himself in his place. That nothing of the kind followed, may be owing to having been led by circumstances to go further than he intended. The slaughter of the Chaldeans perhaps arose from their attempt to defend or avenge Gedaliah; but this additional atrocity was one which it could not be expected that the king of Babylon would overlook or fail to avenge; and hence he seems to have had no remaining object but to do all the mischief in his power. After all, it appears likely that Ishmael was no other than the tool of the king of Ammon. *He* may have encouraged Ishmael in such expectations and feelings as we have stated, while his own object may well have been to prevent, by the murder of Gedaliah, that restoration of the remnant of the Hebrews to a condition of comparative prosperity and comfort, which the wise and prudent conduct of this generous and unsuspecting man seemed calculated to ensure. The ancient enmity of the Ammonites to the Hebrews, as well as the jealousy of adjoining states, may sufficiently account for any aversion with which they may have regarded the prospect of restored comfort to their ruined neighbours. We learn also, from *v.* 11, that many Jews, who had during the troubles retired to dwell among the Ammonites, returned home when they heard of the prospect of peace and safety under Gedaliah; and it is very possible that the loss of these refugees proved a very disagreeable circumstance to king Baalis and his people.

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CHAPTER XLI.

1 *Ishmael, treacherously killing Gedaliah and others, purposeth with the residue to flee unto the Ammonites.* 11 *Johanan recovereth the captives, and mindeth to flee into Egypt.*

Now it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [1]weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain [2 3]because of Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

[1] Heb. *is going and weeping.* [2] Or, *near Gedaliah.* [3] Heb. *by the hand*, or, *by the side of Gedaliah.*

Verse 5. '*Having their beards shaven,*' etc.—It will be recollected that the transactions recorded in this and the preceding chapter took place not more than two months after the destruction of Jerusalem and its temple. As the marks here enumerated were tokens of the most intense mourning, and as all the men were thus mourners, it is highly probable that they had put themselves into this condition on account of the ruin of their nation, and the desolation of their city with its 'holy and beautiful house.'

— '*To the house of the Lord.*'—As we do not read that any altar or sanctuary had been erected at Mizpah, and as we do read in Ezra (ch. iii. 2, 3, etc.) that the return captives did offer their sacrifices and oblations upon the site of the temple before the temple itself was rebuilt, it

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seems highly probable that these mourners were, for the same purpose, on their way to the spot where the temple had stood, to mourn and worship God among its ruins. This is corroborated by the fact that, coming as they did from towns to the north of Jerusalem, they might easily take Mizpah in their way to that city; and that this was then the seat of government, might be an inducement for them to do so. Concerning Mizpah, see the note on Josh. xviii. 21.

8. '*Treasures in the field, of wheat...barley...oil...honey.*'—Calmet remarks on this text, 'Treasures (according to the common phrase of Scripture) signify anything that is hid and kept in reserve, whether it be gold, silver, corn, wine, oil, or any other thing. And it was a customary practice in the East for the people to bury their corn and other provisions in deep pits or caverns, which they dug and covered over so very dexterously that none but those who made them could find them out, or even discover that the earth had been moved.' (*Commentaire Littéral.*) This correctly describes a still-existing practice in the East; and in time of war, that people are spared, and receive favourable treatment from the soldiers, on making known their 'treasures hid in the field.'

17. '*The habitation of Chimham.*'—The aged Barzillai had a son called Chimham, for whom David undertook to provide (see 2 Sam. xix. 37; 1 Kings ii. 7); and the Targum, followed by most commentators, concludes that the king made him a grant of this spot, to which he gave his own name. As it was near Bethlehem, it might perhaps have been part of David's private patrimony.

CHAPTER XLII.

1 *Johanan desireth Jeremiah to enquire of God, promising obedience to his will.* 7 *Jeremiah assureth him of safety in Judea,* 13 *and destruction in Egypt.* 19 *He reproveth their hypocrisy, in requiring of the Lord that which they meant not to follow.*

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, [1]Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, [2]shall follow close after you there in Egypt; and there ye shall die.

17 [3]So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the

[1] Or, *let our supplication fall before thee.* [2] Heb. *shall cleave after you.* [3] Heb. *So shall all the men be.*

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God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have [4]admonished you this day.

20 For [5]ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God: and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

[4] Heb. *testified against you.* [5] Or, *you have used deceit against your souls.*

Verse 16. '*The sword...shall overtake you there in the land of Egypt.*'—This and the other denunciations were fulfilled when Egypt was invaded and ravaged, not long after, by the Babylonians. We shall see this more clearly presently.

CHAPTER XLIII.

1 *Johanan, discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt.* 8 *Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.*

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* [1]such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the [2]images of [3]Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

[1] Chap. 15. 2. Zech. 11. 9. [2] Heb. *statues, or, standing images.* [3] Or, *the house of the sun.*

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Verse 10. '*I will send . . . Nebuchadrezzar.*'—The historical event to which the present and several other prophecies refer may thus be stated: Soon after Nebuchadnezzar had completed the ruin of the Hebrew nation, he turned his attention towards Tyre. That rich and powerful city held out against him for thirteen years, and, when at last taken by assault, he found no reward for what Ezekiel calls his '*service* against Tyre,' as the inhabitants, foreseeing the result, had previously removed all their valuable property to the neighbouring island, on which they afterwards founded that new Tyre which ultimately rose to an eminence of power and wealth not inferior to that of the old city which had been destroyed. But as the Lord had, by his prophets, promised to give the spoils of Egypt to Nebuchadrezzar for his service against Tyre, so, when that service had terminated in this unprofitable result, he marched his army into Egypt, which was then in a state of such deplorable disorder as promised him an easy conquest, and an ample indemnity for his recent disappointment. What opposition he met with, or what arrangement he made on withdrawing finally from the country, is not certainly known. But it is certain that he ravaged the country from one end to the other, committing much devastation, and slaying great numbers of the people, and that he finally returned with an immense booty, which probably formed no small part of the treasure he expended in his magnificent improvements and great undertakings at Babylon. See *L'Art de Vérifier les Dates*, ii. 359; *Universal History*, ii. 88; and Hales's *Analysis*, ii. 454.

CHAPTER XLIV.

1 Jeremiah expresseth the desolation of Judah for their idolatry. 11 He prophesieth their destruction, who commit idolatry in Egypt. 15 The obstinacy of the Jews. 20 Jeremiah threateneth them for the same, 29 and for a sign prophesieth the destruction of Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, [1]out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the [2]wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not [3]humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, [4]I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they [5]have a desire to return to dwell there: for none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burned incense unto other

[1] Heb. *out of the midst of Judah.* [2] Heb. *wickednesses*, or, *punishments*, &c. [3] Heb. *contrite.* [4] Amos 9. 4. [5] Heb. *lift up their soul.*

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gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the [6] [7]queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of [8]victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 [9]And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our [10]men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, [11]mine, or their's.

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

[6] Or, *frame of heaven.* [7] Chap. 7. 18. [8] Heb. *bread.* [9] Chap. 7. 18. [10] Or, *husbands.*
[11] Heb. *from me or from them.*

Verse 1. '*Migdol.*'—A place of this name is mentioned in Exod. xiv. 2, as situate near the Red Sea; but that does not appear to be the place here intended. The name 'Migdol' signifies a tower, and may have been common to several places distinguished by a conspicuous object of that kind. We may very fairly presume the present town to have been the Magdolus mentioned by Herodotus, Hecatæus, and others, and which Antoninus fixes at the entrance of Egypt from Palestine, about twelve miles from Pelusium. This was too far distant from the Red Sea to be in the route of the Israelites when departing from Egypt; but its situation in the neighbourhood of Tahpanhes, or Daphnæ, and its distance from Judea, favour the supposition of its being the present Migdol. Bochart, who adopts this opinion, observes that, under the determination suggested, we find the places to be named exactly in the order of their distance from Judea: first, Migdol, or Magdolus; secondly, Tahpanhes, or Daphnæ; thirdly, Noph, or Memphis; and, lastly, the district of Pathros, or Thebais. See Blayney's note on this verse.

'*The country of Pathros.*'—It will be observed that this 'country of Pathros' is in this verse distinguished

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from the 'land of Egypt,' properly so called. The latter term appears to denote generally, in Scripture, the whole of Lower Egypt, which was the part of the country best known to the Hebrews, but of which the Delta, separately taken, is sometimes called Rahab. Then 'the country of Pathros' appears to answer to Upper Egypt, or that southern part of the country which the Greeks called Thebais, from Thebes its ancient capital. The name appears to be derived from that of Pathrus, the son of Mizraim, by whom it was probably first peopled. That Pathros was Upper Egypt appears to be confirmed by Ptolemy's mention of a city called Pathyris not far from Thebes, as well as from the Nomus Phaturites of Pliny, which, from its position in his list, must have been one of the nomes of the Thebais. *Hist. Nat.* v. 9.

17. '*To burn incense unto the queen of heaven.*'—See the note on chap. vii. 18.

19. '*Without our men.*'—This clearly shews that it is the women who here speak, and who, being more particularly addicted to the reprobated worship, take upon themselves to answer. That at least this latter part of the answer is theirs, is clear from the context, which states that the women as well as the men answered Jeremiah, and that he rejoined to both. Indeed, that the men had been participators in their crime had been stated by Jeremiah himself, in ch. vii. If therefore we give the first part of this answer to the men, we see that they justified the idolatrous act by their alleged experience of its benefits; while the women adduce the concurrence of their men, who alone had a legal right to control them, as an adequate justification of their conduct. This appeal to the concurrence of the men obtains the more force when we consider that, by the law of Moses (Num. xxx.), the men had an independent power of binding themselves by any religious vow or obligation; whereas the vows of women were of no force without the consenting knowledge of the father or husband, and whose consent was presumed if he did not at the time make known his disapproval.

30. '*I will give Pharaoh-hophra...into the hands of his enemies,*' etc.—This Pharaoh-hophra was unquestionably the Apries of the Greek historians. He was the grandson of Necho, and began his reign about the same time as Zedekiah in Judæa, and reigned twenty-five years. His tyrannical disposition raised discontents among the people, which broke out into an open revolt of the army, which imagined that a disastrous expedition against Cyrene, in which many perished, had been purposely planned for their destruction—that, freed from them, he might tyrannize without control over the rest of his subjects. This impression produced a general defection. The king sent Amasis to pacify the revolters; but they saluted this popular person as king, and persuaded him to put himself at the head of their cause. He did so; and, in the neighbourhood of Memphis, with an army of native Egyptians, defeated a body of 30,000 foreign mercenaries in the pay of Apries. The king himself being taken by the conquerors, Amasis wished to spare his life; but the people were implacable in their vengeance, and he was obliged to give him up 'into the hands of those who sought his life,' by whom he was strangled. That Nebuchadnezzar appeared in Egypt during these troubles is very evident; but the precise state of the contest when he came, and the part which Apries and Amasis took, with respect to this foreign enemy, or the manner in which Nebuchadnezzar acted towards them, are points involved in uncertainty. However, from the fact that Amasis was left on the throne, as compared with dates and small circumstances, it seems probable that the Babylonians advanced towards Egypt soon after the outbreak of the revolt; and that Apries, not being able, in the state of his affairs, to make a stand against him, withdrew into Upper Egypt. It would also appear that Nebuchadnezzar, when he withdrew after having ravaged the country, left Amasis in the possession of the kingdom—according to the plan which he had repeatedly followed in Judæa; and that Apries then returned to Lower Egypt, to make one grand effort for the recovery of his crown, with the result which we have already stated.

CHAPTER XLV.

1 *Baruch being dismayed,* 4 *Jeremiah instructeth and comforteth him.*

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee [1]for a prey in all places whither thou goest.

[1] Chap. 39. 18.

CHAPTER XLVI.

1 *Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates,* 13 *and the conquest of Egypt by Nebuchadrezzar.* 27 *He comforteth Jacob in their chastisement.*

THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

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5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are [1]beaten down, and are [2]fled apace, and look not back: *for* fear *was* round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; [3]the Ethiopians and [4]the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* [5]thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He [6]made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the king, whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, [7]furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north.

21 Also her hired men *are* in the midst of her like [8]fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched[9]; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the [10]multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ [11]But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make [12]a full end of thee, but correct thee in measure; yet will I [13]not leave thee wholly unpunished.

[1] Heb. *broken in pieces.* [2] Heb. *fled a flight.* [3] Heb. *Cush.* [4] Heb. *Put.* [5] Heb. *no cure* shall be *unto thee.*
[6] Heb. *multiplied the faller.* [7] Heb. *make thee instruments of captivity.* [8] Heb. *bullocks of the stall.* [9] Or, *nourisher.*
[10] Heb. *Amon.* [11] Isa. 41. 13, and 43. 5, and 44. 2. Chap. 30. 10. [12] Chap. 10. 24, and 30. 11.
[13] Or, *not utterly cut thee off.*

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Verse 1. '*The word of the Lord ... against the Gentiles.*'—This is a general title appropriate to the five following chapters, which describe the Lord's judgments against various foreign nations mentioned in the history of the Jews. As here put together, towards the end of the book, these prophecies are evidently out of their proper chronological order; but those who collected and arranged the prophecies of Jeremiah appear to have considered it expedient thus to bring together those predictions which had no immediate connection with the affairs of the Jews.

2. '*Against the army of Pharaoh-necho.*'—This chapter contains two prophecies against Egypt, referring to different transactions. That which begins here relates to that defeat of Necho's army, by Nebuchadnezzar, which we have already noticed under 2 Chron. xxxv. 20. The passage which Josephus quotes from the third book of the Chaldaic history of Berosus appears to refer to this and the other victories and conquests of Nebuchadnezzar in early life, as he places them at the beginning of his reign, or rather at the end of his father's reign. The other prophecy, beginning with verse 13, obviously relates to that invasion of Egypt, in the latter days of Pharaoh-hophra, which has just engaged our attention.

9. '*Come up, ye horses; and rage, ye chariots.*'—Egypt and its principal allies are here strikingly alluded to by their military characteristics. The present allusion to the furious rapidity of the horses, and the raging force with which the chariots were whirled along in the Egyptian armies, will appear remarkably characteristic to those who have had opportunities of observing the overpowering fury of the horses and chariots, as exhibited in ancient paintings, copied in the various splendid works on Egyptian antiquities which have been published since the commencement of the present century.

'*The Ethiopians and the Libyans, that handle the shield.*'—That the *African* Ethiopians are intended, as distinguished from those of Arabia, is rendered probable by the consideration stated under 2 Chron. xiv. 9, where we find them associated in like manner with the Libyans, in the army of Shishak, king of Egypt. Compare also the second note under 2 Chron. xii. 3; where we find 'shields'



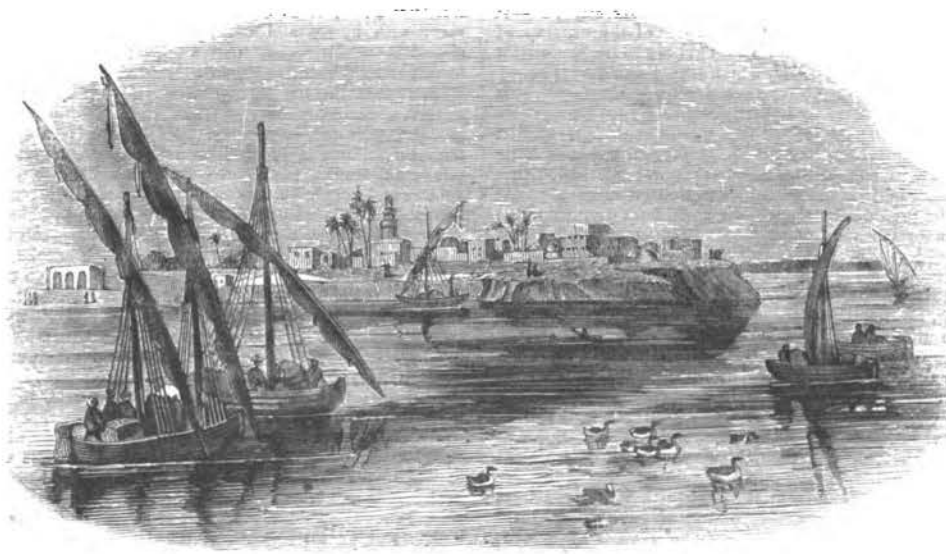
MINERVA WITH ÆGIS.—British Museum.

mentioned prominently among the warlike instruments of a nation of African Ethiopia. Although the word here rendered 'Libyans' is not the same ('*Lubims*') as that which, under the text just referred to, we have considered to denote the Libyans, but 'Phut' (from the third son of Ham), there is every probability that the same people—or at least neighbouring people of similar habits—are intended by both words. In this view it is a remarkable fact that the Libyans were celebrated for their shields, even by heathen writers. Herodotus says (*Melpomene*, 189) that the Greeks borrowed from the Libyans the form of the famous shield (Ægis) which they gave to Minerva; excepting only that the bordering fringe was, in the Libyan shield, of leathern thongs.

'*Lydians.*'—The original is *Ludim*, and the people denoted must certainly not be confounded with the Lydians of Asia Minor, with whom the Egyptians, and the other African nations usually associated with them, could have no conceivable connection. There were two Luds, one the son of Shem, from whom these Lydians are supposed to have descended; the other, the son of Mizraim, the settler of Egypt, and whose descendants we should, from this very circumstance, expect to be here denoted. From their inclusion among African nations, they were probably settled in Africa, and doubtless near Egypt. But it is impossible to point out the particular part of that continent which they occupied; although, from their being always mentioned with the Libyans (Phut), and from the fact that they served with them as mercenary soldiers of Tyre (Ezek. xxx. 5), which perhaps implies that there was a maritime communication between them and the Tyrians, we may obtain the conclusion that they were settled in the neighbourhood of the African coast, near or among the Libyans.

19. '*Noph shall be waste.*'—This is generally, and with good reason, believed to have been the same as Memphis, the renowned capital of Lower Egypt. The site has been much disputed. Dr. Shaw and others contended strongly that it must be sought at Ghizeh, nearly opposite to Old Cairo; but a great number of the most eminent travellers and geographers have rather been disposed, from a comparison of the statements in ancient authors with existing appearances and traditions, to fix its position considerably more to the south, near the village of Metrahenny, on the western bank of the Nile, where there are manifest indications of extensive ruin in the form of mounds, channels, and blocks of granite, many of which are covered with sculptures and hieroglyphics, and which are locally considered to form the remains of *Memf* (Memphis), the royal seat of the Pharaohs. So complete is the desolation foretold by the prophets, that nothing remains to form an object in a pictorial illustration; and we therefore are only able to offer a representation of the village of Metrahenny, to mark the site of the ancient Memphis. Thebes and Memphis were the two most famous and magnificent cities of ancient Egypt. The latter was, like the former, the residence of mighty kings, and the capital of a great empire. From the confusion of dynasties and kingdoms, it is difficult to determine the commencement and duration of the metropolitan character in different cities, without entering into larger chronological and historical details than would be interesting or profitable to the Bible reader. We shall therefore only premise, that, although Memphis was a most ancient city, yet its foundation, and still more its metropolitan rank, was posterior to that of Thebes, which it ultimately superseded as the capital of Egypt. To explain this a little, it should be observed that the Egyptian traditions, as preserved by the Greek historians, and confirmed by modern investigation, state that Upper Egypt was the first settled and brought under cultivation. From thence colonies proceeded into Middle and Lower Egypt, and these became the parents of other colonies, till the whole country was settled and cultivated. It appears that the principal colonies either immediately assumed or soon acquired the character of independent states or kingdoms, each with its own metropolis. But although Egypt thus contained several contemporary kingdoms, and Thebes ceased to be the sole capital of the settled country, it is evident, from the nature of things as well as from history, that it must long have remained the great metropolitan city of Egypt. Memphis seems to have been the earliest, or one of the earliest, of those settlements below the Thebais which became the seat of an independent kingdom. It is said to have been founded by Menes, the first Egyptian king; and the tradition, that he gained its site by changing the course of the Nile, which previously ran under the Libyan mountains, opening for it a new channel

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NOPH: METRAHENNY.

about half-way between the Arabian and Libyan chain, is, in the opinion of Sir J. G. Wilkinson and others, strongly corroborated by the actual appearance of the river at the spot where, according to Herodotus, the stream was 'dyked off,' which he fixes at one hundred stades above Memphis. This city gradually grew into importance as the metropolis of a distinct state, and, by the consolidation of the several states into a single monarchy, ultimately became the sole metropolis of Egypt. When it became the paramount metropolis, it may be difficult to determine precisely; but we feel quite safe in saying, that as the capital of Middle Egypt, as the paramount metropolis of the country, and as still an important metropolitan city after the residence of the court had been removed to Sais, it appears that Noph or Memphis was that great city of the Pharaohs with which the Old Testament Hebrews were best acquainted, and to which there are the most frequent references in Scripture, by name or allusion, from the time that the Hebrew family went down into Egypt to that of Jeremiah. At the former date it was probably the capital of that part of Egypt with which the Hebrews were the most familiar; and at the latter, it remained in effect the metropolis of Egypt; for although, since the reign of Psammetichus, the kings had usually resided at Sais, the city of Memphis continued to be regarded as the capital of Egypt down to the conquest of the country by the Persians, and indeed, still later, until it was superseded by Alexandria; and even this was not at once, for it seems from inscriptions that, under the earlier Ptolemies, Memphis was still considered the proper metropolis, although Alexandria had become, instead of Sais, the royal residence.

Most of the ancient writers speak in general terms of the wealth and glory of Memphis, but enter little into details, and Noph is so utterly waste, that we are not able to supply the deficiency from the evidence of existing remains as at Thebes. They speak much however of its magnificent temples, particularly those of Apis and Vulcan; and, in connection with the former, it will be recollected that Memphis was the principal seat of the worship of the ox of that name. Diodorus describes the city as about 150 stades in circumference, or between seventeen and eighteen miles, which may give some idea of its extent and importance, even after allowance is made for the loose manner in which the Oriental towns were and are usually built. And although there are no such existing monuments on the site of Memphis as Thebes still offers, it would be perhaps right to name those remains of a different and not less striking kind—the pyramids—as the monuments of its desolation. For the situation of Memphis (regarded as near Metrahenny) is centrical with respect to the pyramids, being as it were in the midst of them, and the ancient historians usually considered the pyramids as pertaining to Memphis. Other monuments, more properly marking the city itself, there are scarcely any, so literally has the prophetic denunciation been accomplished. Besides the mounds, or, as Scripture describes them, 'heaps,' which mark desolate sites in Egypt and Western Asia, there are only a few fragments of granite, some substructions, and a colossal statue of Rameses II. This complete desolation, extending even to the absence of ruins, as compared with the grand remains of temples, palaces, and tombs at the more ancient Thebes, is the more observable, when we know that the glory of Memphis was only impaired, not destroyed, by the devastations and burnings of the Persians; and that, when eclipsed by Alexandria, it continued to be the second city of Egypt, as described by Strabo, so late as about the time of our Saviour. And even so lately as the fourteenth century, the Arabian geographer, Abulfeda, notices the extensive remains of 'Memf,' as still evincing the ancient importance of the renowned city of the Pharaohs. The more entire desolation of Memphis than of the cities of Upper Egypt may however be accounted for by the fact, that in the latter region no great cities comparatively modern arose, as in Lower Egypt, to tempt their founders to render desolation more desolate by employing, according to general practice, the materials which the old sites offered for their new constructions; while also, the remains in Middle and Lower Egypt are more exposed than in the Upper to be gradually covered by the encroaching sands of the desert, or the alluvions of the Nile. In conclusion, it claims to be noticed that the Oriental writers furnish a corroboration of Scripture, by stating that the first great blow to the prosperity of Memphis was given by Nebuchadnezzar, in that great expedition which Scripture foretold, but which the Greek historians omit to notice. See Heeren's *Egyptians, passim;* Rennell's *Geog. of Herodotus,* sect. xviii.; *Descript. de l'Egypte,* tome v.; Wilkinson's *Topography of Thebes,* etc.

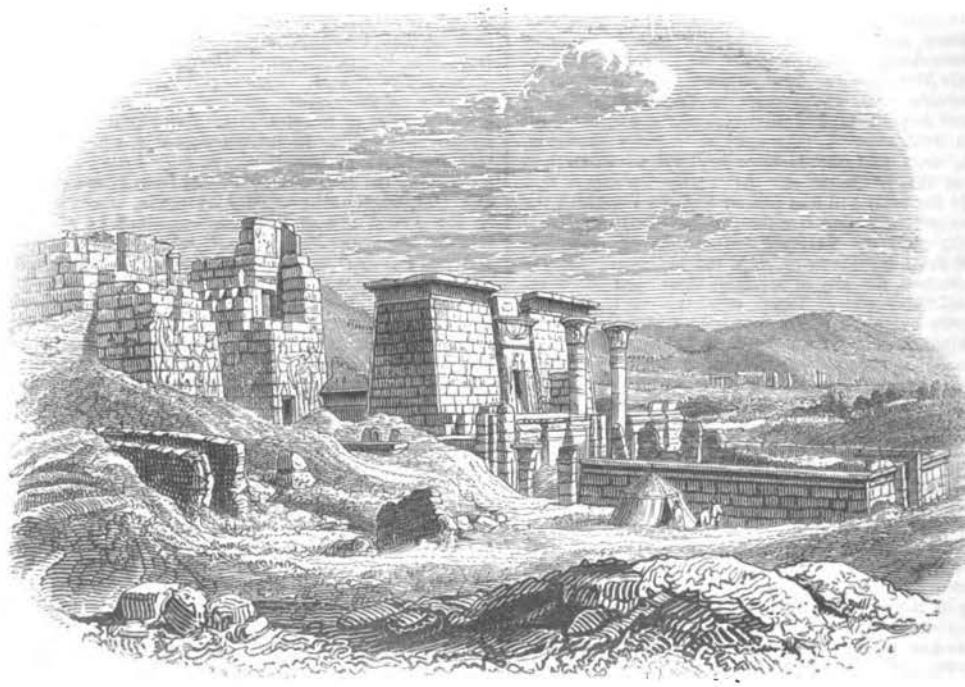
25. '*No.*'—This name occurs several times in the pro-

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phets as that of a great and populous Egyptian city; and is sometimes distinguished by the addition of 'Ammon' (No-Ammon). This addition would naturally suggest that the city denoted was the chief seat of the worship of Jupiter Ammon; and this was Thebes. The Septuagint renders it by 'Diospolis,' which was a name of Thebes, on account of its devotion to the worship of Jupiter. It is true that there were two other cities in Egypt which bore the same name; but as Thebes was the principal, and as other circumstances concur in its favour, we have little hesitation in acquiescing in the general conclusion that this famous city is intended by the No of Scripture.

In the preceding note we have incidentally introduced Thebes to our readers as the most ancient capital and renowned city of Egypt, the origin of which is lost in the remote infancy of human settlements and institutions. Long the metropolis of the country; and continuing, as the independent capital of Upper Egypt, to eclipse the metropolitan cities which arose in Middle and Lower Egypt—enriched by commerce, by devotion, and by the spoils of conquered kings—and always looked to with veneration as the parent city, and the prime seat of the sacred mysteries, and of learning and the arts,—Thebes survived in splendour and magnificence long after Memphis had become the political metropolis of the united kingdom, and, from its more advantageous situation for trade, had diverted from it the wealth it derived from commerce. This, however, doubtless gave the first impulse to its decline; but, from the reports of ancient writers, it may well be questioned whether, at any point of time which the Old Testament *history* embraces, the subtraction which the rivalry of Memphis made from the wealth and population of Thebes enabled her to eclipse, or even equal, the remaining glory of that most renowned city. And even at this day, while Noph, and Zoan and On, have scarcely left a trace of their existence, the desolate temples of Thebes, which remain fresh, fair, and strong, promise to carry down to remote future ages the record of her glory and desolation.

Thebes has the distinction of being mentioned by Homer, who speaks of its great wealth, and mentions its hundred gates, from each of which issued two hundred men, with horses and chariots. This passage has occasioned more discussion than a poetical allusion appears to demand. Diodorus seems to intimate that this force was not raised in the immediate vicinity of Thebes: and as to the hundred gates, he states the conjecture of some persons, that the city derived its title of Hecatompylos from the numerous propyla, or gateways of temples and public buildings. Some understand it to denote so many palaces of princes, each of whom, on pressing occasions, furnished the stated number of men, horses, and chariots. A strong objection to the notion that city gates can be intended arises from the fact, as noticed by Pococke, Wilkinson, and others, that not the least indication can be discovered that Thebes was ever enclosed by a wall. We have no detailed descriptions of the city from ancient sources, but only of the conspicuous public monuments; and it is very possible that, in this and other ancient cities of Egypt, while the temples seem adapted, from their massive character and durable materials, to resist the utmost power of time, the mass of the private dwellings were of a very humble character—probably of mud or brick; some suppose they were of wood, but this would be hardly possible in Egypt, where timber is and ever has been scarce and costly. But it is now well apprehended that, in speaking of the splendour of ancient cities, we understand exclusively its public buildings and monuments, and nothing of handsome streets and comfortable abodes, in which our modern cities as far exceed the ancient as the ancient probably exceeded ours in temples, theatres, palaces, and tombs. However, the very complete information obtained from the painted walls and tombs at Thebes, concerning the usages in peace and war, the arts, the costumes, and the manner of life and action of the ancient inhabitants, furnishes a very satisfactory and most authentic corroboration of the ancient accounts of their luxury and wealth.



'No:' THEBES.—*From Medinet Abou.*

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In Nahum iii. 8, 10, there is a striking passage in which there is an implied comparison between No and Nineveh (which was then in its glory), with an apparent preference to the former, and which could be true of no other city then known to exist except Thebes. Nineveh is asked, 'Art thou better than populous No?' of which we are afterwards told, 'Ethiopia and Egypt were her strength, *and it was infinite.*' How strong and great No was, history and existing monuments of stone testify; and its population may be inferred from its being called 'populous' even in comparison with Nineveh—'that great city,' as it is called in Jonah—as well as from the accounts of its extent. These accounts indeed differ considerably, but, from a comparison and analysis of the varying statements, D'Anville deduces that its circuit was equal to twenty-seven Roman miles, or about nine French leagues—being an extent which few modern capitals approach, and which even London does not much exceed. Of its wealth, some idea may be formed from the accounts of the spoil obtained by the Persians, under Cambyses, and the quantity of precious metal collected after the burning of the city, which last, according to Diodorus, amounted to upwards of 300 talents (about 26,020 pounds troy) of gold; and 2300 talents (or 199,518 pounds) of silver—the former worth 1,248,960 pounds sterling, and the latter 598,544*l.* This great destruction is said not only to have destroyed the private houses, but the greater part of the numerous temples by which Thebes was adorned. This is however not the first time that Thebes had suffered from the desolations of war. Nahum, in the text already referred to, mentions a devastation of No, prior to the ruin of Nineveh, and which appears to correspond to the first direct blow which the splendour of Thebes received on the invasion of Egypt by the Ethiopians, B.C. 769. Between this and the invasion of Cambyses, it probably again suffered in the incursion of Nebuchadnezzar; and after it was burnt by the Persian king we cease to hear of its great importance as a city, though it still survived and was held in high consideration, and something seems to have been done towards its restoration; and, B.C. 86, it was still of such strength and consequence as to dare to rebel against Ptolemy Lathyrus, and stood a three years' siege before it was taken and plundered. Perhaps this fact may be set in opposition to the opinions already stated, that Thebes was never walled; for if it was not, it is difficult to understand how it could have held out so long. Under the Romans, some small buildings seem to have been erected for the convenience of their local establishments; but it was again punished for rebellion by Gallus, in the reign of Augustus; and from that time we hear no more of it as a living town. Strabo describes it in his time as ruined, the only inhabitants being collected (as at present) in a few hamlets constructed on its site. The zeal of the early Christians against the forms of outrageous idolatry there displayed, led them to do their best to deface and destroy its remaining monuments. Thus was Thebes at last reduced to a desolation—but perhaps the grandest desolation in the world—by a succession of destructions and spoliations which were foretold by the inspired prophets, whose predictions were, in their day, derided and laughed to scorn. And here we may pause. The temples, obelisks, statues, and tombs of Thebes, offer a wide field for description. But as these do not directly tend to Scriptural illustration, and could not be satisfactorily examined within the limits of a note, it seems best to avoid the subject altogether. There is, however, one point in which we feel too much interest not to allude to it. Thebes has again in our own day risen to an importance peculiarly its own, and which has drawn towards it the strong attention of all Europe. This arises not only from the peculiar character of its monuments, and the facility of access to them, but from the fact that the paintings and sculptures which decorate the walls of its temples and the interior of its long-hidden tombs, furnish a vast mine of information, of the most authentic and intelligible kind, concerning the manners, usages, and habits of remotely ancient times, which might elsewhere be sought in vain, and which had long been vainly desired. On commencing the present undertaking, we were not slow to perceive that, from the many allusions in Scripture to Egyptian customs, as well as from the proximity of Palestine to Egypt, and the connection which subsisted between the Hebrew and Egyptian nations—this source might furnish, for our purpose, much valuable illustration which had not previously been sought or obtained. We therefore to some extent acted on this impression, and, as we have reason to hope, with a satisfactory result, as many others have since followed the line of illustration which we opened. To ourselves it has been an interesting employment to assist in drawing forth from the desolations of Thebes elucidations of that divine Book which foretold its ruin.

CHAPTER XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote [1]Gaza.

2 Thus saith the LORD; Behold, [2]waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and [3]all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of [4]the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? [5]put up thyself into thy scabbard, rest, and be still.

7 [6]How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

[1] Heb. *Azzah.* [2] Isa. 8. 7. [3] Heb. *the fulness thereof.* [4] Heb. *the isle.* [5] Heb. *gather thyself.* [6] Heb. *How canst thou.*

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Verse 1. '*The Philistines.*'—As this is the last opportunity we shall have of noticing this remarkable nation, we may point out that there is a people who make some figure in the monuments of Egypt, whom there is considerable reason to regard as the Philistines, notwithstanding that some recent travellers, beguiled by the plume-like head-dress which they wore, set them down as Indians. Taking the identification to be correct—and there is at least a strong probability in its favour—we see



HEAD OF PHILISTINE.—From Rosellini, M. R. CXXII.

that they were a tall well-proportioned race, with regular features, and with complexions somewhat lighter than that of the Egyptians. They shaved the beard and whiskers entirely, as did the southern Canaanites; but



PHILISTINE WARRIORS.—From Rosellini, M. R. CXXII.

their arms and accoutrements distinguish them remarkably from all the other nations of Palestine, and seem clearly to evince their distinct origin. Their head-dress was of a peculiar and unusually elegant form, having something of the appearance of feathers, set in a jewelled tiara, or metal band, to which were attached scales of the same material, for the defence of the back of the head and the sides of the face. The corslet seems to have been quilted with leather or plates of metal, and like that of the Moabites reached only to the chest, and was supported by shoulder-straps, leaving the shoulders and arms at full liberty. At the waist it was confined by a girdle, from which depended a skirt, which was quilted like the corslet, and hung down nearly to the knee. They were provided with a circular shield, and their weapons are seen to have been the javelin and spear for distant fight, and the poniard and long sword for closer combat. They had war-chariots like those of the Egyptians; and, which is more to the purpose, they had carts or wains of various kinds, drawn by oxen, which at once reminds us of the cart drawn by oxen in which the lords of the Philistines sent home the ark of Israel.

— '*Before that Pharaoh smote Gaza.*'—When this was is uncertain. We have scarcely any information concerning the Philistines but that which we obtain from the sacred books, and they do not notice the smiting of Gaza by Pharaoh. The most probable conjecture seems to be that the destruction of Gaza followed the victories of Pharaoh-necho at Megiddo and Carchemish, when Judea became subject to him. The Jews, however, followed by many Christian interpreters, suppose that this prophecy was fulfilled by Pharaoh-hophra, who, having marched to Egypt with the intention, or affectation of an intention, to release Jerusalem, then besieged by the Chaldæans, retired again when the latter raised the siege and marched against him. It is supposed that, to prevent his expedition from appearing altogether fruitless, he smote Gaza on his return, to do which, if he could, he had a strong inducement, as this strong city, from its proximity to the Egyptian frontier, must, in the hands of an enemy, have proved a great annoyance to the Egyptians.

5. '*Their valley.*'—The country occupied by the Philistines was part of the valley which extends from the Mediterranean coast to the base of the central hills of Judea. That part of this valley to which the prophet refers is doubtless what extends from Gaza to Askelon, and the following description of this very tract, as given by Sandys, will therefore be interesting:—'We passed this day through the most pregnant and pleasant valley that ever eye beheld. On the right hand a ridge of high mountains (whereon stands Hebron): on the left hand the Mediterranean Sea, bordered with continued hills, beset with variety of fruits: as they are for the most part of this day's journey. The champaign between, about twenty miles over, full of flowery hills ascending leisurely, and not much surmounting their ranker valleys, with groves of olives and other fruits dispersedly adorned. Yet is this wealthy bottom (as are all the rest) for the most part uninhabited, but only for a few small and contemptible villages, possessed by barbarous Moors (Arabs); who till no more than will serve to feed them:—the grass waist-high, unmowed, uneaten, and uselessly withering.'

CHAPTER XLVIII.

1 *The judgment of Moab,* 7 *for their pride,* 11 *for their security,* 14 *for their carnal confidence,* 26 *and for their contempt of God and his people.* 47 *The restoration of Moab.*

AGAINST Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: [1]Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt [2]be cut down, O Madmen; the sword shall [3]pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

[1] Or, *the high place.* [2] Or, *be brought to silence.* [3] Heb. *go after thee.*

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5 For in the going up of Luhith [4]continual [5]weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like [6]the [7]heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his [8]priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doeth the work of the LORD [9]deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste [10]remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of [11]Beth-el their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and [12]his chosen young men are gone down to the slaughter, saith the king, whose name *is* the LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O [13]inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: [14]howl and cry; tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou [15]skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the [16]pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be* so; [17]his lies shall not so effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And [18]joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, [19]from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be [20]desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high

[4] Heb. *weeping with weeping.* [5] Isa. 15. 5. [6] Or, *a naked tree.* [7] Chap. 17. 6. [8] Chap. 49. 3. [9] Or, *negligently.*
[10] Heb. *stood.* [11] 1 Kings 12. 29. [12] Heb. *the choice of.* [13] Heb. *inhabitress.* [14] Isa. 16. 7. [15] Or, *movedst thyself.*
[16] Isa. 16. 6, &c. [17] Or, *those on whom he stayeth* (Heb. *his bars*) *do not right.* [18] Isa. 16. 10. [19] Isa. 15. 5, 6.
[20] Heb. *desolations.*

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places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For [21]every head *shall be* bald, and every beard [22]clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the [23]back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 [24]Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 [25]Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but [26]a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the [27]tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken [28]captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

[21] Isa. 15. 2, 3. [22] Heb. *diminished*. [23] Heb. *neck*. [24] Or, *The cities*. [25] Isa. 24. 17, 18.
[26] Num. 21. 28. [27] Heb. *children of noise*. [28] Heb. *in captivity*.

Verse 1. '*Against Moab.*'—The references to former notes collected under Isa. xv. 1, together with the other notes on chaps. xv., xvi. and xvii. of the same prophet, will be found to contain much information illustrative of the extended prediction concerning Moab which the present chapter contains. It is considered by Rosellini and others that they have found figures of the Moabites of Rabbah among the figures of the captives of Ipsambul. The inscription certainly points to the inhabitants of some place named Rabbah. This name was far from an uncommon one, and there was a Rabbah of the Ammonites as well as of the Moabites; but, upon the whole, we are inclined to think that the figure is intended for that of a



MOABITE.—From Rosellini, M. R. lxiii.

Moabite, if not of an Ammonite; for between these allied nations there was probably no difference of appearance, and their capitals have both the same name. We give this figure. It is curious in more respects than one. It is seen that the forehead is shaved halfway to the crown, all the rest of the hair being combed backward and bound with a fillet, as among the modern Albanians. This is a custom which is frequently referred to in the Bible as prevalent among the Canaanites. They are repeatedly designated by Jeremiah, by the epithet קְצוּצֵי פֵאָה *ketzutzai pēah*, as in xxiv. 3, which the marginal reading properly renders by 'cut off into corners,' and supposes to mean, 'having the corners of their hair polled;' and the same epithet is pointedly applied as one descriptive of Moab, Ammon, and Edom in ix. 26. These passages, taken in connection with the figures (as also those of the Hittites as given under 2 Chron. viii.), in which we see not only the hair of the head thus remarkably treated, but



HEAD OF MOABITE.—From Rosellini, M. R. clx.

the whiskers shaven away, and the head curiously trimmed, throw much light upon the nature of the usages prevalent in the countries of the Jordan, which are prohibited in Lev. xix. 27; 'Ye shall not cut (or shave) your hair into corners; neither shalt thou eradicate (pluck up?) the corners of thy beard.'

'*Misgab.*'—This word occurs nowhere else as a proper name, and probably should be regarded as an appellative, and translated according to its signification. It means a height, a hill or rock, as a place of security, and hence a

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refuge. It therefore probably denotes here a place on an elevated site, strong by nature and art. Blayney renders it, 'the high fortress;' but whether it denotes a distinct and celebrated fortress, or is a phrase of variation, applied to Kiriathaim itself, must remain uncertain.

2. '*Madmen.*'—This name of a town in Moab occurs nowhere else, and we have no information concerning it.

6. '*Heath.*'—The Septuagint renders the word here by 'wild ass.' See the note on xvii. 6.

8. '*The valley also shall perish, and the plain shall be destroyed.*'—Compare the notes on Num. xxxii. 1; Deut. ii. 8 (last paragraph); and Isa. xvii. 2.

9. '*The cities thereof shall be desolate, without any to dwell therein.*'—How remarkably the existing state of the country verifies this and the other prophecies concerning Moab, may be seen in the notes referred to under verse 1. We may however here add Keith's interesting comment on this verse. 'The most populous and fertile province in Europe (especially any situated in the interior of a country like Moab) is not covered so thickly with towns as Moab is plentiful in ruins, deserted and desolate though now it be. Burckhardt enumerates about fifty ruined sites within its boundaries, many of them extensive. In general they are a *broken down* (see verse 39) and undistinguishable mass of ruins; and many of them have not been closely inspected. But in some instances, there are the remains of temples, sepulchral monuments, the ruins of edifices constructed of very large stones, tracks of hanging gardens; entire columns lying on the ground, three feet in diameter, and fragments of smaller columns; and many cisterns cut out of the rock. . . . But not one of the ancient cities of Moab exists as tenanted by man.' —*Evidence of Prophecy*, p. 159, 15th edit.

12. '*Wanderers, that shall cause him to wander.*'—The wanderers may be supposed the Bedouin Arabs, to whom, of all people, that designation is peculiarly applicable. They, as we have stated on former occasions, are almost the sole occupants of, or rather wanderers in, the land of Moab; and in that, and other countries similarly circumstanced, they 'cause to wander,' by their exactions and spoliations, those who are tempted, by a fertile soil and every natural advantage, to sit down and cultivate an abandoned country. What Burckhardt says of the neighbouring district of the Hauran, is more widely true, and is only less true of the land of Moab, because the operation of the system has there rendered the presence of the cultivator still more rare than in the Hauran:—'The oppressions of the government on the one side, and those of the Bedouins on the other, have reduced the Fellah of the Hauran to a state little better than that of the wandering Arab. Few individuals, either among the Druses or Christians, die in the same village where they were born. Families are continually moving from one place to another.'—*Travels in Syria*, p. 299.

21. '*Holon,*' etc.—In the list of names of towns in Moab contained in this chapter, there are several which do not elsewhere occur as such. These are Holon, Mephaath, Bethgamul, Kerioth, of which nothing whatever is known. The two first and the last are the same as the names of towns of Judah, with which they have, through great absence of mind, been identified by some commentators, who forgot that Jordan and the Dead Sea were interposed between the lands of Moab and Judea. All the other places have been duly noticed elsewhere.

And here, in concluding our remarks, the notices of the places beyond the Jordan whose sites are still discoverable under the same names, embodied in the prophecies of Isaiah and Jeremiah, we must permit ourselves to transcribe the excellent remarks of Professor Moses Stuart, in reference to them, which we find in the *Biblical Repository*, vii. 108, 109: 'How obviously everything of this kind serves to give confirmation to the authority and credibility of the sacred record. Do sceptics undertake to scoff at the Bible, and aver that it is the work of impostors who lived in later ages? Besides asking them what *object* impostors could have in forging a book of such high and lofty principles, we may ask—and ask with an assurance that must not fear the danger of being put to the blush—whether impostors of later ages could possibly have so managed as to preserve all the *localities* in complete order which the Scriptures present? Rare impostors they must indeed have been—men possessed of more knowledge of antiquity than we can well imagine could ever be possessed by such as would condescend to an imposition of such a character. In fact the thing appears to be morally impossible, if one considers it in the light of *antiquity*, when so little knowledge of a geographical kind was in existence, and when mistakes respecting countries and places with which one was not personally familiar were almost, if not altogether, unavoidable.

'How happens it now that the authors of the Old Testament Scriptures should have possessed such a wonderful tact in geography, as it would seem they did, unless they lived at the time and in the countries of which they have spoken? This happens not elsewhere. It is but yesterday since one of the first scientific writers on geology in Great Britain, published to the world the declaration that our Mississippi and Missouri rivers *belong to the tropics*. Respectable writers, even in Germany, the land of classical attainments, have sometimes placed Cœlo-Syria on the east of the Antilibanus ridge, or even seemed to transfer Damascus over the mountains, and place it between the two Lebanon ridges in the valley. No such mistakes occur in the sacred writers. They write as men who were familiar with the geography of places named; they mention places with the utmost familiarity;—and after a lapse of almost three thousand years, every successive traveller who visits Moab, Idumæa, or Palestine, does something to confirm the accuracy of Isaiah. Towns bearing the same name, or the ruins of towns, are located in the same relative position in which he said they were; and the ruins of once splendid cities, broken columns, dilapidated walls, trodden-down vineyards, half-demolished temples and fragments broken and consumed by time, proclaim to the world that those cities are what he said they would be, and that he was under the inspiration of God.'

CHAPTER XLIX.

1 *The judgment of the Ammonites.* 6 *Their restoration.* 7 *The judgment of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The restoration of Elam.*

1 CONCERNING the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth [2]their king inherit [3]Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in [4]Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the

[1] Or, *Against.* [2] Or, *Malcom.* [3] Amos i. 13. [4] Amos i. 14.

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hedges; for [5]their king shall go into captivity, *and* his [6]priests and his princes together.

4 Wherefore gloriest thou in the valleys, [7]thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 ¶ And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts; [8]*Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, [9]turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If [10]grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy [11]till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a [12]rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy [13]nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: [14]every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 [15]As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man*, *that* I may [16] [17]appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the [18]Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are [19]fainthearted; *there is* sorrow [20]on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a [21]fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they

5 Or, *Melcom*. 6 Chap. 48. 7. 7 Or, *thy valley floweth away*. 8 Obad. vers. 8. 9 Or, *they are turned back*.
10 Obad. vers. 5. 11 Heb. *their sufficiency*. 12 Obad. vers. 1. 13 Obad. vers. 4. 14 Chap. 50. 13.
15 Gen. 19. 25. Chap. 50. 40. 16 Or, *convent me in judgment*. 17 Job 41. 10. Chap. 50. 44, 45. 18 Heb. *weedy sea*.
19 Heb. *melted*. 20 Or, *as on the sea*. 21 Amos 1. 4.

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take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side.

30 ¶ [22]Flee, [23]get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the [24]wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* [25]in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

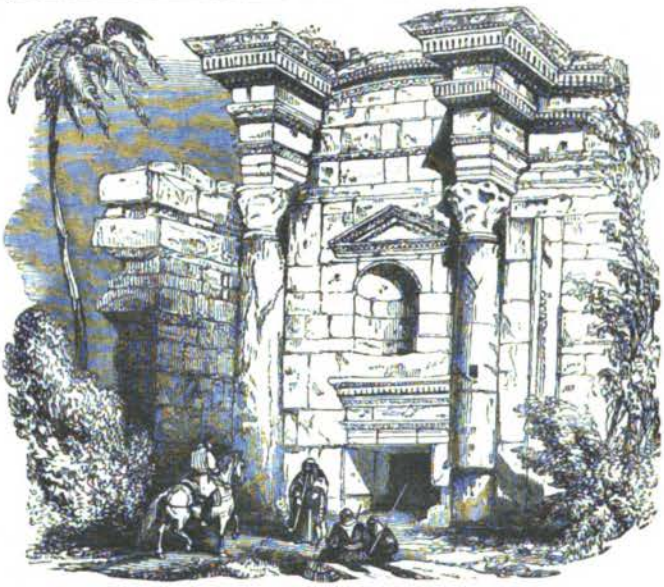
38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass in the latter days, *that* [26]I will bring again the captivity of Elam, saith the LORD.

[22] Verse 8. [23] Heb. *flit greatly.* [24] Or, *that is at ease.*
[25] Heb. *cut off into corners*, or, *that have the corners* of their hair *polled.* [26] Chap. 48. 47. Verse 6.

Verse 2. '*Rabbah of the Ammonites....shall be a desolate heap.*'—A general notice of the Ammonites has been given under Deut. ii.; and the details there offered may be advantageously compared with the contents of the present prophecy. We have now to notice Rabbah, which was the metropolis of the Ammonites; and as it was such even when the Hebrews conquered much territory to the east of the Jordan, before they entered the land of Canaan, it must have been very ancient. The city was besieged by Joab and taken by David, who appears to have given it with the conquered territory to the tribe of Gad. But it seems from this chapter, that when the tribes beyond Jordan were carried into captivity the Ammonites got possession of the cities then taken from them, and also, apparently, of their more ancient possessions which the Hebrews conquered from Sihon, and which formed the subject of the memorable controversy between them and Jephthah (see Judges xi. and the note there). But for their cruelties and indecent triumph over the fallen Israelites, on this and other occasions, the Ammonites incurred the judgments denounced against them in this and other prophecies. Although Rabbah appears to have been several times wholly or partially destroyed in war, by the kings of Babylon and the Greek monarchs of Syria and Egypt, the successive conquerors down to the Romans appear to have rebuilt and improved the city, being sensible of the advantages of its situation, so that it very long maintained its rank as the local metropolis. It ultimately received the name of Philadelphia, from Ptolemy Philadelphus, by whom it was restored and fortified; but some of the ancient writers continued to call it by its Oriental name. Thus Polybius calls it Rabbatamana (Rabbath-ammon), and gives such an account of its siege by Antiochus as shews its great strength. The Roman character of some of the existing remains shew that the place was improved and embellished while possessed by the Romans; but after their time, it seems to have lost its consequence, although the date of its final desolation cannot be ascertained: but in the time of Jerome it still subsisted under the name of Philadelphia. The Orientals however preserve old names with remarkable tenacity; and the ruined city of the Ammonites is still called Amman by the natives of the country. The researches of Seetzen, Burckhardt, and Buckingham have made us fully acquainted with this site, concerning which Europe previously possessed no information. The site is in a valley, but is still very elevated. The road towards it from the north-west is an ascending one, and ultimately conducts the traveller to an elevated plain—so high, that in the extensive view which is then commanded, the snow-invested summits of Lebanon and Anti-Lebanon appear rather below than above the spectator, though they must certainly be far higher; while, in another direction, the plains of the Hauran seem in a profound abyss. This elevated plain, like other parts in this region, presents an extent of fertile soil, equal to the best portions of Galilee and Samaria, and capable of producing sustenance for a large population—but lying entirely waste. The plain is interspersed with low hills of irregular form, and for the most part crowned with ruins. Traversing this plain, the traveller enters a broad valley, leading southward, which in half an hour brings him into another narrower valley, running east and west, and in which the ruins of Rabbah lie. They chiefly occupy an area formed by the openings of the two valleys, but extend some way eastward down the *entered* valley, which narrows as it extends. At the point where the valleys meet, and commanding the entrance, there is a high hill, the summit of which is occupied by a strong and most extensive fortress—almost a town in itself—and the walls of which appear to be of very remote antiquity. It is an oblong square, filled with buildings, of which as much remains as of the private houses in the lower town. It appears clear to us that *this* was the strong part which Joab wished David to have the honour of taking, after he had himself taken the lower town, which he calls 'the city of waters.' This lower town stood chiefly in the valley, between this and the other northern hills and the river, which flows much

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RUINS OF RABBAH OF AMMON.

nearer to the south than the north side of the valley. The river itself is a fine clear stream full of small fish. It is called Moiet Amman, and has its source in a pond a few hundred paces from the south-west end of the town. Burckhardt was informed that it disappears underground three times before it reaches the river Zerka, to which it contributes its waters. On each side of this stream there are remains of some of the noblest edifices in all Syria; but being mostly of Roman origin, as indicated by their style of architecture, they are not of such Scriptural interest as to require any detailed notice. The most important is a magnificent theatre, on the south side of the stream, the largest of which any trace has been found in Syria; but which the natives regard as having been the royal palace. It is still in very good condition, forming indeed an unusually perfect monument of Roman luxury. There are also remains of several temples in various stages of decay, and of other public buildings, the precise character of which has not yet been determined. They appear to be mostly of the Corinthian order, and in some instances the shafts are at least five feet in diameter. Thus, as a whole, is Rabbah, with its marked standing ruins, interspersed with prostrate shafts and capitals, and with only the foundations and stone door-posts of its dwellings remaining, 'a desolate heap;' yet not so wholly extinct but that the Bedouin, who alone frequents its desolations, can stable his cattle in its temples and palaces, fulfilling the Divine prediction that the proud Rabbah should be 'a stable for camels.' Ezek. xxv. 5.

13. '*Bozrah shall become a desolation, a reproach, a waste, and a curse.*'—See the note on Isa. xxxiv. 6. Since writing that, we have had the satisfaction of finding the conjecture with which it concludes confirmed by Calmet in his note on the present text. He says that we do not know the situation of the Bozrah of Edom, unless it be the same which is sometimes mentioned as belonging to Moab. He observes that the dominion of the Edomites extended to the place where the Bostres of Arabia (that is, in the Hauran) is usually fixed; and conjectures that it was probably occupied by both Moabites and Edomites, and is therefore said sometimes to belong to the one and sometimes to the other. The Bozrah in view was certainly near the frontier which separated the children of Lot and Esau, and hence arises the probability of joint occupation. Perhaps it was a neutral town, or the authority over it fluctuated; and other circumstances may be conceived, but not ascertained, which explain the difficulty better than the supposition of a second town of note, bearing the same name and mentioned with similar circumstances. We shall therefore take the Bozrah of the Hauran to be that of the present text; and if we should be in error, it does not much matter, for if there were two places of the name, this was doubtless one of the two, and the desolation of both is, in that case, equally foretold in Jeremiah. We do however feel more assured that this Bozrah was the city of Edom, than that there was not another in the land of Moab, and concerning which we possess no information. There is an instructive passage in the apocryphal book of 1 Maccabees, bearing on the subject. In chap. v. we are told that it was determined that Judas, then in Galilee, should go at the head of 8000 men into Gilead. Accordingly he and his brother Jonathan crossed the Jordan and travelled three days' journey in the wilderness, where they met with the 'Nabathites,' who came to them in a peaceable manner, and told them of all that had previously happened in Gilead, and how that some Jews were kept confined in 'Bosora' and five other 'cities strong and great,' which were then in possession of the Greek kings of Syria. He immediately marched to Bosora, and having taken it, destroyed it with fire. All these circumstances no doubt refer to the Bozrah of Edom; and the indications clearly point to the town in the Hauran—such as its distance from the Jordan, and the passage through Gilead to arrive at it. We see also, that after the three days, he came among the Nabathites, a people incorporated with the Edomites; and the particular notice that they came in a friendly manner seems to prove this; as the same chapter begins with a statement that Judas had avenged the ill-treatment the Jews received from the Edomites. But those inhabiting *this* quarter behaved well; probably because they felt there the bitterness of the Syrian yoke, and regretted to see Bozrah and their other towns in the possession of Antiochus.

Bozrah (or, as it is now spelled by different travellers, Boszra, Bosra, Bostra, Botzra) is situated in the open plain in the southern part of the district called the Hauran. Under the Romans it was the capital of Arabia Provincia, and is now, including its ruins, the largest town of the Hauran. It is of an oval shape (Burckhardt: Buckingham says an irregular square), and the circumference around the walls is about three miles. Many parts

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of the thick wall, which, in olden times, gave it the reputation of great strength, still remain entire. It is certain that nothing among the ruins is of Scriptural antiquity; as indeed we have just seen that the place was destroyed by Judas Maccabæus. All the remains appear to be Roman and Mohammedan, and therefore require to be only briefly noticed. They consist of a temple situated on the side of a long street which intersected the whole town—two triumphal arches—some fine detached columns, standing, and many others scattered on the ground—a rotunda, which is supposed to have been a Greek church—an old mosque of the earliest age of Mohammedanism. In the Roman remains, the Corinthian order prevails, as usual. There is also a large castle of Saracenic origin, supposed to be of the time of the Crusades, and which still occasionally receives a garrison from Damascus to protect the harvest of the Hauran against the incursions of the Bedouins. In the eastern quarters of the town there is a very extensive reservoir, the work of the Saracens, for watering the pilgrim caravan to Mecca. The south and south-east quarters of the site are covered with ruins of private buildings, the walls of many of which are still standing, but most of the roofs have fallen in. Burckhardt says: 'Of the vineyards, for which Boszra was celebrated even in the days of Moses,* and which are commemorated by the Greek medals of ΚΟΛΩΝΙΑ ΒΟΣΤΡΗΣ, not a vestige remains. There is scarcely a tree in the neighbourhood of the town; and the twelve or fifteen families who now inhabit it cultivate nothing but wheat, barley, horse-beans, and a little dhourra. A number of fine rose-trees grow wild among the ruins of the town.' The small population here mentioned had increased when Buckingham was there; but, as he says of this and other places similarly circumstanced, the population continually changes, and the sites are often wholly forsaken. A few settlers, driven from other places, come and occupy the habitable houses, which have no owners; they increase for the time in which a little quiet is allowed them; but ere long, the incursions of the Bedouins and the exactions of the governors drive them away to seek other homes. In time others come and occupy their vacated seats, and are at last obliged to withdraw in their turn. Such knots of insecure settlers on the ruined site of Bozrah, do not certainly redeem its desolate character, but serve all the more to render it 'a desolation, a reproach, and a waste.'

15. '*I will make thee small among the heathen, and despised among men.*'—In illustration of this, among other facts, the curious one has been adduced, that when Mr. Bankes applied at Constantinople to have Kerak and Wady Musa inserted in his firman, the answer was returned that they knew of no such place within the Grand Signior's dominions.

16. '*O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle,*' etc.—The chief seat of the Edomites is doubtless here principally referred to, and in that they are described as dwelling in the clefts of the rock. How remarkably this applies to Petra will be seen from the various engravings which, in the course of this work, we have given from the magnificent volume of Laborde, as well as from the note to 2 Kings xiv. 7. The object of that note was however rather to identify the site than to furnish the descriptive information which it seemed best to reserve to illustrate the present text, in which the chief place of Edom is so remarkably indicated and characterized.

Irby and Mangles, and the English editor of Laborde, have between them collected the notices of Petra contained in ancient writers, and which remarkably correspond not only with the situation and appearance of Petra, but with the few intimations on the subject which the Scriptures

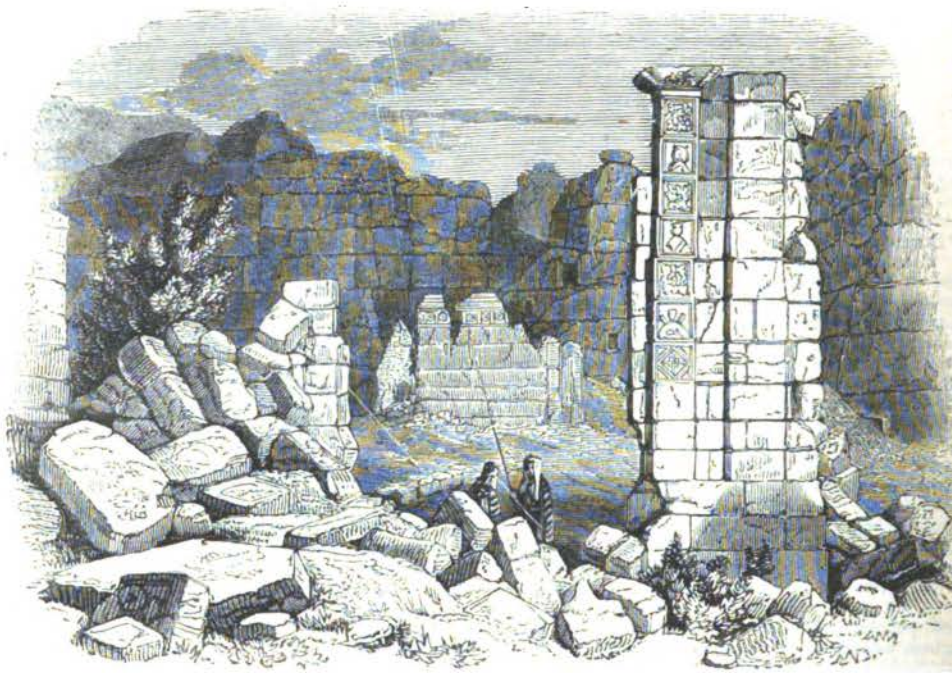
* This is a mistake; he must mean Isaiah (lxiii. 1—3); and this shews that he (a very good authority) considered this the Bozrah of Edom.



ROCKY VALLEY IN THE VICINITY OF PETRA.

The Entrance to a Tomb is shewn on the left, and the remains of an Amphitheatre in the distance.

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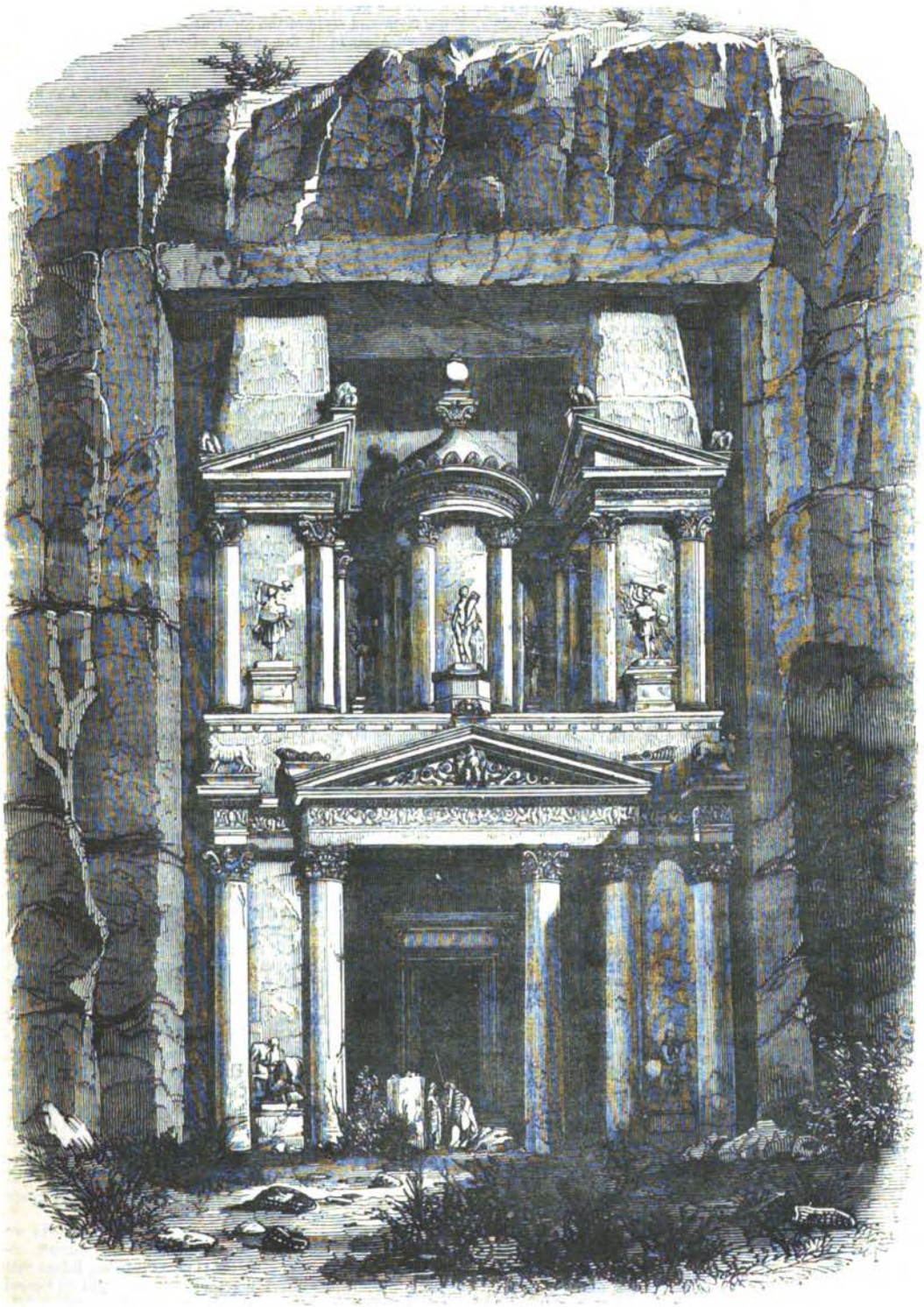
PETRA.—Remains of a Triumphal Arch.

contain, and which describe it as a rock, and that rock as containing habitations, and 'sepulchres on high.'

Pliny (*Hist. Nat.* vi. 28) says that the Nabatæi inhabited a city called Petra, which was situated in a valley somewhat less than two miles in extent,* surrounded by inaccessible mountains, and intersected by a river. Strabo also says that the capital of the Nabatæi, which was called Petra, lay in a spot in itself plain and level, but was enclosed on all sides by a barrier of rocks and precipices. Within, it was furnished with springs of excellent quality, for the supply of water and the irrigation of gardens; but beyond the confining hills, the precincts were in a great measure desert, particularly in the direction towards Judæa. It was three or four days' journey from Jericho. Strabo considered the Nabatæi the same people with the Idumæans. Captain Mangles, in his remarks on these accounts, furnishes a good general idea of the site. 'It will be seen that these two geographers, in characterizing the position of the city, not only agree with one another, but will be found sufficiently conformable to the reality, though, strictly speaking, the situation can neither be called a valley, with Pliny, nor a plain, with Strabo; yet it is certainly both low in position and level in surface, when compared with the crags and precipices that surround it. It is an area in the bosom of a mountain, swelling into mounds and intersected with gullies; but the whole ground is of such a nature as may be conveniently built upon, and has neither ascent nor descent inconveniently steep.' It is not difficult to comprehend how such a situation should, in that region, have been considered highly advantageous for the foundation of a city. Laborde says: 'In the remote ages, when men were engaged in perpetual wars, and plunder was the order of the day, it was no small advantage to a community to find a position which presented a considerable surface, enriched by abundant streams, and hemmed in by a girdle of rocks, to which there was no ingress except from a ravine so narrow that a few men stationed on the top of the mountain might prevent an enemy, however numerous, from effecting an entrance into the town. When the Nabathæans grew to be a powerful people, the importance of this position became more obvious, as they had to guard themselves not only against the jealousy of the neighbouring tribes, but also against the desire of conquest which animated more distant nations.' It is doubtless to the advantages of its position that we must attribute the very singular character which this city offers. To realise these advantages, it was necessary that the inhabitants should confine their town within this hollow; but as its base was of very limited extent for a metropolitan city, they were almost driven to the resource which they adopted, of excavating the sides of the enclosing rocks, and forming there temples, tombs, and habitations; and as ages passed and population increased, these became so multiplied as to give to the site that peculiar character which it now exhibits, and which for countless ages yet to come it is likely to maintain. Probably there were many natural caves which were first occupied, and which suggested the idea of forming others by art, when no more of them remained unappropriated. There is no reason to suppose that these excavations received at once the highly-enriched character which a great number of them now bear. The inhabitants, in the first instance, probably formed simple cavities, to which the more refined and luxurious people of a later age added the ornamental and magnificent façades, sculptured out of the surface of the rock, of which many examples have been given in our different engravings, and which impress so distinct a character upon the desolated city of Edom. No doubt, however, many of the caverns were formed in these comparatively late times, and in which the ornamental frontispieces formed part of the original design. Thus it is that while *constructed* towns of much later date, are now reduced to heaps and scattered fragments, or are even covered by mould over

* He uses the general term, 'paulo minus II MP. *amplitudinis*;' but he must mean the *circumference*, and so Irby and Mangles and also Laborde's editor understand.

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PETRA.—The Ancient Tomb now called 'Khasne Pharaon,' or Pharaoh's Treasury.

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which the plough passes and the harvest grows—the tombs, temples, and dwellings of Petra, carved in the living rock, remain for the most part entire and beautiful, unbroken, and even unstained, by the ages which have passed since the town was the seat of that luxury and wealth which the commerce of many nations brought into its hollow valley.

A detailed description of any of these excavations and the noble fronts which many of them offer, could not be suitably introduced in this place; and the impression on the subject which it might be desirable the reader should realize, will be better given by the engravings we have formerly given, and by those which we now introduce, than by any quantity of written description. That which we now add, as well as what we have already stated, has rather in view the general aspect of the scene than the particular objects which it includes. Our first cut shews a pass, beyond which appears the theatre, the whole of which, with the ascending rows of seats, is cut in the solid rock. Speaking of this, Mangles says, 'This pass conducts to the theatre, and here the ruins of the city burst on the view in full grandeur, shut it on the opposite side by craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the valleys covered with an endless variety of excavated tombs and private dwellings (Isa. xlix. 16) presented the most singular scene we ever beheld; and we must despair to give the reader an idea of the singular effect of rocks, tinted with the most extraordinary hues, whose summits present us with nature in her most savage and romantic aspects, while their bases were worked out with all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors adhering to their perpendicular surface.' To this the reflections of Laborde, marking, as they do, the fulfilment of the doom denounced by the prophets, form a marked sequel:—'What a people must they have not been who first opened the mountain to stamp upon it the seal of their energy and genius! What a climate, too, which gilds with its light the graceful forms of a great variety of sculptures, without suffering its winters to crumble their sharp edges, or to reduce in the least their high reliefs! Silence reigns all around, save where the solitary owl now and then utters his plaintive cry. The Arab passes through the scene with perfect indifference, scarcely deigning to look at works executed with so much ability, or to meditate, except with contempt, on an object which he in vain seeks to comprehend.' The writer of this passage has, without intending it, made every word it contains replete with meaning for the illustration of prophecy.

As sepulchres are more frequently than dwellings excavated in the sides of mountains, we suspect that too large a proportion of those in Petra have been regarded as tombs. That a great number of them were destined for sepulchres is perfectly clear: but that many were used for habitations is allowed by Mangles and Laborde. The former, after quoting the Nubian geographer, who states that the houses of Petra were cut in the rock, says:—'That this was not universally true is evident from the great quantity of stones employed in the lesser kinds of edifices which are scattered over the whole site; but it is also true that there are grottoes in great numbers which are certainly not sepulchres.' Of these he particularly mentions one which presents a front of four windows with a large and lofty doorway in the centre, but the front of which is without ornamental sculptures. The door and three of the windows open into a large apartment, sixty feet in length and of proportionate breadth; while the fourth window belongs to a smaller apartment, apparently for sleeping, which is not brought down to the level of the floor of the great chamber, but has below it another small apartment, which receives light only from the door. Of the constructed edifices in the open area itself, very little of a definite shape now remains, and the ruin into which these houses have fallen furnishes a marked and instructive contrast to the comparatively perfect condition of the surrounding works in the rock. There is however one interesting mass, which, though greatly ruined, towers above the general wreck, and affords us information as to the form and style of the constructed edifices, and we have therefore made it the subject of our second engraving. In the foreground are the remains of an archway of very florid architecture, with pilasters having panels, enriched with foliage, etc., in the manner of Palmyra. The arch was the introduction to the great pile of building standing nearly at right angles to it. This building has a door on one side, on the three others it was decorated with a frieze of triglyphs and large flowers in the metopes. Beams of wood are let in at intervals between the courses of the masonry, and continue to this day—a strong proof of the dryness of the climate. The front had a portico of four columns. This part is much ruined. The interior of the edifice was divided into three parallel chambers, and there seem to have been several stories. Laborde calls it a temple; but Mangles, whose description we have followed, thinks from the interior construction that it was rather a palace or some private edifice. The Græco-Roman character exhibited in this and in broken portions of other ruins, indicating a later date than the time of the prophets, is a corroboration of prophecy; for it was foretold that God would destroy and make desolate not only that which Edom had already built, but that which it should build in future times:—'Though thou make thy nest as high as the eagle, I will bring thee down.'—'They shall build, but I will throw down.' In reference to this passage, and to Obadiah, *v.* 3, it is well observed by Dr. Olin (*Travels in the East*, ii. 15), that although cited usually with particular reference to Petra, these texts should be understood in a more extended application. 'They are, no doubt, strikingly descriptive of the situation of Petra in a deep fissure of the mountain, and at the same line elevated three thousand feet above the level of the sea, and not less than two thousand perhaps above Wady Arabah. But they are equally applicable to the whole region of Mount Seir, in reference to which they seem to have been used, at least by Obadiah. The deep valleys, bounded by high steep cliffs, which pervade every part of the country, and which must always have contained the chief part of the population, are well described as "clefts of the rocks, and heights of the hills," as "high habitations."'

17. '*Edom shall be a desolation*,' etc.—We may here quote Burckhardt (*Travels in Syria*, p. 442):—'The whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills.....And the Arabs told me that the valleys continue to present the same appearance beyond the latitude of Wady-Musa (Petra). In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road, or of any work of human art. A few trees grow among the sand-hills, but the *depth* of sand precludes all vegetation of herbage. The sand which thus covers the ancient cultivated soil appears to have been brought from the shores of the Red Sea by the south winds.'

With reference to the above and other prophecies of similar import, Dr. Olin remarks:—'Such was the language uttered by the Jewish prophets while this doomed region was yet prosperous and powerful. It portrays a state of desolation and ruin the most absolute and irretrievable, such as probably no portion of the globe once fertile and populous now exhibits. These fearful denunciations and their fulfilment furnish an invulnerable argument in favour of the inspiration of the Holy Scriptures; and the present state of this once rich and beautiful region is a terrible monument of the divine displeasure against wickedness and idolatry.'

20. '*He shall make their habitations desolate*.'—As we here and in Isaiah pointed out many of the minute coincidences between the prophecies concerning Edom and their fulfilment, we feel the more bound to put on record our conviction that the eagerness for illustrative points has been carried by some pious and able writers into a degree of extravagance and minuteness of detail against

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PETRA: MOUNT SEIR.—From Laborde.

which the more recent travellers, even though themselves divines (as Dr. Olin), begin to protest. This is the natural recoil of attempts to prove too much, and to find in the language of prophecy a more than usually minute application of the general images and expressions by which the desolation of Edom is described. The prophets foretold those desolations. They foretold many of the attendant circumstances; and they employed expressions and images naturally derived from the well-known position of the Edomites as a people dwelling among rocks and precipices. It is indeed probable that many of these expressions have a special reference to the capital of Petra, to whose wonderful excavated remains so much attention has of late years been directed. The present ruins belong to constructions which were made long after these prophecies were delivered, but the town was then and long before the capital of Edom (2 Kings xiv. 7), and as such there would naturally be a prominent reference to it in the predictions. 'There is,' says Mr. Kinnear (*Cairo, Petra, and Damascus*, pp. 155, 159), 'abundant evidence of the complete fulfilment of the prophecies against Edom, without descending to these minute and literal details, to which so much importance has been attached. I have seen nothing to confirm the statements we have read of the very minute coincidences between the present condition of the country and *the very words* of prophecy; as if there were not a plant or animal mentioned in the highly figurative description of the desolation which was to come upon Edom that might not be found in or near the deserted city. The ruins of Petra teach a far more impressive lesson than is to be learned in curiously searching after these minute literalities. We see in her present condition not only the accomplishment of all the denunciations against Edom, but a warning of the certainty with which all God's righteous judgments against sin will be fulfilled; and, if we read the lesson aright, every fragment of the desolated city will seem to address us with the solemn admonition—"Think ye that they were sinners above all men because they suffered such things: I tell ye nay, but except ye repent ye shall all likewise perish."'

CHAPTER L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

THE word that the LORD spake against Babylon *and* against the land of the Chaldeans [1]by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and [2]set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a

[1] Heb. *by the hand of Jeremiah.* [2] Heb. *lift up.*

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nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their [3]restingplace.

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

8 [4]Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty [5]expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown [6]fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: [7]every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the [8]sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land [9]of Merathaim, *even* against it, and against the inhabitants of [10]Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her [11]from the utmost border, open her storehouses: [12]cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape:

[3] Heb. *place to lie down in.* [4] Isa. 48. 20. Chap. 51. 6. Rev. 18. 4. [5] Or, *destroyer.* [6] Heb. *big*, or, *corpulent.*
[7] Chap. 49. 17. [8] Or, *scythe.* [9] Or, *of the rebels.* [10] Or, *visitation.* [11] Heb. *from the end.* [12] Or, *tread her.*

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recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* [13]most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And [14]the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer *is* strong; the LORD of hosts *is* his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

36 A sword *is* upon the [15] [16]liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

38 A drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 [17]As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

44 Behold, he shall come up [18]like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and [19]who will [20]appoint me the time? and who *is* that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

[13] Heb. *pride*. [14] Heb. *pride*. [15] Or, *chief stays*. [16] Heb. *bars*. [17] Gen. 19. 25. Chap. 49. 18.
[18] Chap. 49. 19. [19] Job 41. 10. Chap. 49. 19. [20] Or, *convent me to plead*.

CHAPS. L. and LI.—These two chapters contain most important and instructive predictions concerning Babylon, every one of which has been fulfilled, as historians and travellers have concurred to demonstrate. The prophecies relate by anticipation the circumstances which should attend, and which did attend, the conquest of Babylon by the Medes and Persians; and they also describe that condition of the city and country which should be the immediate or final effect of that great overthrow, and which has been and is its condition. We had some intention of taking up the subject rather fully, in a general notice, under these two chapters; but, considering how much we have already said concerning Babylon, in separately illustrating different passages of historical and prophetical Scripture, it seems best to continue the same plan by separately noticing the more prominent circumstances which these chapters offer, omitting further notice of those to which our attention has on former occasions been directed, and reserving some points for future illustration. The reader is aware that the more conspicuous remains of this renowned city consist of two vast heaps of ruin, the Birs Nemrud and the Mujelibe, which have been fully described in a note on Gen. xi. A representation of both was there given from drawings made on the spot by Mr. James Baillie Fraser, and kindly presented to us. The same objects in other points of view are shewn in this and the next chapter; and the engraving at Isa. xiii. exhibits the Mujelibe, as it appeared in the time of Pietro della Valle.

Verse 8. '*As the he goats before the flocks.*'—It would appear from this that it was customary among the ancient Israelites to have he-goats among their flocks of sheep, and that in travelling the goats went foremost. In Eastern flocks goats are now rarely seen; and we have met with no certain illustration of this practice but that furnished by Campbell, who calls it a 'judicious custom,' and states that it exists in South Africa to this day. 'The goat,' he says, 'possesses much more fortitude than the sheep, and is more forward in advancing through difficulties, especially in crossing rivers; and the sheep, who are not

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fond of such exploits, implicitly follow them. While travelling in Africa, I was obliged to have a small flock of sheep to secure food when game was scarce; and as instigators to bold and rapid travelling I was necessitated always to have a few goats in the flock. They always took the lead, especially in crossing rivers, one of which, the Great Orange River, was about a quarter of a mile across, and there the goats behaved nobly. Had they been rational creatures, I should have returned them public thanks. They always take the lead, seemingly aware of possessing superior powers.'

16. '*Cut off the sower from Babylon.*'—If we understand this of Babylonia or Chaldæa, in the large sense, it has long been accomplished. Herodotus declares that, of all the countries he had seen, none was so suitable as Babylonia for the culture of corn; and says that the returns were generally two hundred, and sometimes three hundred fold. But all is now an utter desert, offering only some patches of cultivation near the few settlements which it contains. But perhaps the prophecy has a more definite application to the city of Babylon itself; for it appears from the ancient historians that it was very loosely built, with detached buildings and large open places; and that much of this spare ground was cultivated and ploughed for corn; so that, in case of a siege, the inhabitants were enabled to support themselves by their internal resources: and the common plan among ancient besiegers, of starving a populous city into a surrender, was impracticable with respect to Babylon. We have already shewn that now 'the sower is cut off from Babylon,' and that no cultivation does or can take place upon its site.

29. '*The archers.*'—The conquerors of Babylon are repeatedly described as 'archers.' The Persians, who are intended, were in ancient times famous for their general and very skilful use of the bow, which was in fact the characterizing arm of that people. Even at present the bow still continues to be a favourite weapon, although in effective use it has been nearly superseded by the gun.

38. '*A drought is upon her waters; and they shall be dried up.*'—This may possibly refer to a circumstance attending the capture of the city by the Persians, which we shall have occasion to notice; but it more probably alludes to the physical condition of the country. The plain in which Babylon stands is exposed to long drought and intense heat in summer, so that the dry soil must have been at all times perfectly barren without artificial irrigation; but with such irrigation the ground is, even at this day, of unexampled fertility, except upon the wide-spread grit and debris of desolated cities. Therefore it was that the land exhibited one of the most extensive and complicated systems of irrigation that the world ever saw. It was overrun with innumerable canals, in all directions—the largest of them navigable, and feeding others, diminishing in importance with their distance from the trunk. These, as well as the parent river, were bordered with innumerable hydraulic machines, by which the water was raised and distributed into the fields and gardens. The same plan is still pursued, to a limited extent, at some spots in the immediate vicinity of the rivers. But it is now literally true of Babylon, that 'a drought is upon her waters; and they are dried up.' Yet still the lines and ridges of innumerable canals remain, which enable the spectator to trace the general system, and to verify the ancient historians as well as the prophecies of Scripture; the whole being strongly calculated to shew the extent to which human skill and industry were once employed in giving to this now desolate region that fertility for which it was in old times celebrated. This explanation seems to us to give much force to the present prediction, since there can be no country the subsistence of which more entirely depended upon a complicated system of irrigation. Wherever water is applied in this region (with the exception already made), the productive powers of the soil and climate cannot be exceeded; but where that is wanting it becomes a naked desert.

CHAPTER LI.

1 *The severe judgment of God against Babylon in revenge of Israel.* 59 *Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.*

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the [1]midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 [2]Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the LORD'S vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is suddenly [3]fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

11 Make [4]bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, the vengeance of his temple.

[1] Heb. *heart.* [2] Chap. 50. 8. Revel. 18. 4. [3] Isa. 21. 9. Revel. 14. 8, and 18. 2. [4] Heb. *pure.*

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12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the [5]ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 [6]The LORD of hosts hath sworn [7]by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall [8]lift up a shout against thee.

15 [9]He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there is* a [10]multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 [11]Every man [12]is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 [13]The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

20 Thou *art* my battle ax *and* weapons of war: for [14]with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be [15]desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* like a threshingfloor, [16]*it is* time to thresh her; yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 [17]The violence done to me and to my [18]flesh *be* upon Babylon, shall the [19]inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

[5] Heb. *liers in wait.* [6] Amos 6. 8. [7] Heb. *by his soul.* [8] Heb. *utter.* [9] Gen. 1. 1, 6. Chap. 10. 12, &c. [10] Or, *noise.* [11] Chap. 10. 14. [12] Or, *is more brutish than to know.* [13] Chap. 10. 16. [14] Or, *in thee, or, by thee.* [15] Heb. *everlasting desolations.* [16] Or, *in the time that he thresheth her.* [17] Heb. *my violence.* [18] Or, *remainder.* [19] Heb. *inhabitress.*

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38 They shall roar together like lions: they shall [20]yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will [21]do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 [22]As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all [23]the earth.

50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

57 And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the king, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts; [24]"The broad walls of Babylon shall be utterly [25]broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went [26]with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a [27]quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be [28]desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

[20] Or, *shake themselves.* [21] Heb. *visit upon.* [22] Or, *both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.*
[23] Or, *the country.* [24] Or, *The walls of broad Babylon.* [25] Or, *made naked.* [26] Or, *on the behalf of.*
[27] Or, *prince of Menucha, or, chief chamberlain.* [28] Heb. *desolations.*

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Verse 13. '*Thou that dwellest upon many waters.*'—The great river Euphrates, the neighbouring lakes and marshes, with the numerous canals of communication and irrigation, give a striking propriety to this allusion to its 'many waters.'

25. '*Make thee a burnt mountain.*'—See the conclusion of the statement concerning the Mujelibe, under Gen. xi. 4.

30. '*The mighty men of Babylon have forborn to fight,*' etc.—When the king of Babylon heard of the approach of the army of Cyrus, he marched out to meet and give him battle; but was defeated with little difficulty, and retreated to Babylon. From that time the Babylonians 'forbore to fight,' and remained in their strong city during the two years in which it was besieged by the Persians. Relying upon the high and thick walls, and having stored up provisions for many years, besides what might be produced within the walls of the town itself, they seem to have waited the result with little apprehension.

— '*They have burned her dwelling places.*'—In the short speech which Cyrus is reported by Xenophon to have addressed to his troops before they entered the bed of the Euphrates, he alludes to their principal danger, which appears to have been regarded with apprehension, of being assaulted by missiles from the house-tops as they passed through the streets. He said that, if the inhabitants retired to the house-tops, the best course would be to assail their doors by setting them on fire. He observed that the porches were very combustible, being made of palm-wood and coated with bitumen; and, as the army was supplied with torches and tow in abundance, it would be easy to set the houses in flames; so that the inhabitants must either run from them or be consumed in them. This plan was probably carried into effect, and to this the prophet may seem to refer.

31. '*One post shall run to meet another....to shew the king of Babylon that his city is taken at one end.*'—'From end to end,' is Blayney's translation. The prediction clearly means that couriers should run from different parts, and so fall in with one another, all of them bringing intelligence to the king, that the city was taken at the point from which they started. This is to be explained by a reference to the vast extent of the city, which Herodotus (who was a great traveller) says exceeded that of any city he had ever seen (*Clio*, 180). In another place (191) he states that he was informed by some of the inhabitants, that, owing to the great extent of Babylon, those who dwelt in the outskirts were taken prisoners by the Persians, before the people in the centre of the town knew that the place was taken.

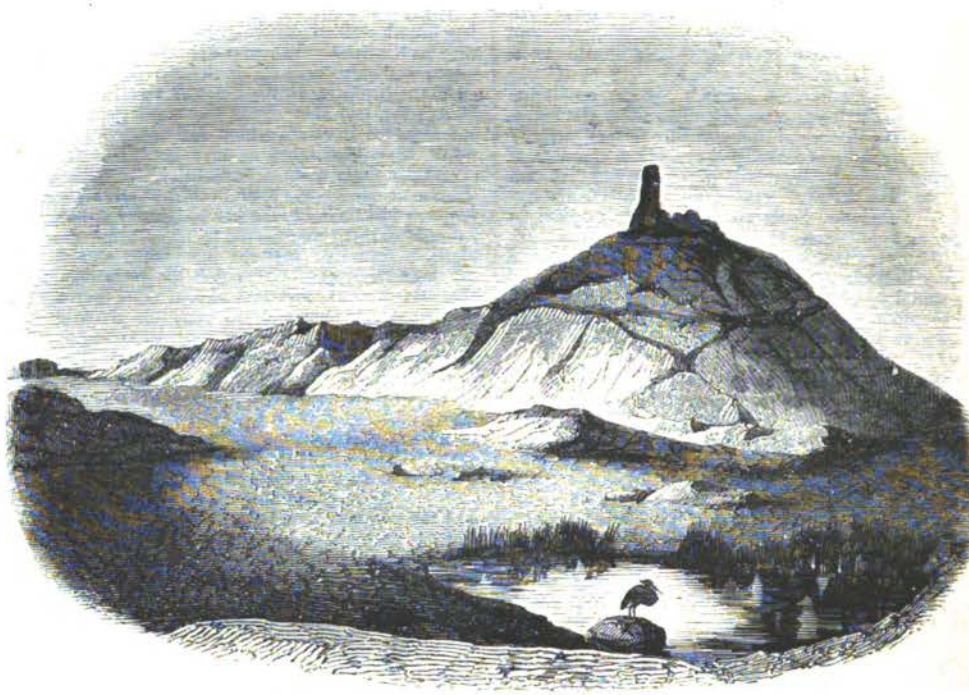
36. '*I will dry up her sea.*'—The Euphrates must be meant by 'the sea,' that title being frequently applied in Scripture to large rivers, such as the Nile and Euphrates. We are doubtless to understand this as one of several allusions to the remarkable stratagem by which the city was at last taken by the Persians, after they had vainly wasted two years in the siege. To understand this, however, it should be premised that the Euphrates ran through the middle of the city, and that not only was the city walled all round towards the open country, but also along each side of the river. Cyrus was informed that a great annual festival was to be kept in the town, when the inhabitants were accustomed to spend the night in all manner of debauchery and drunkenness (see verses 39, 57, and ch. l. 24), and he thought this a favourable opportunity to surprise them. He therefore made a distribution of the whole army, placing one part above the city where the river entered, and another below, where it came forth; giving directions that, as soon as the river should appear fordable, they were to enter its bed at both ends. Towards evening he opened the great dam of the trenches communicating with the lake, by which means the stream was diverted from its proper course, and the channel soon became fordable. The Persians then entered by the bed of the river, the water being little more than knee-deep, and took the city by surprise. This is the account of Herodotus (*Clio*, 191): that of Xenophon (*Cyrop.* vii. 5) is somewhat different, but agrees in every essential point. Herodotus adds that, if the Babylonians had been before apprised of the intention of Cyrus, or if they had learned at the moment what he was doing, they might not only have saved themselves, but might have made the stratagem of the Persians recoil upon their own heads; for, had they closed the gates towards the river, and ascended the walls which ran along it, the besiegers would have been taken as in a net. But the Persians came upon them quite unexpectedly, and from a quarter whence no danger was apprehended. All this was as the prophets had foretold long before Cyrus was born. They had said that the city should be taken unexpectedly, on a night of festivity; that the inhabitants should be then drunk or asleep (verse 57); that the gates should not be shut (Isa. xlv. 1); and that at the same time the stream of the great river should be exhausted. How convincing is all this! Many other most exact agreements might be pointed out; but, as our limits do not permit this, we may recommend it to our readers, as a most interesting study, to compare the details of the prophecies concerning the taking of Babylon with the narratives of the event which are given by Xenophon and Herodotus.

39. '*Drunken,*' etc.—We have just explained that there was a festival on the night when the city was taken. The speech of Cyrus shews that his anticipations corresponded with the prophetic predictions. He reminded his soldiers that the people against whom they now acted were the same whom they had formerly defeated, when they were sober, armed, and in battle array; and how much more easy a victory might now be expected, at a time when many of them were *asleep*, many *drunk*, and all in confusion.

42. '*The sea is come,*' etc.—We are again to understand the Euphrates. This is true now, as we have shewn in the note on Isa. xiv. 23. In connection with this subject, our engraving of the Mujelibe (Gen. x.) will be considered of peculiar interest, as it shews how the river comes up on Babylon, and overflows it so extensively as to form large 'pools of water' even around that distant heap of ruin. The Birs Nemrud is shewn under the same circumstances in the cut given on the next page.

58. '*The broad walls of Babylon shall be utterly broken.*'—These walls were so broad that, according to the ancient historians, six chariots could be driven on them abreast, or a chariot with four horses might pass and turn upon them. They existed as walls for above a thousand years after this prophecy was delivered; and long after the sentence of extermination had been pronounced upon them. They were still numbered among the seven wonders of the world. But now they have utterly disappeared, according to this prediction—strong as they were, vast as was the mass of materials which they contained, no trace of them can now be discovered. 'All accounts agree,' says Mr. Rich, 'in the height of the walls, which was fifty cubits, having been reduced to these dimensions, from the prodigious height of three hundred and fifty feet, by Darius Hystaspes after the rebellion of the town, in order to render it less defensible. I have not been fortunate enough to discover the least trace of any part of the ruins at Hillah, which is rather an unaccountable circumstance, considering that they survived the final ruin of the town, long after they had served as an enclosure for a park; in which comparatively perfect state St. Jerome informs us they remained in his time.' Calmet and other older interpreters suppose that the prophecy was accomplished by the act of Darius, to which Rich refers—and that, no doubt, would have been sufficient to bear out the text; but we now see how far more complete and literal the accomplishment has been. There is every reason to think, not only from the testimony of Rich, but of many other travellers, that the walls are virtually *extinct*. Captain Frederick, of whose journey it was the principal object to search for remains of the wall and ditch by which this great city was enclosed, states that 'neither of these have been seen by any modern traveller. All my inquiries among the Arabs,' he adds, 'on this

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BABYLON: THE BIRS NEMRUD.

subject, completely failed in producing the smallest effect. Within the space of twenty-one miles in length along the banks of the Euphrates, and twelve miles across it in breadth, I was unable to perceive anything that could admit of my imagining that either a wall or a ditch had existed within this extensive area. If any remains do exist of the walls, they must have been of greater circumference than is allowed by modern geographers. I may possibly have been deceived; but I spared no pains to prevent it. I never was employed in riding and walking less than eight hours for six successive days, and upwards of twelve on the seventh.'

Major Keppel relates that he and the party who accompanied him, 'in common with other travellers, had totally failed in discovering any trace of the city walls; and he adds, 'The Divine predictions against Babylon have been so literally fulfilled in the appearance of the ruins, that I am disposed to give the fullest signification to the words of Jeremiah,—'*The broad walls of Babylon shall be utterly broken.*' It is not after this to be expected that the utmost research will be rewarded with the discovery of more than a few detached fragments of this ancient work. Mr. Buckingham, who, in his *Travels in Mesopotamia*, has a chapter of sixty pages, entitled 'Search after the Walls of Babylon,' was, after a long and fruitless search, only enabled to discover, on the eastern boundary of the ruins, on the summit of an oval mound from seventy to eighty feet in height, and from three to four hundred feet in circumference, 'A mass of solid wall about thirty feet in length by twelve to fifteen in thickness, yet evidently once of much greater dimensions each way, the work being in its present state broken and incomplete in every part.' This is the only even hypothetical claim that has been made to the discovery of any portion of the wall, and it appears to us entirely improbable that this piece of wall upon the top of a detached oval mound could ever have formed part of 'the broad walls of Babylon.'

CHAPTER LII.

1 *Zedekiah rebelleth.* 4 *Jerusalem is besieged and taken.* 8 *Zedekiah's sons killed, and his own eyes put out.* 12 *Nebuzar-adan burneth and spoileth the city.* 24 *He carrieth away the captives.* 31 *Evil-merodach advanceth Jehoiachin.*

ZEDEKIAH *was* [1]one and twenty years old when [2]he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the [3]ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king

[1] 2 Kings 24. 18. [2] Heb. *reigned.* [3] 2 Kings 25. 1. Chap. 39. 1.

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of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he [4]put out the eyes of Zedekiah; and the king of Babylon bound him in [5]chains, and carried him to Babylon, and put him in [6]prison till the day of his death.

12 ¶ Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, [7] [8]captain of the guard, *which* [9]served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

17 ¶ Also the [10]pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the [11]shovels, and the snuffers, and the [12]bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the [13]firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: [14]the brass of all these vessels was without weight.

21 And *concerning* the [15]pillars, the height of one pillar *was* eighteen cubits; and a [16]fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the [17]door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that [18]were near the king's person, which were found in the city; and the [19]principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

[4] Heb. *blinded.* [5] Or, *fetters.* [6] Heb. *house of the wards.* [7] Or, *chief marshal.*
[8] Heb. *chief of the executioners*, or, *slaughtermen.* And so vers. 14, &c. [9] Heb. *stood before.* [10] Chap. 27. 19.
[11] Or, *instruments to remove the ashes.* [12] Or, *basins.* [13] Or, *censers.* [14] Heb. *their brass.*
[15] 1 Kings 7. 15. 2 Kings 25. 17. 2 Chron. 3. 15. [16] Heb. *thread.* [17] Heb. *threshold.* [18] Heb. *saw the face of the king.*
[19] Or, *scribe of the captain of the host.*

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28 ¶ This *is* the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two [20]persons:

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake [21]kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, [22]every day a portion until the day of his death, all the days of his life.

[20] Heb. *souls.* [21] Heb. *good things with him.* [22] Heb. *the matter of the day in his day.*

[APPENDIX, No. 66.]



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THE

LAMENTATIONS

OF JEREMIAH.

AN opinion has been entertained that these 'Lamentations' are the same which are mentioned, in 2 Chron. xxxv. 25, as having been composed upon occasion of the death of king Josiah. But these compositions appear most clearly not to refer to the death of any one person, but to lament the ruin of a city and a people. The more general and probable impression on the subject is, that which is conveyed in the title which we find prefixed to the Lamentations in the Septuagint, Vulgate, and Arabic versions:—'And it came to pass, after that Israel had been carried away captive, and Jerusalem laid waste, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said,' etc. That this is also the impression retained in the East appears from the fact that, at Jerusalem, Jews, Christians, and Moslems concur in regarding with veneration a certain grotto, at the foot of a large quafry, a little to the north of the present town, beyond the Damascus gate, with which they associate the name of Jeremiah, believing that it was some time the residence of the prophet. The grot is large, and on one side of it, about eight feet from the ground, is a rocky shelve, which is alleged to have been his bed. Near this is also pointed out the spot where he is supposed to have composed his Lamentations over the holy city. At present it is in the exclusive possession of the Turks, and is usually shut up.

Bishop Lowth speaks largely of the Lamentations in his 22nd Lecture. They are evidently written in metre, and consist of a number of plaintive effusions which, in his opinion, are composed upon the plan of the funeral dirges—all upon the same subject, and uttered without connection, as they arose in the mind, in a long course of separate stanzas; and which were afterwards put together and formed into a collection or correspondent whole. The nature and design of the poem neither required nor admitted a methodical and artificial arrangement and sequence of ideas. 'In the character of a mourner,' says Lowth, 'the prophet celebrates in plaintive strains the obsequies of his ruined country. Whatever presented itself to his mind in the midst of desolation and misery, whatever struck him as particularly wretched and calamitous, whatever the instant sentiment of sorrow dictated, he pours forth in a kind of spontaneous effusion. He frequently pauses, and, as it were, ruminates upon the same object; frequently varies and illustrates the same thought with different imagery, and a different choice of language; so that the whole assumes the appearance rather of an accumulation of corresponding sentiments than an accurate and connected series of different ideas, arranged in the form of a regular treatise.' He afterwards adds:—'In my opinion there is not extant any poem which displays such a happy and splendid selection of imagery in so concentrated a state.' Blayney says, 'We cannot too much admire the full and the graceful flow of that pathetic eloquence in which the prophet pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country.' Dr. South also, in his own peculiar manner, says of this book:—'One would think that every letter was wrote with a tear, every word the sound of a breaking heart; that the author was a man compacted of sorrows, and disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan.'

The Lamentations are very properly divided into five chapters. The original marks this as the proper division; the four first chapters being acrostical, so that the termination of the alphabet completes the poem, while the distinction of initials naturally divides each into twenty-two distinct periods, according to the number of letters contained in the Hebrew alphabet. In the two first chapters each period begins with its proper initial, and consists of a triplet (as appears even in our translation), except in the seventh period of the first chapter, and the nineteenth of the second, which have each a supernumerary line. In the third chapter every period contains three verses, which have all the same initial letter, so that the acrostical series comprehends sixty-six verses. The fourth chapter resembles the three former in metre, but the periods are only couplets. The fifth chapter, which is not acrostical, also consists of couplets, but the measure is considerably shorter.

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A very considerable proportion of the commentators on the Prophecy of Jeremiah, enumerated in the Introduction to that Book, have also written on the Lamentations. There are besides a good number of separate commentaries on the book, which, considering its small extent, strongly evince the peculiar interest which has been felt in it. It will be seen by the list that towards the latter end of the last century this interest revived, after having slumbered for more than a hundred years, during which scarcely any thing was produced with special reference to this book. In this country it has received much less attention than might have been expected.

Œcolampadii *Enarrationes in Threnos Jeremiæ*, Argent., 1533; Clenardi *Meditationes Grammaticæ in Threnos*, Paris, 1536; Palladii *Enarratio in Threnos Jeremiæ*, Vitemb., 1560; Tossani *Lamentationes Jeremiæ Prophetæ*, Francof., 1581; Quinquarborei *Paraphrasis Chaldaica in Lament. Jerem., Latinitate donata, cum Adnott.*, Paris, 1556; Strigelii *Comment. in Threnos Jeremiæ*, Lips., 1564; Selnecceri *Auslegung über die Klaglieder Jeremiæ*, Lips., 1565; Taillepiedi *Commentarii in Threnos*, Paris, 1582; Panigarolæ *Paraphrasis et Adnott. in Lament. Jeremiæ*, Veronæ. 1583; Agellii *Commentarius in Threnos*, Romæ, 1589; Figueiro *Comment. in Jeremiæ Lament.*, Lugd., 1596; Navarette, *Comment. in Threnos Jeremiæ*, Cordubæ, 1602; Bacmeisteri *Explicatio Threnorum*, Rostoch., 1603; Delrionis *Comment. litteralis in Threnos Jeremiæ*, Lugd., 1608; Udall, *Commentary on Lamentations*, London, 1603; Topsell, *Comment. in Threnos*, Lond., 1613; Hull, *Exposition of Jeremiah's Lamentations*, Lond., 1618; S. Acosta de Andrada *Comment. in Threnos*, Lugd., 1609; P. Martyr, *Comment in Threnos*, Tiguri, 1629; F. de Lemos, *Comment. in Threnos Jeremiæ Prophetæ*, Madrid, 1649; Tayler, *Threnorum textus et in eum Paraphrasis Chaldaica, cum Commentariis Raschii et Aben Ezræ*, Lond., 1651; Lessing, *Observatt. in Tristia Jeremiæ*, Lips., 1770; Bormel, *Jeremias Klaggesänge übersetzt und mit Anmerkungen*, 1781; Horrer, *Neue Bearbeitung der Klaggesänge*, Halle, 1784; Loewe und Wolfssohn, *Jeremias Klaggesänge, übersetzt und mit Anmerkungen*, Berlin, 1790; Pareau, *Threni Jeremiæ, philog. et crit. illustrati*, Lugd., 1790; Schnurrer, *Dissertatio philol. crit. ad Threnos Jerem.*, Tubing., 1795; Otto, *Dissertatio philologico-critica ad Threnos Jeremiæ*, Tubing., 1795; Welcker, *Die Elegien Jeremias, in Griechischem Versmaas getreu übersetzt*, Giessen, 1810; Riegler, *Die Klaglieder des Propheten Jeremias*, etc., Erlang., 1814; Erdmann, *Curæ Exegetico-Criticæ in Jeremiæ Threnos*, Rostoch., 1815; Björn, *Threni Jeremiæ*, etc., Hafn., 1814; Goldwitzer, *Die Klaglieder des P. Jeremias*, Salzb., 1828; Wiedenfeld, *Jeremiah's Klaglieder, neu übers. und eläutert*, Elberf., 1830; Kalkar, *Lamentationes critice et exeg. illustratæ, cum præmissis disputationibus historico-criticis tribus*, Hafniæ, 1836; M. J. B. M. N***, *Le Livre des Lamentations du Prophète Jérémie*, Lyon, 1842.

CHAPTER I.

1 *The miserable estate of Jerusalem by reason of her sin.* 12 *She complaineth of her grief,* 18 *and confesseth God's judgment to be righteous.*



HOW doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary!

2 She [1]weepeth sore in the [2]night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and [3]because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries [4]are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her [5]children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her

[1] Jer. 13. 17. [2] Job 7. 3. [3] Heb. *for the greatness of servitude.* [4] Deut. 28. 13, 14. [5] Jer. 52. 28.

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affliction and of her miseries all her [6]pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she [7]is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her [9]pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* [9]they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat [10]to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶[11] *Is it* nothing to you, all ye that [12]pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden [16]the virgin, the daughter of Judah, *as* in a wine-press.

16 For these *things* I weep; [14]mine eye, mine eye runneth down with water, because the comforter that should [15]relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is [16] righteous; for I have rebelled against his [17]commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my [18]bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it:* thou wilt bring the day *that* thou hast [19]called, and they shall be like unto me.

22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

[6] Or, *desirable.* [7] Heb. *is become a removing*, or, *wandering.* [8] Or, *desirable.* [9] Deut. 23. 3.
[10] Or, *to make the soul to come again.* [11] Or, It is *nothing.* [12] Heb. *pass by the way.* [13] Or, *the winepress of the virgin*, &c.
[14] Jer. 13. 17, and 14. 17. Chap. 2. 18. [15] Heb. *bring back.* [16] Dan. 9. 7. [17] Heb. *mouth.*
[18] Isa. 16. 11. Jer. 48. 36. [19] Or, *proclaimed.*

Verse 11. '*They have given their pleasant things for meat.*'—A striking illustration of this is given by Mr. Roberts:—'The people of the East retain their little valuables, such as jewels and rich robes, to the last extremity. To part with that which has perhaps been a kind of heir-loom in the family is like parting with life. Have they sold the last wreck of their other property; are they on the verge of death?—the emaciated members of the family are called together, and some one undertakes the heart-rending task of proposing such a bracelet, or armlet, or ear-ring, or pendant of the forehead, to be sold. For a moment all are silent, till the mother or daughters burst into tears, and then the contending feelings of hunger, and love for their 'pleasant things,' alternately prevail. In general the conclusion is to pledge, and not to sell, their much-loved ornaments; but such is the rapacity of those who have money, and such the extreme penury of those who have once fallen, that they seldom regain them.' (*Oriental Illustrations*, p. 483.) Under such circumstances, and particularly in times of public calamity, it often happens that jewels, and other property of the most valuable description, are disposed of for the merest trifle, that a little bread may be obtained 'to relieve the soul.'

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CHAPTER II.

1 *Jeremiah lamenteth the misery of Jerusalem.* 20 *He complaineth thereof to God.*

How hath the LORD covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath [1]brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew [2]all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently [3]taken away his [4]tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath [5]given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from [6]destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more;* her [7]prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings [8]swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy [9]prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All that pass [10]by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying, Is* this the city that *men* call [11]The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it.*

17 The LORD hath done *that* which he had [12]devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, [13]let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider to

[1] Heb. *made to touch.* [2] Heb. *all the desirable of the eye.* [3] Psal. 80. 12, and 89. 40. Isa. 5. 5. [4] Or, *hedge.* [5] Heb. *shut up.* [6] Heb. *swallowing up.* [7] Psalm 74. 9. [8] Or, *faint.* [9] Jer. 2. 8, and 5. 31, and 14. 14, and 23. 16. [10] Heb. *by the way.* [11] Psal. 48. 2. [12] Lev. 26. 16. Deut. 28. 15. [13] Jer. 14. 17. Chap. 1. 16.

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whom thou hast done this. Shall the women eat their fruit, *and* children [14]of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained; those that I have swaddled and brought up hath mine enemy consumed.

[14] Or, *swaddled with their hands.*

Verse 11. '*My liver is poured upon the earth.*'—Among the Hebrews the liver not less than the heart was regarded as the seat of the passions and affections. This shows the sense in which such passages as the present are to be understood. Here, as with regard to many other of the bodily organs as mentioned in Scripture, there is not only a literal sense capable of univocal interpretation, but a metaphorical import that cannot be communicated by any literal version, unless when the same metaphorical signification happens to exist also in the language into which the translation is made. Dr. J. M. Good touches on this subject in the preface to his translation of the Song of Songs, and is disposed to contend that such allusions, in order to convey their real signification, should be rendered not literally but equivalently; and we so far agree with him as to think that the force and delicacy of many passages must be necessarily impaired, and their true meaning lost, when the name merely is given, in a language in which that name does not involve the same metaphorical idea. Pursuing the subject, Dr. Good says: 'In Psalm xvi. 9, "My *heart* is glad and my *glory* rejoiceth," as it occurs in our common version, is literally, "My *heart* is glad, and my *liver* rejoiceth." Yet who could behold such an interpretation without a smile? or who, if he were to behold it, would admit that the original was fairly translated?' Among ourselves, in like manner, the *spleen* is supposed to be the region of disappointment and melancholy. But were a Jew to be told, in his own tongue, that the inimitable Cowper had long laboured under the *spleen*, he would be ignorant of the meaning of his interpreter; and, when at last informed of it, might justly tell him that, although he had literally rendered the words, he had by no means conveyed the idea.

18. '*The apple of thine eye.*'—There is a distinct word to denote the pupil, or 'apple,' of the eye; and that is not here used. The original is, literally, 'the daughter of thine eye,' which is certainly better to understand of a tear than of the pupil of the eye. It is quite in unison with Oriental usage to call the 'daughter of the eye' the tear which issues from it; and so taken in this place, the expression not only seems more poetical, but conveys a clearer meaning, equivalent to 'Let not thy tears cease.'

CHAPTER III.

1 *The faithful bewail their calamities.* 22 *By the mercies of God they nourish their hope.* 37 *They acknowledge God's justice.* 55 *They pray for deliverance,* 64 *and vengeance on their enemies.*

I *AM* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travel.

6 He hath set me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the [1]arrows of his quiver to enter into my reins.

14 I was a [2]derision to all my people; *and* their song all the day.

15 He hath filled me with [3]bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath [4]covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat [5]prosperity.

18 And I said, My strength and my hope is perished from the LORD:

19 [6]Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is [7]humbled in me.

21 This I [8]recall to my mind, therefore have I hope.

22 ¶ *It is of* the LORD'S mercies that we are not consumed, because his compassions fail not.

23 *They are* new every morning: great *is* thy faithfulness.

[1] Heb. *sons.* [2] Jer. 20. 7. [3] Heb. *bitternesses.* [4] Or, *rolled me in the ashes.* [5] Heb. *good.* [6] Or, *remember.* [7] Heb. *bowed.* [8] Heb. *make to return to my heart.*

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24 The LORD *is* my [9]portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict [10]willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of [11]the most High,

36 To subvert a man in his cause, the LORD [12]approveth not.

37 ¶ Who *is* he [13]*that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?

38 Out of the mouth of the most High proceedeth not [14]evil and good?

39 Wherefore doth a living man [15]complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the [16]offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 [17]Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth [18]mine heart [19]because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; *then* I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I *am* their musick.

64 Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them [20]sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the [21]heavens of the LORD.

9 Psal. 16. 5, and 73. 26, and 119. 57. Jer. 10. 16. 10 Heb. *from his heart.* 11 Or, *a superior.* 12 Or, *seeth not.*
13 Psal. 33. 9. 14 Amos 3. 6. 15 Or, *murmur.* 16 1 Cor. 4. 13. 17 Isa. 24. 17. 18 Heb. *my soul.*
19 Or, *more than all.* 20 Or, *obstinacy of heart.* 21 Psal. 8. 3.

Verse 10. '*A bear lying in wait.*'—As the bear does not, like the lion and other animals of the feline race, *spring* forth from its secret covert upon its prey, the fact of its lying in wait has not been so much noticed. It is true however that the bear remains in ambush in some suitable place, as under a thicket, or on the skirts of a wood, and there waits patiently till an unwary passenger, or some other victim, not only appears, but seems to be off his guard, and then steals in silence upon him. If the intended *human* victim discover the bear's approach, the animal will seldom persevere in its design, but withdraws sulkily to its covert, frequently looking back as if expecting to be pursued. That the bear comes suddenly upon the unwary, without its approach having been noticed, has been frequently mentioned, but it has not so often been stated, which, however, is obvious, that it had previously been on the watch for the favourable moment. Compare Lewis and Clarke's *Travels*, i. 362, with various anecdotes in the 'Third voyage of William Barents,' in Harris's *Collection*, p. 552, etc.

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18. '*The arrows of his quiver.*'—Literally, 'the *sons* of his quiver.' It is thus frequent in Hebrew, and indeed in most Oriental languages, to call the subject, adjunct, accident, effect, etc., the *son* or *daughter* of the object, place, circumstance, or feeling. (See chap. ii. 18.) Perhaps, in the present instance, there is, as Aben Ezra conjectures, a more definite comparison of the quiver to a pregnant woman—the arrows being then properly the 'sons' of its womb. This comparison is very natural, and is not unknown in classical poetry. So Horace (lib. i. Ode 22):

'The man, who knows not guilty fear,
Nor wants the bow, nor pointed spear;
Nor needs, while innocent of heart,
The quiver, *teeming* with the poison'd dart.'—FRANCIS.

CHAPTER IV.

1 *Zion bewaileth her pitiful estate.* 13 *She confesseth her sins.* 21 *Edom is threatened.* 22 *Zion is comforted.*

How is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the [1]sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the [2]punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was [3]overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is [4]blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these [5]pine away, stricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have sodden their own children: they were their [6]meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 [7]For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her,

14 They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, [8]so that men could not touch their garments.

15 They cried unto them, Depart ye; [9]*it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

16 The [10]anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The [11]breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 [12]The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will [13]discover thy sins.

1 Or, *sea-calves*. 2 Or, *iniquity*. 3 Gen. 19. 25. 4 Heb. *darker than blackness*. 5 Heb. *flow out*.
6 Deut. 28. 57. 2 Kings 6. 29. 7 Jer. 5. 31, and 23. 21. 8 Or, *in that they could not* but *touch*. 9 Or, *ye polluted*.
10 Or, *face*. 11 Gen. 2. 7. 12 Or, *thine iniquity*. 13 Or, *carry* thee *captive for thy sins*.

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Verse 3. '*Even the sea monsters ... give suck to their young ones.*'—The word here rendered 'sea-monsters' (תַּנִּין *tannin*) is the same that is translated 'great whales' in Gen. i., and which is there explained. It certainly includes all the mammiferous animals of the deep; and the creatures of this class suckle their young ones, and exhibit the greatest attachment to them, encountering any danger in their defence. The cerebral hemispheres in cetaceous animals are large and well developed; and, whether from this or other causes, they far exceed the other inhabitants of the sea in sagacity, as well as in maternal tenderness.

7. '*Her Nazarites,*' etc.—The word נָזַר *nazar* means to separate, set apart, distinguish, from the common. Hence it gave a title to the Nazarites, who were separated and distinguished by a religious vow; but it also applies to nobles, chiefs, and others distinguished from the mass of the people by their dignity or rank. The context commonly distinguishes the sense in which the term is to be understood. In the present instance it does not so very clearly; but it seems more properly to refer to the nobles and persons delicately brought up, than to the religious Nazarites.

— '*Their polishing was of sapphire.*'—This is not very easily understood, nor is it clear how the sense of 'to polish' should be assigned to the word גָּזַר *gazar*. Its usual meaning is to divide or intersect; and as the veins thus intersect the body, and moreover present a blue appearance, which is considered beautiful, and may be compared in colour to the sapphire, Braunius, and, after him, Blayney and others, think the veins must be intended, translating—'Their veining was that of sapphires.'

20. '*The breath of our nostrils,*' etc.—This doubtless refers to the king Zedekiah, whose flight was intercepted by the Chaldæans.

— '*Under his shadow we shall live among the heathen.*'—The word rendered 'heathen' (גּוֹיִם *goyim*) means nations and peoples in the widest sense; and also in the more restricted, of foreign nations, as distinguished from the Jews. It is probably here to be understood of 'nations' indefinitely; and would then suggest that the Hebrews, in expecting to live under their king's shadow among the nations, had hoped, to the last, that their distinct political existence, as one among the nations, under their own king, would be preserved, as it had been on former occasions, whatever else might happen to them.

CHAPTER V.

A pitiful complaint of Zion in prayer unto God.

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood [1]is sold unto us.

5 [2]Our necks *are* under persecution: we labour, *and* have no rest.

6 We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 [3]Our fathers have sinned, *and are* not; and we have borne their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

10 Our [4]skin was black like an oven because of the [5]terrible famine.

11 They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their musick.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 [6]The crown is fallen *from* our head: woe unto us, that we have sinned!

17 For this our heart is faint; for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, [7]remainest for ever; thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, *and* forsake us [8]so long time?

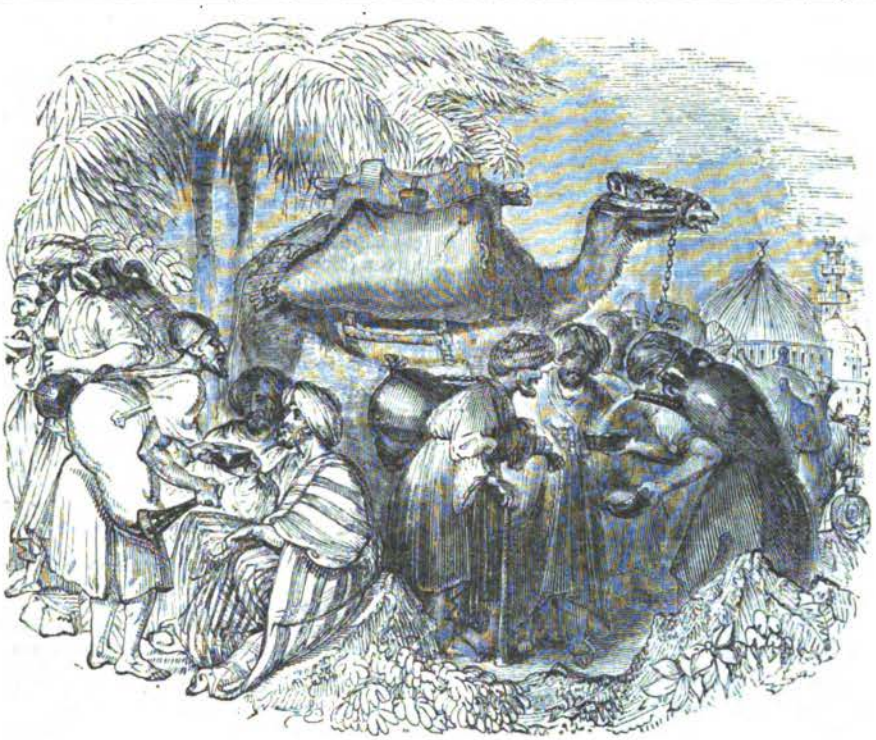
21 [9]Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 [10]But thou hast utterly rejected us; thou art very wroth against us.

1 Heb. *cometh for price.* 2 Heb. *on our necks are we persecuted.* 3 Jer. 31. 29. Ezek. 18. 2. 4 Psal. 119. 83.
5 Or, *terrors*, or, *storms.* 6 Heb. *the crown of our head is fallen.* 7 Psal. 9. 7, and 29. 10, and 102. 12, and 145. 13.
8 Heb. *for length of days.* 9 Jer. 31. 18. 10 Or, *For wilt thou utterly reject us?*

Verse 4. '*We have drunken our water for money.*'—In the East all water, except at a private well or fountain, is free; but it is so far bought, that householders, who have no supply of water close at hand, are necessarily obliged to pay persons for the labour of bringing it, as often as wanted, to their houses, unless this is done by members or servants of the family. Such payment can scarcely be supposed the present subject of complaint, since it is voluntary, and may be avoided by those who choose rather to labour than to pay the price of labour. If the prophet speaks of Jerusalem, or of places in its neighbourhood, we know that there were no streams or rivers which furnished a constant and full supply of water, the most considerable being dry for a great part of the year. It appears that the supply was, in summer at least, derived from wells, fountains, and pools, which were free to the people, as appears from many passages of Scripture. The most obvious explanation of this passage is therefore to suppose that the Chaldæans took possession of those sources of supply, and required payment from the persons

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PURCHASING WATER.

who applied for water. This may have been a measure either of gain or precaution, or both: but it does appear, from the frequent mention of suffering from thirst, here and in the prophecy, that a drought at this time prevailed: and this fact will perhaps, better than anything else, supply the required explanation; for the Chaldæans, or any other ruling power, would naturally under such circumstances take possession of the existing public supply of water, and sell it to the mass of the people, to ensure a diminished consumption.

Many illustrations of the purchase of water for money, and at a high price, may be found. The following, occurring in the wilderness of Sinai, is related by Ali Bey:—'I was witness to a very disagreeable scene at this place. Forty poor mendicant pilgrims on foot had exhausted all their water, and being tormented with thirst they shed tears, and uttered most lamentable cries: but no one could assist them, for we were in the middle of a desert, and were obliged to keep the water which we had as a treasure. A pilgrim on horseback, who also had no water, bought about half a pint from an Arab for the value of five francs. I gave some to a few of the pilgrims, but how could I quench the thirst of all these unhappy people? I was obliged at last to shut my eyes and stop my ears, to prevent my servants and myself from becoming victims of our compassion.'

In 'The Navigation and Voyages of Lewes Vertomanus, gentelman of the citie of Rome, to the regions of Arabia, Egypte, Persia, Syria, Ethiopia, and East India, both within and without the river Ganges, etc. In the yeere of our Lord 1503, conteyning many Notable and Straunge things, both Hystoricall and Naturall,' Lond. 1576; we find in the 10th Chapter 'Of the Cities of Sodoma and Gomorrha,' a passage very strikingly illustrative of this text, as well as of the offer of the Israelites to the king of Edom:—'If I and my cattle drink thy water, then I will pay for it.' (Num. xx. 19.) In fact the adventure occurred very nearly in the same neighbourhood, being some twenty miles to the south of the Dead Sea.

'Departing twenty miles from these cities, about thirty of our company perished for lack of water, and divers others were overwhelmed with sand. Going somewhat further forward, we found a little mountain, at the foot whereof we found water, and therefore made our abode there. The day following, early in the morning, came unto us 24,000 Arabians, asking money for the water which we had taken. We answered that we would pay nothing, because it was given us by the goodness of God. Immediately we came to hand strokes. We gathering ourselves together on the said mountain, as in the safest place, used our camels in the stead of a bulwark, and placed the merchants in the midst of the army, that is in the midst of the camels, while we fought manfully on every side. The battle continued so long that water failed both us and our enemies in the space of two days. The Arabians compassed about the mountain, crying and threatening that they would break in among the camels. At the length to make an end of the conflict, our captain assembling the merchants, commanded a thousand and two hundred pieces of gold to be given to the Arabians, who when they had received the money, said that the sum of ten thousand pieces of gold should not satisfy them for the water which we had drawn. Whereby we perceived that they begun further to quarrel with us, and to demand some other thing than money. Whereupon our captain gave commandment that whosoever in all our company were able to bear arms should not mount upon the camels, but should with all expedition prepare themselves to fight. The day following, in the morning, sending the camels before and enclosing our army, being about three hundred in number, we met with the enemies and gave the onset. In this conflict we lost only a man and a woman, and had none other damage: we slew of the Arabians a thousand and five hundred, whereof you need not marvel, if you consider that they are unarmed, and wear only a thin loose vesture, and are beside almost naked; their horses also being as evil furnished, and without saddles or other furniture.'

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— '*Our wood is sold unto us.*'—This is less remarkable than that, as the complaint implies, their wood should *not* previously have been sold to them. It appears, however,



GIRL BEARING WOOD.

that the woods in Israel were anciently common to the inhabitants; so that those persons who lived in towns or villages, the vicinity of which did not supply them with sufficient wood for fuel or other purposes, might obtain what they required from the common forests and wooded places. The Jews allege a regulation of Joshua to this effect. Thus they had nothing to pay for wood, unless they saw fit to employ others to perform for them the service of cutting the wood and bringing it to their homes. It may therefore be conjectured that the Chaldæans, coming from a country where wood was scarce and costly, did not understand this state of things, but appropriated the forests as royal property, and obliged the remaining inhabitants to pay for the wood they required. Some conjecture that this verse, if not the whole chapter, applies to the condition of the Jews in captivity at Babylon. If so, they most certainly had to pay, for the wood they needed there, a price which must have seemed to them enormous. The condition of that country with respect to wood seems, from the ancient historians, to have been then much the same as at present. The fuel chiefly consists of brush-wood, with which the rivers are in some parts very thickly lined. It is cut down by men who make this their employment, and who convey it to the towns for sale in clumsy boats laden half-mast high. On account of the distance from which it is brought, and the time and labour employed in cutting it down and transporting it, such a price is required from the consumer as renders it, although very sparingly used, one of the most costly articles of domestic consumption in the country. It is sold by weight, and the sellers are notorious for fraudulence in their dealings.

13. '*The children fell under the wood.*'—In Palestine fire-wood is usually carried to the towns on the backs of mules and donkeys. Such doubtless was the case in ancient times, and that children should be employed in the labour of carrying heavy burdens of wood was therefore a sign of poverty and degradation. 'Children' implies young people, whether male or female. It is not now unusual in Western Asia—nor indeed in Europe, to see young women coming from the woods with enormous faggots upon their heads, but in the East it strikes one more unpleasingly than in Europe, as asses are so generally employed for such uses. Mr. Paxton, in his *Letters on Palestine*, writes, near Jerusalem:—'We met a number of females with large parcels of wood on their backs making their way towards the city. In some cases they must have to carry it from six to ten miles. What a labour for females! It is now as in the days of old, the women and children sink under the wood.' In fact in these countries, as well as in Egypt, the duty of collecting fuel, whether wood or animal dung, falls upon the women and children of the peasantry, who are too poor to buy—though when the fuel becomes an object of sale, men employ themselves in obtaining it, with the aid of asses. Hence the text seems to imply that the children of nobles were reduced to employments in which only the children of the poorest peasantry had been hitherto employed. We were ourselves much struck in journeying through the north-eastern part of Asia Minor, frequently to see at the same moment women with immense loads of wood upon their heads, and men sauntering about—knitting socks!



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THE BOOK OF THE PROPHET

EZEKIEL.

EZEKIEL, like Jeremiah, was of the sacerdotal race, and was one of the captives carried away, at the same time with Jehoiachin king of Judah, to Babylon by Nebuchadnezzar. He was stationed with other captives at some place on the river Chebar; and it does not appear that he exercised the prophetic office until he had been removed from his own country. 'The thirtieth year,' which he gives as the date of his first prophecy, is supposed by some to be the year of his own age; it was certainly, as explained in the second verse, equivalent to the fifth year of king Jehoiachin's captivity, which leads Calmet to conjecture that it was rather the thirtieth year from the renewal of the covenant with God in the time of Josiah, as this was just thirty years prior to the time stated in the second and explanatory date. From a comparison of this date with that in chap. xxix. 17, it will appear that Ezekiel continued to prophesy nearly twenty-two years—the first being in the fifth year of his own captivity, and the last in the twenty-seventh. Thus Ezekiel, in Mesopotamia, did, during a very important period, prophesy contemporaneously with Jeremiah in Judæa; but he began his prophecies later and continued them later than Jeremiah. As the predictions of the prophets, so distant from each other, referred in a very considerable degree to the same events, and were mutually corroborative, it is not unlikely, as Jerome conjectures, that the prophecies of Jeremiah were sent to Mesopotamia, and those of Ezekiel to Judæa, to give encouragement and confidence to the captive Jews, on the one hand, and, on the other, to reprove and leave without excuse those that remained in their own country.

Ezekiel is reputed by the traditionists to have presided in the government of the tribes of Gad and Asher in Assyria; and among other fabulous miracles, is said to have punished them for idolatry by a visitation of fiery serpents. In addition to these old popular legends, it is alleged that his countrymen were so incensed against him as to put him to a cruel death. In the Lives of the Prophets, falsely ascribed to Epiphanius, it is described as the common belief that his remains were deposited in the same sepulchre with those of Shem and Arphaxad, which was supposed to be situated between the river Euphrates and the Chaboras, and which was much resorted to not only by the Jews, but also by the Medes and Persians, who reverenced the tomb of the prophet with extravagant devotion. The Rabbi Benjamin of Tudela, who visited the place in A.D. 1173, gives a curious account of it, and of the synagogue connected with it. 'This place is considered holy even to the present day, and is one of those to which people resort from remote countries in order to pray, particularly at the new year and the day of atonement. Great rejoicings take place there about this time, which are attended even by the Prince of the Captivity and the presidents of the colleges of Baghdad. The assembly is so large that their temporary abodes cover twenty-two miles of open ground, and attracts many Arabian merchants, who keep a market or fair. On the day of the atonement the proper lesson for the day is read from a very large manuscript Pentateuch of Ezekiel's handwriting. A lamp burns day and night in the sepulchre of the prophet, and has always been kept burning since the day he lighted it himself. A large house belonging to the sanctuary contains a very numerous collection of books, some of them as ancient as the second, some even coeval with the first, temple, it being the custom that whoever dies childless bequeaths his books to the sanctuary. The inhabitants of the country lead to the sepulchre all foreign Jews who come from Media and Persia, to visit, in consequence of vows which they have taken. The noble Mohammedans also resort thither to pray, because they hold the prophet Ezekiel, upon whom be peace! in great veneration: and they call this place Dar Malicha. The sepulchre is also visited by all devout Arabs. Even in time of war neither Jew nor Mohammedan ventures to spoil or profane the sepulchre of Ezekiel.' The tomb still subsists on the road from Babylon to Meshid Ali. It is a large clumsy building without beauty or ornament, and is still much frequented by Jewish pilgrims.

The principal object of Ezekiel's prophecies, according to their immediate and literal sense, is to rebuke the children of Israel for their idolatries and unbelief, and to announce—as Jeremiah had done before and was then doing—the terrible judgments which the Lord would exercise upon them

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by the hands of Nebuchadnezzar. This is the general subject of the first twenty-four chapters. The eight chapters following embrace prophecies against the Ammonites, Moabites, Edomites, Philistines, Tyrians, Sidonians, Egyptians, and Babylonians. These prophecies respecting foreign nations, besides the conclusive evidence which they furnish to all ages of the Divine authority by which the prophets spoke, were, by the speedy accomplishment of many of them, well calculated to assure the Hebrews of the certain fulfilment of those other prophecies in which they were themselves more immediately interested. The remainder of the book, again, relates principally to the Hebrews, who, after proper warnings and reproofs, are assured of their final and happy re-establishment in their own country.

There is a kind of unity in the arrangement of Ezekiel's prophecies which we do not remark in those of Isaiah and Jeremiah. The central point of the whole is the destruction of Jerusalem. Previous to that catastrophe the chief object of the prophet is to call to repentance those who were living in careless security; to warn them against indulging in blind confidence, that, by the help of the Egyptians (Ezek. xvii. 15-17; Jer. xxxvii. 7), the Babylonian yoke would be shaken off; and to assure them that the destruction of their city and temple was inevitable and fast approaching. After this event his principal care is to console the captives by promises of future deliverance and restoration to their own land, and to encourage them by the assurance of future blessings. The predictions against foreign nations stand between these two great divisions, and were for the most part uttered in the interval of suspense between the divine intimation that Nebuchadnezzar was besieging Jerusalem (ch. xxiv. 2), and the arrival of the news that he had taken it (ch. xxxiii. 21). The predictions are manifestly arranged on a plan corresponding with these the chief subjects of them, and the time of their utterance is so frequently noted that there is little difficulty in arranging their chronological order. This order is followed throughout, except in the middle portion, relating to foreign nations, where it is in some cases departed from to secure greater unity of object. The arrangement is very evidently designed, and was probably made by Ezekiel himself. This is maintained by Hävernick (in the Introduction to his commentary on the book), on the following grounds: 1. The arrangement proceeds throughout on a plan corresponding with the subjects of the predictions. In those against foreign nations, chronological is united with material order, while in those which relate to Israel the order of time is strictly followed. 2. The predictions stand in such connection with each other that every part has reference to what has preceded it. 3. Historical notices are occasionally appended to the predictions, which could scarcely be done by a transcriber; *e. g.* the notice respecting himself in chaps. xi., xxiv., xxv., and the close of xix., which Hävernick translates thus: 'This is a lamentation, and was for a lamentation.' Gotch's article EZEKIEL in Kitto's 'Cyclopædia of Biblical Literature.'

The visions of Ezekiel, particularly those with which the book opens and terminates, have always been regarded, both by Jews and Christians, as very abstruse and of difficult interpretation,—so much so, indeed, that the former anciently forbade either of them to be read by persons under thirty years of age.

The style and manner of this prophet is marked by a peculiar character of its own, which is easily distinguishable even in a translation. It is thus discriminated by Bishop Lowth:—'Ezekiel is much inferior to Jeremiah in elegance; in sublimity he is not even excelled by Isaiah: but his sublimity is of a totally different kind. He is deep, vehement, tragical; the only sensation he affects to excite is the terrible: his sentiments are elevated, fervid, full of fire, indignant; his imagery is crowded, magnificent, terrific, sometimes almost to disgust; his language is pompous, solemn, austere, rough, and at times unpolished: he employs frequent repetitions, not for the sake of grace or elegance, but from the vehemence of passion and indignation. Whatever subject he treats of, that he sedulously pursues, from that he rarely departs, but cleaves as it were to it, whence the connection is in general evident and well preserved. In many respects he is perhaps excelled by the other prophets; but in that species of composition to which he seems by nature adapted, the forcible, the impetuous, the great and solemn, not one of the sacred writers is superior to him. His diction is sufficiently perspicuous, all his obscurity consists in the nature of his subject.' This estimate has been objected to by some writers, and particularly by Michaelis, who can by no means allow that Ezekiel is equal in sublimity to Isaiah: but to such discussions about style and manner, it may be well to append the remark of Archbishop Newcome, that 'the holy prophet is not to be considered merely as a poet, or as a framer of those august and astonishing visions, and of those admirable poetical representations which he committed to writing; but as an instrument in the hands of God, who vouchsafed to reveal himself through a long succession of ages, not only in divers parts constituting a magnificent and uniform whole, but also in divers manner, as by a voice, by dreams, by inspiration, and by plain or enigmatical vision.'

It is remarkable that there is no explicit reference to this large book or quotation from it in the New Testament. The following texts are indeed adduced by Eichhorn as having an apparent reference to it—Rom. ii. 14 to Ezek. xxxvi. 21; Rom. x. 5 and Gal. iii. 12 to Ezek. xx. 11;

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2 Pet. iii. 4 to Ezek. xii. 22; but none of these are quotations. The closing visions of Ezekiel are, however, clearly referred to, though not quoted, in the closing chapters of the Apocalypse. The canonicity of the book is, moreover, well established by the testimony of the usual Jewish and Christian authorities. The prophecy of Ezekiel is distinctly referred to by the Son of Sirach (Ecclus. xlix. 8): 'It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.' Josephus also refers to it (*Antiq.* x. 5. 1; x. 6. 3; x. 7. 2; x. 8. 2). It is also mentioned as forming part of the canon in the catalogues of Melito, Origen, Jerome, and the Talmud.

There are Jewish commentaries on the book of Ezekiel by Jarchi, Aben Ezra, Kimchi, and Solomon ben Melech. Origen composed a large work on this prophet; but all we have of it are four Homilies translated into Latin by Jerome. Ephræm Syrus, Theodoret, and Jerome have left commentaries on the book, of which the last is doubtless the best contribution to the knowledge of these important prophecies which the Fathers have bequeathed to us. Of more modern date the following works on this prophet may be named:—Œcolampadii *Comment. in Ezechielem*, Argent., 1534; Strigelii *Ezechiel Propheta, ad Ebraicam veritatem recognitus, et Argumentis atque Scholiis illustratus*, Lips., 1564; Calvini *Prælectiones in Ezechielis Prophetæ*, Genevæ, 1565; Pinti *Comment. in Ezech.*, Salamant., 1568; Heilbrunner, *Ezechielis Prophetæ Vaticinia*, etc., 1587; Pradi et Villalpandi *in Ezechielem Explanationes*, Romæ, 1596; Polanus, *Comment. in Ezech.*, Basil, 1601; Junii *Comment. in Ezech.*, Genevæ, 1609; Sanctii *Comment. in Ezech.*, Basil, 1621; Greenhill, *Exposition of the Prophecy of Ezekiel*, Lond., 1649, 4 vols. 4to., reprinted in 1837 in 1 vol. 8vo.; Cocceii *Comment. in Ezech.*, Lugd., 1668; Starckii *Comment. in P. Ezechel*, Francf., 1731; Volborth, *Ezechiel aufs Neue aus dem Hebräischen übersetzt*, etc., Goett., 1787; Newcome (Abp.), *An Attempt towards an improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel*, Dublin, 1788: this has gone through several editions, and is the most popular separate commentary on the book in the English language; Venema, *Lectiones Academicæ ad Ezecheliem*, Leovard., 1790; Eichhorn, *Ezechielis Vaticinia*, Götting., 1818; M'Farlane, *A Version of the Prophecies of Ezekiel*, Edinb., 1845. [*Der Prophet Ezechiel erklärt* v. F. Hitzig, 1847; Fairbairn, *Exposition of the Book of Ezekiel*, 1851.]

CHAPTER I.

1 *The time of Ezekiel's prophecy at Chebar.* 4 *His vision of four cherubims,* 15 *of the four wheels,* 26 *and of the glory of God.*

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the [1]captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto [2]Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire [3]infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* [4]straight feet; the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* [5]stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

[1] Heb. *captivity.* [2] Heb. *Jehezkel.* [3] Heb. *catching itself.* [4] Heb. *a straight foot.* [5] Or, *divided above.*

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12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their [6]rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit [7]of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit [8]of the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

[6] Or, *strakes.* [7] Or, *of life.* [8] Or, *of life.*

Verse 1. '*The river of Chebar.*'—This is doubtless the river that still bears the name of Khabur—being the same Oriental name, differently represented in European orthography. It is the only stream of note that enters the Euphrates, which it does from Mesopotamia. It is formed by the junction of a number of little brooks, which have their source at Ras-ul-lin (once a considerable town but now in ruins), thirteen fursungs south-west from Merdin. It takes a southerly direction till it receives the waters of another river, equal to itself, when it bends westward to the Euphrates, which it enters at Kerkesia, the ancient Circessium, which was the extreme boundary of the Roman empire in the time of Julian. This is about 280 miles to the north-west of Babylon. The river which the Khabur receives is the Hermes, or Nahr-el-Houali, to which the Greeks gave the name of Mygdonius. It rises in Mount Masius, near Merdin; and after washing the ruined ramparts of Nisibis, encircles the base of the mountain Sinjar, and finally disembogues itself into the Khabur. From this it appears clear that the band of captives to which Ezekiel belonged was settled in the higher Mesopotamia, at a very considerable distance from Babylon. See Kinneir's *Geographical Memoir of the Persian Empire*, p. 244.

12. '*They went every one straight forward...they turned not when they went*'—that is, having four faces, they could proceed towards either of the four cardinal points without turning their bodies.

16. '*Beryl.*'—See the note on Exod. xxviii. 20.

16, 17. '*A wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went.*'—It would appear from this that the form of the wheels was spherical, or each composed of two of equal size, and the rim of the one inserted into that of the other at right angles, and so consisting of four equal parts, or half circles. They were accordingly adapted to run either backward or forward, to the right hand or to the left, without any lateral turning; and by this means their motion corresponded to that of the four living creatures to which they were attached. Thus that they 'turned not when they went,' does not mean that they had not a

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revolving or rotatory motion, but that, like the faces, they never forsook a straightforward course.

22. '*The firmament upon the heads of the living creature*,' etc.—This firmament, or 'expansion,' was, as we see from what follows, a splendid level pavement or flooring, of a crystal clearness, resting upon the heads of the living creature.

— '*The terrible crystal*.'—The חַקֶּרַח נוֹרָא *hak-kerach han-nora* seems to have been a term of pre-eminence for the diamond, for it is indeed an 'admirable crystal' for its brilliancy and hardness. The diamond is found in alluvial beds in India and Brazil, and also in the *diamond* bed of clay in the former country underneath beds of red or bluish clay. The diamond reflects all the light falling on the posterior surface at an angle of incidence greater than 24° 13′, whence we have the cause of its superior brilliancy. When it is said that the firmament was as the colour of the terrible crystal, we must refer colour to the original, which is כְּעֵין, 'as the eye' or splendour of the diamond, which is sometimes yellow, red, or green, but colouring is not the remarkable feature of this gem, and seems therefore not to have been referred to here. It is remarkable that in the Levant the diamond is called 'the *eye* of purity' (*ain yaccut*), whence Dr. Shaw also concludes that the diamond is here to be understood. The resemblance of the pavement to crystal was not in colour but in transparency, for the colour, as we see in *v.* 26, was like that of the sapphire stone, or the cerulean azure of the real firmament of heaven. Compare Exod. xxiv. 9, 10.

23. '*And under the firmament were their wings straight, the one toward the other*,' etc.—By this we are to understand that the wings of the whole four being in contact with each other, formed a kind of curtain beneath the incumbent pavement, thus forming a magnificent living chariot.

24. '*When they went, I heard the noise of their wings, like the noise of great waters... when they stood, they let down their wings*.'—The design of the prophet seems to be to shew the perfect obsequiousness of the living creatures to the word of command, emanating from the throne above, and directing their movements. 'When the word was given to move, their wings were at once expanded, the resounding din was heard, and the glorious vehicle, instinct with life, rolled on in amazing majesty. Again, when the counter-mandate was heard, they instantly stayed themselves in mid-career, and relaxed their wings.'—BUSH.

26. '*Sapphire*.'—See the note on Exod. xxiv. 10.

27. '*Amber*.'—See the note on ch. viii. 2.

[APPENDIX, No. 67.]

CHAPTER II.

1 *Ezekiel's commission.* 6 *His instruction.* 9 *The roll of his heavy prophecy.*

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious [1]nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* [2]impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though [3]briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* [4]most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and [5]eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

10 And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

[1] Heb. *nations.* [2] Heb. *hard of face.* [3] Or, *rebels.* [4] Heb. *rebellion.* [5] Revel. 10. 9.

Verse 10. '*Written within and without*.'—This was not a common practice, the rolls which formed the ancient books being usually written on one side only. But when the matter to be written exceeded the calculation under which the skin was prepared or provided, the writing was sometimes continued to the required extent on the other side, being the outer side, of the roll. Therefore that the roll was written on 'within and without,' implies that it was redundantly full of 'lamentations, and mourning, and woe.'

CHAPTER III.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.* 15 *God sheweth him the rule of prophecy.* 22 *God shutteth and openeth the prophet's mouth.*

MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this

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roll that I give thee. Then did I [1]eat *it*; and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people [2]of a strange speech and of an hard language, *but* to the house of Israel;

6 Not to many people [3]of a strange speech and of an hard language, whose words thou canst not understand. [4]Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* [5]impudent and hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: [6]fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that [7]touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went [8]in bitterness, in the [9]heat of my spirit; but the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 [10]Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a [11]righteous *man* doth turn from his [12]righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I [13]saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them [14]a reprover: for they *are* a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

[1] Revel. 10. 9. [2] Heb. *deep of lip, and heavy of tongue*; and so verse 6. [3] Heb. *deep of lip, and heavy of language*.
[4] Or, *if I had sent thee*, &c., *would they not have hearkened unto thee?* [5] Heb. *stiff of forehead, and hard of heart*. [6] Jer. 1. 8.
[7] Heb. *kissed*. [8] Heb. *bitter*. [9] Heb. *hot anger*. [10] Chap. 33. 7. [11] Chap. 18. 24. [12] Heb. *righteousnesses*.
[13] Chap. 1. [14] Heb. *a man reproving*.

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Verse 15. '*Tel-abib.*'—Names of places beginning with 'Tel' are still common in Assyria, Mesopotamia, and Syria. The word, in its present usage, indicates an artificial height, or loosely, any height; and when used as a prefix, intimates that the place is situated on some elevation. Tel-abib means 'heaps of ears of corn,' and we are not sure whether it is the name of a town, so called from the fertility of its neighbourhood, or of the fertile district itself. Whether a town or a district it was certainly near to or traversed by the Chebar. Junius thinks it was the name of the district extending from Mount Masius to the Euphrates; but perhaps a more distinct recognition may be obtained in the *Thallaba*, which the Theodosian table places in Mesopotamia, on the banks of the Chaborus (Khabur or Chebar), and the situation of which is marked in the map of D'Anville as in about the centre part of the district which Junius supposes the present name to describe.

CHAPTER IV.

1 *Under the type of a siege is shewed the time from the defection of Jeroboam to the captivity.* 9 *By the provision of the siege is shewed the hardness of the famine.*

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set [1]*battering* rams against it round about.

3 Moreover take thou unto thee [2]an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: [3]so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee [4]each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee [5]from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and [6]fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 ¶ Moreover he said unto me, Son of man, behold, I will break the [7]staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

[1] Or, *chief leaders.* [2] Or, *a flat plate, or, slice.* [3] Num. 14. 34. [4] Heb. *a day for a year, a day for a year.*
[5] Heb. *from thy side to thy side.* [6] Or, *spelt.* [7] Lev. 26. 26. Chap. 5. 16, and 14. 13.

Verse 1. '*Take thee a tile ... and pourtray upon it the city.*'—For 'tile,' we may read 'brick,' and for 'pourtray,' 'engrave.' This is a striking reference to the Chaldæan usage of writing and portraying by indented figures upon broad and thin bricks. Great numbers of such bricks, charged with inscriptions in the arrow-headed character, and with figures of animals and other objects, are found among the ruins of Babylon and other ancient sites in Chaldæa. The bricks applied to this use are of fine clay, much hardened in the fire. They are of different sizes, but very commonly a foot square by three inches in thickness. Heeren thinks it probable that the usual process in

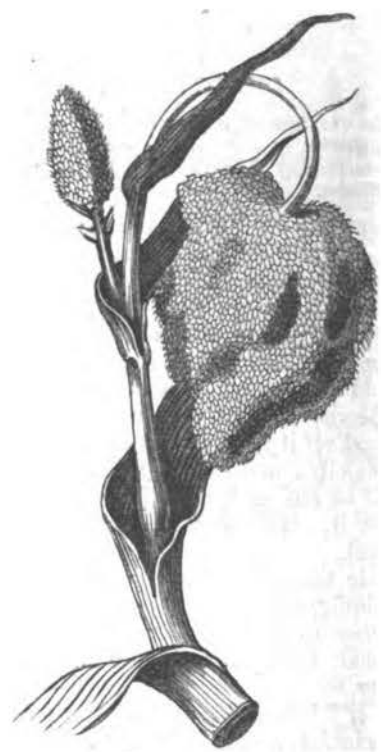
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forming the inscriptions was to impress the characters upon the brick by means of forms which they applied before the mass was submitted to the fire. If so, they touched upon the invention of printing as nearly as the materials would allow. Some of these bricks, besides the lines of inscribed writing, bear the impression of seals, offering the figures of animals and other objects, with other lines of inscription attached to them; whence it has been conjectured that these bricks contain public or private documents, with the names and seals of witnesses, and that the ruined edifices from which they are obtained were the repositories of such archives. It is however not necessary to generalize this opinion, and to suppose that *all* the inscribed bricks were such documents, some of which may possibly contain the astronomical observations for a long series of years, which the ancient Chaldæans are said to have recorded on bricks. But it is difficult to explain, under any hypothesis, how it happens that such bricks should have been employed in the construction of walls, with their inscribed faces downward—their edges, which formed the front of the wall, only appearing—and connected by a strong cement, so as to preclude the possibility of their being read till after the destruction of the buildings of which they were composed. However, enough has been stated to illustrate, from the common practice of the country, the act of the prophet when he took a tile to 'portray' Jerusalem thereon. *How* this was done, we do not know; but probably by inscribing its name or symbol upon the brick, or possibly by making a representation of some conspicuous part or building of the city. [APPENDIX, No. 68.]

3. '*An iron pan.*'—Or 'an iron plate,' probably such as was employed for baking cakes of bread. See Lev. ii. 5.

9. '*Beans.*'—פּוֹל *pul*, whence the Latin *pula*, and our English *pulse*, as a general appellation for the seeds of leguminous plants. The kinds most common in Syria are the white horse-bean and the kidney-bean. The paintings of Egypt shew that the bean was cultivated in that country in very ancient times. It is stated by Herodotus that beans were held in abhorrence by the Egyptian priesthood, and that they were never eaten by the people. But, as they were nevertheless cultivated, the intimation of Diodorus, that the abstinence from beans was not general, is more than probable, though it is not likely that they formed so considerable an article in the diet of the poorer people as they do at present in the same country. It will be observed that the prophet is directed to make his bread with beans, dhourra, lentiles, and other coarse, inferior matters, mixed with wheat, to shew that wheat should become too costly to be used alone, and to express the shifts to which the besieged people should be driven. Thus the Romans were in the habit of mixing the meal of the bean with that of corn-grasses, in times of scarcity, and the practice has been imitated in modern times. The present passage shews the antiquity of this resource.

'*Millet.*'—The millet is the *Panicum miliaceum* of Linnæus, and is a kind of grass, which has a most extensive cultivation for the sake of its nutritive seeds. *Panicum* is from *panis*, 'bread,' and shews in what estimation it was held by the ancients. There is also another species which is called *Panicum Italicum* and *Setaria*. It is an annual, in the warmer parts of Europe, and produces a seed that is smaller than the foregoing species. The original word, in the present instance, is דֹּחַן *dokhan*, and may very possibly have been the *dhourra*, or *holcus sorghum*, of which we give a representation, and which is now so extensively cultivated and used in Palestine, Syria, Arabia, Egypt, Nubia, etc.; being in some of these countries the principal food of the lower classes. It is sometimes called the 'greater millet,' though belonging to a different genus. All these grasses have large spreading clusters of flowers at the top of the stem, and present a curious appearance to the eye that has been accustomed to regard wheat as the staff of life. In Egypt three harvests of the dhourra are obtained in one year; in other places two or one only, according to circumstances. The stalks grow very high. In the countries south of Egypt, the same species that is there cultivated often rises to the height of from sixteen to twenty feet. In those countries wheat is scarcely known; and dhourra forms the principal product of the ground, and the chief food of man and beast. Besides being made into bread, much of it is also consumed in the form of pap, seasoned with salt; and sometimes the grains are boiled and eaten



HOLCUS SORGHUM.

like rice. The poorer inhabitants of Arabia have little other food than the dhourra-bread, which, from its coarseness, is seldom much liked by Europeans, till necessity accustoms them to it. The usual way of preparing it in Arabia is by kneading it with camel's milk, oil, butter, or grease. Niebuhr says he could not eat of it at first, and that he should have preferred to it the worst bread he had ever eaten in Europe. But the people of the country, being used to it, prefer it to barley, which they think *too light*.

Notwithstanding its present extensive use, it might be and has been questioned whether the dhourra was so early cultivated in the south-west of Asia as the time of Ezekiel. On this subject we have however no doubt. The dhourra does still also bear the Scriptural name of *dochen* or *dokhen*. Wilkinson, in his enumeration of the products of ancient Egypt, as evinced by paintings and seeds preserved in the ancient tombs, mentions dhourra, wheat, beans, lentiles—all of which are specified in this verse. In another place, after having spoken of wheat, he says, 'Another species of grain, with a single round head, was plucked up by the roots, but formed, in the Thebaid at least, a much smaller proportion of the cultivated produce of the country. Its height far exceeds the wheat, near which they represent it growing; and its general appearance cannot better answer to any of the order of gramina than to the sorghum, or Egyptian dhourra.' He adds, in a note, that of the fifteen species of *holcus*, five at least appear to be natives of Egypt: and

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COLLECTING OF DUNG FOR FUEL.

that there seem also to be two unnoticed varieties. In another place this writer expresses his full conviction that the *Holcus sorghum* was grown in ancient Egypt.

15. '*Cow's dung for man's dung.*'—The command, in the first instance, to use dung, implies that the siege should be of such duration that the supply of firewood in the town would be exhausted, and, being precluded from having more from the country, the inhabitants must necessarily resort to dung to prepare such miserable food as remained to them. In such cases, and in all cases where wood is scarce, animal dung, and especially cow's dung, is much employed in the East. But the command to use human dung intimates, further, that not only was the wood exhausted, but that no animal dung could be obtained, probably because all the animals in the town had been killed for food, or had perished for want of nourishment. Thus, as cow-dung is a common resource in the East, the command to use that at first would not have conveyed that intimation of distress which is involved in the other direction.

There is sufficient intimation that the Hebrews sometimes employed animal dung for fuel; but this could not generally have been the case in a country so tolerably well wooded as Palestine appears to have been. But in some regions of Western Asia, where wood is scarce, it forms the common fuel; and, as the supply of this is often inadequate to the occasions of the people, great anxiety is exhibited in collecting a sufficient quantity, and in regulating the consumption. In winter we have seen it used in the best rooms of some of the most respectable houses in towns of northern Persia; and while travelling through the same country, and some parts of Media and Armenia, when we formed our camp near the villages, all the children who were old enough would come out with baskets and wait long and patiently to receive all the animal dung that occurred, to secure which there was often much rushing, contention, and violence among the numerous claimants for its possession. Cow-dung is deemed much preferable to any other; but all animal dung is considered valuable. When collected it is made into cakes, which are stuck against the sunny side of the houses, giving them a curious and rather unsightly appearance. When it is quite dry and falls off, it is stored away in heaps for future use. It is much used for baking, being considered preferable to any other fuel for that purpose, as it is by the villagers in Devonshire. In the East, they either heat with it the portable oven, or iron plate, or else lay their cakes upon the fire of dung. A very common resource, in the want of a plate or oven, is to form the dough into balls, which are placed either among live coals or into a fire of camel's dung, and covered over till penetrated by the heat. The ashes are then removed and the bread eaten hot, with much enjoyment by the natives; but it sometimes contracts a flavour and appearance which is not pleasant to Europeans. It seems very probable that it was such cakes or balls, baked in immediate contact with the fire, which the prophet intended to provide, and which made him the more abhor the idea of employing human dung for the purpose. Our cut (from the great work on Egypt) shews the process followed in Egypt, which is precisely the same that we have described. Two females bear on their heads the baskets made of date-leaves, full of what they have collected, while another makes the dung-cakes by breaking up the dried dung, and compounding it with a little water, chopped straw and dust.

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CHAPTER V.

1 *Under the type of hair, 5 is shewed the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.*

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy [1]skirts.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers [2]shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish *thee;* [3]neither shall mine eye spare, neither will I have any pity.

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a [4]reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your [5]staff of bread:

17 So will I send upon you famine and [6]evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

1 Heb. *wings.* 2 Levit. 26. 29. Deut. 28. 53. 2 Kings 6. 29. Lam. 4. 10. Baruch 2. 3. 3 Chap. 7. 4, 9. 4 Deut. 28. 37. 5 Levit. 26. 26. Chap. 4. 16, and 14. 13. 6 Levit. 26. 22.

Verse 1. '*A sharp knife....A barber's razor.*'—The word rendered 'a sharp knife' is a general one denoting a sword, a knife, and other cutting instruments. Newcome has 'a sharp tool,' Boothroyd, 'a sharp instrument;' and some of the ancient versions understand a sword to be intended, and that the second clause does not define it to be a barber's razor, but describes it as sharper than a barber's razor. The word rendered 'razor' (תַּעַר *ta'ar*) is of more limited application to a sharp knife or a razor for shaving. As the Jews allowed their beards to grow, and did not *habitually* shave their heads like the modern Orientals, there could have been little occasion among them for the use of the razor. Perhaps the allusion in Isa. vii. 20, to 'a razor that is hired,' suggests that the suitable implements were so uncommon as to be hired from the persons who possessed them, on those occasions of mourning when it was usual to shave the head; or, as possibly, that there were professional barbers, little as their services were generally required—the employment of the hired barber being perhaps involved in the hiring of the razor. The

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operation of shaving the head was probably performed much in the same manner as is now usual in the East, and a representation of which has been given under Judges xvi. The facility with which this operation is performed by the Oriental barbers, and the soothing sensation which is experienced by the patient, have been described by most travellers whose experience enabled them to do so. The operator rubs the head gently and comfortably with his hand, moistened with water. This he does a considerable time; and then applies the razor, shaving from the top of the head downward. The instrument is generally rude, and not remarkably sharp, as compared with our own: but in consequence of the previous handling of the head, the hair is removed with such extreme ease that the process is scarcely felt, or felt only as an agreeable sensation, by the person subject to it, and who is not roused by it from the gentle slumber into which he may have been soothed by the preceding part of the operation.

CHAPTER VI.

1 *The judgment of Israel for their idolatry.* 8 *A remnant shall be saved.* 11 *The faithful are exhorted to repent their calamities.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward the [1]mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your [2]images shall be broken: and I will cast down your slain *men* before your idols.

5 And I will [3]lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite [4]with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

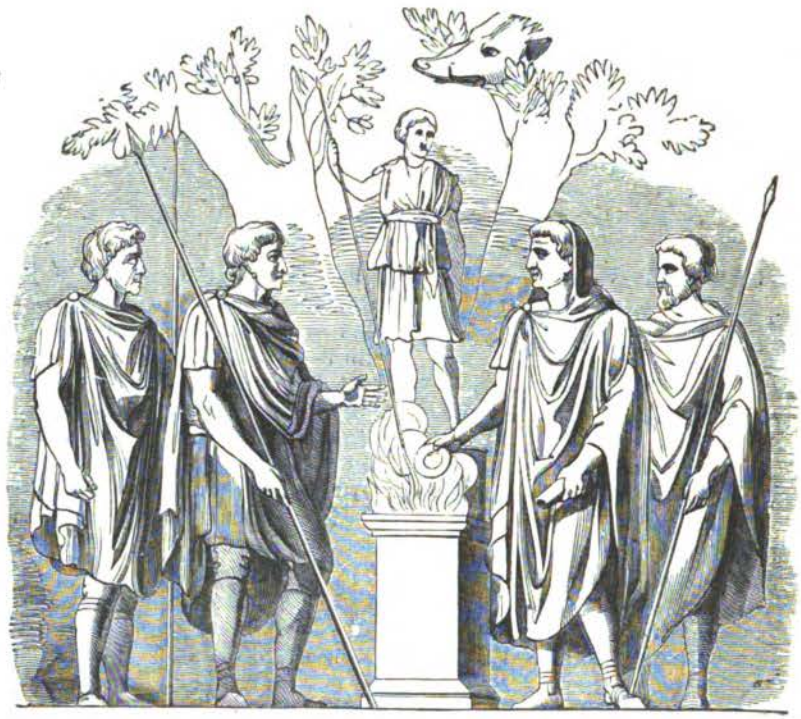
14 So will I stretch out my hand upon them, and make the land desolate, yea, [5]more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

[1] Chap. 36. 1. [2] Or, *sun images*, and so verse 6. [3] Heb. *give*. [4] Chap. 21. 17. [5] Or, *desolate from the wilderness*.

Verse 11. '*Smite with thine hand and stamp with thy foot.*'—This was probably to smite the thigh with the hand, which we know to have been an action of grief (Jer. xxxi. 19; Ezek. xxi. 12). Stamping with the foot is not elsewhere mentioned as an expression of feeling; but it probably denoted indignation. Grief with indignation are the feelings obvious to the occasion, and which the text indeed expresses.

13. '*Did offer sweet savour to all their idols.*'—It was a very common act of worship, in all countries, to offer incense to all descriptions of idols. We have already spoken of incense and incense offerings under Exod. xxx.; and as a suitable illustration of the present text, which mentions the offering of incense to idols, we here introduce an engraving representing the emperor Trajan offering incense to Diana. It is copied from a bas-relief upon the arch of Constantine, many of the sculptures on which were taken from that of Trajan. This illustration is the more appropriate as Diana answered to that 'queen of heaven' (the moon), for burning incense to whom the apostate Hebrews are severely reproached by the prophets.

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BURNING INCENSE: Trajan offering Incense to Diana.—From the Arch of Constantine.

CHAPTER VII.

1 *The final desolation of Israel.* 16 *The mournful repentance of them that escape.* 20 *The enemies defile the sanctuary because of the Israelites' abominations.* 23 *Under the type of a chain is shewed their miserable captivity.*

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will [1]recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it [2]watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the [3]sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense [4]thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their [5]multitude, nor of any of [6]theirs: neither *shall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that

[1] Heb. *give.* [2] Heb. *awaketh against thee.* [3] Or, *echo.* [4] Heb. *upon thee.* [5] Or, *tumult.* [6] Or, *their tumultuous persons.*

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which is sold, [7]although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself [8]in [9]the iniquity of his life.

14 They have blown the trumpet, even to make all ready: but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All [10]hands shall be feeble, and all knees shall [11]be weak *as* water.

18 They shall also [12]gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be [13]removed: their [14]silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: [15]because it is the stumblingblock of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I [16]set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place:* for the [17]robbers shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and [18]their holy places shall be defiled.

25 [19]Destruction cometh; and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and [20]according to their deserts will I judge them; and they shall know that I *am* the LORD.

7 Heb. *though their life were yet among the living.* 8 Or, *whose life is in his iniquity.* 9 Heb. *his iniquity.* 10 Isa. 13. 7. Jer. 6. 24. 11 Heb. *go into water.* 12 Isa. 15. 3. 3. Jer. 48. 37. 13 Heb. *for a separation*, or, *uncleanness.* 14 Prov. 11. 4. Zeph. 1. 18. Ecclus. 5. 8. 15 Or, *because their iniquity is* their *stumbling-block.* 16 Or, *made it unto them an unclean thing.* 17 Or, *burglers.* 18 Or, *they shall inherit their holy places.* 19 Heb. *cutting off.* 20 Heb. *with their judgments.*

Verse 16. '*Shall be on the mountains like doves of the valleys.*'—Newcome has, 'as moaning doves;' following the reading of Houbigant, founded on some Greek copies. This certainly makes a good sense; but so does the common reading, which therefore we see no reason to disturb. Paxton is mistaken in supposing the 'doves of the valleys' were necessarily tame ones; for the wild ones not only harbour in valleys, but in the trees around and in Oriental cities, and even in the courts of houses. These would naturally fly to the security and quiet of the mountains, when alarmed by the noise and confusion of war, supplying the very apt comparison which the prophet employs. Two pairs of wild doves harboured and reared their young in the palm-trees which grew in the court of the house in which the writer of this note resided at Baghdad; but they disappeared, as did others which had settled in the town, during the siege of the place by Ali Pasha—being doubtless frightened by 'the noise of war.' The flight of doves, under similar circumstances, to the clefts and caverns of the mountains, has supplied many allusions also to the heathen poets. Thus Homer describes the flight of Diana from the power of Juno's arm (Il. xxi. 493)—

> 'So, when the falcon wings her way above,
> To the cleft cavern speeds the gentle dove,
> Not fated yet to die.'—POPE.

CHAPTER VIII.

1 *Ezekiel, in a vision of God at Jerusalem,* 5 *is shewed the image of jealousy,* 7 *the chambers of imagery,* 13 *the mourners for Tammuz,* 15 *and the worshippers towards the sun.* 18 *God's wrath for their idolatry.*

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he [1]put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the

1 Dan. 5. 5.

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seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I [2]saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, [3]The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD'S house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 ¶ And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? [4]Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

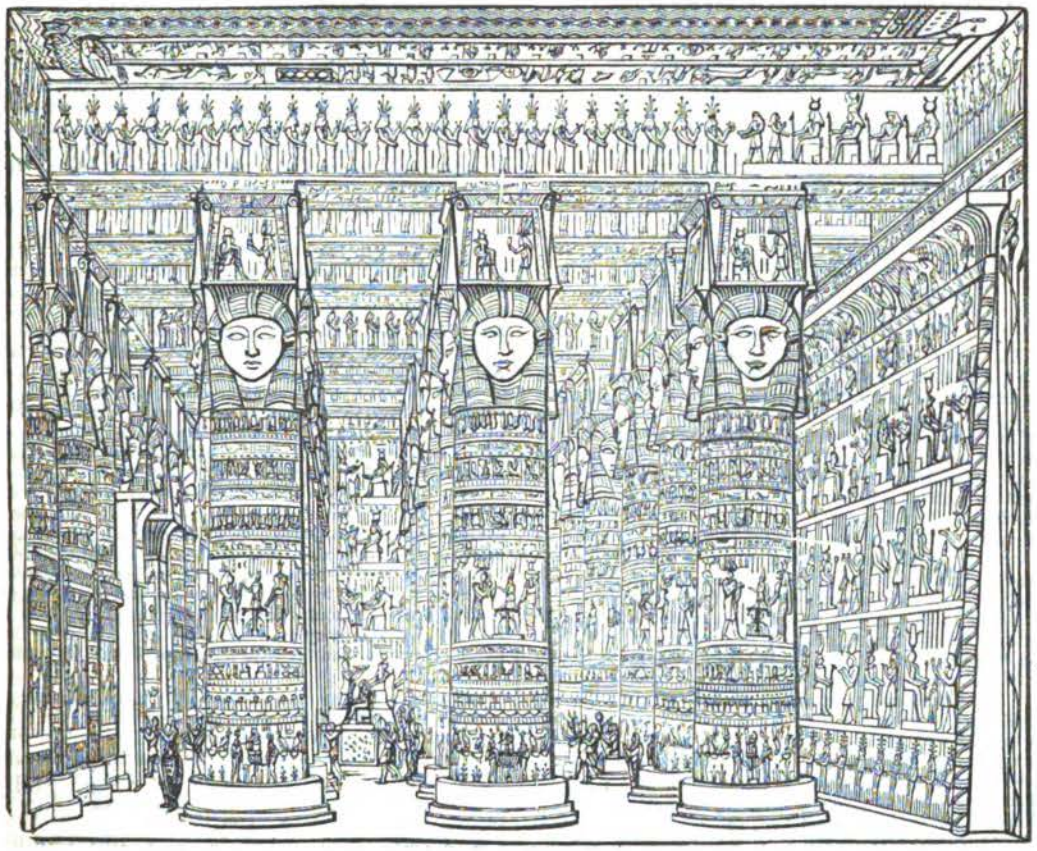
18 Therefore will I also deal in fury: mine [5]eye shall not spare, neither will I have pity: and though they [6]cry in mine ears with a loud voice, *yet* will I not hear them.

[2] Chap. 1. 23. [3] Chap. 9. 9. [4] Or, *Is there any thing lighter than to commit.* [5] Chap. 5. 11, and 7. 4. [6] Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Mic. 3. 4.

Verse 2. '*Amber.*'—The original (חַשְׁמַל *khasmalah*) is rendered ἤλεκτρον by the Septuagint; and this was certainly the Greek name for *amber*, but it was also the name of a very precious metal, so called from being of the colour of amber. The question is, which of the two is intended? The general opinion is perhaps in favour of the *metal* called *electrum*, and which we may therefore describe as being composed of fine gold alloyed with one-fifth of silver. The brilliant lustre of this compound, and its paler colour, was considered to render it more agreeable to the eye, and in other respects preferable to pure gold. We have not, however, been able to meet with one good reason why *amber* itself should not be here understood. That amber becomes dim when it feels the fire is no reason at all, because the prophet does not say that what he saw was *amber*, but of the *colour* of amber; and as the electrum itself derives its name from being of the colour of amber, it seems far more reasonable to suppose that the reference is to the colour of the amber itself than to the colour of that which was distinguished for being *like* amber. We think there can be no reason to doubt that amber was known to the Hebrews. It is found in different parts of the world, but most abundantly on the shores of the Baltic. Without inquiring whether it might not have been obtained from sources known to the Hebrews, it will be enough to shew that it might have been obtained through the Phœnicians, their neighbours; for Herodotus expressly says that amber was brought by that enterprising people from the northern sea, coupling which with the fact that the Baltic was always celebrated for its amber, we may gather that the Phœnician traffic extended even to that remote region. But indeed amber is also found in Spain, with which country the Phœnicians maintained extensive and intimate connections.

This beautiful substance is found floating on the coasts, particularly after tempests, having doubtless been detached from the shore or the submarine repositories; and it is also obtained from mines often far removed from the sea. When obtained from the latter source, the upper surface is composed of sand, under which is found a stratum of loam; below this is a bed of wood, partly entire, and partly changed into a bituminous substance, and under this occurs a stratum of an aluminous mineral in which the amber is found in lumps of various forms and sizes. This solid, hard, semi-pellucid substance is too well known to need description. On account of its beautiful yellow colour, its transparency, and the fine polish it receives, amber was anciently ranked among gems of the first class, and employed in all kinds of ornamental dress. The wax and honey yellow colours were most esteemed, not only on account of their beauty, but because they are more solid than the yellowish white varieties. This therefore may explain the particular colour of amber which the prophet had in view. The high esteem in which it was

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'CHAMBERS OF IMAGERY.' Interior of the Portico of the Great Temple of Denderah.

held may be judged from Pliny's statement, that a small piece of wrought amber was more than equivalent to the price of a strong and robust slave. Its present uses for necklaces, bracelets, snuff-boxes, and other articles of luxury, is well known; and has long been highly valued in the East, as it is now in this country, for mouth-pieces of smoking-pipes, for which it is admirably adapted. The varieties of colour already mentioned are still those to which the preference is given.

3. '*The seat of the image of jealousy.*'—Much ingenious conjecture has been expended in the attempt to discover what false god this 'image of jealousy' represented. If any particular idol be intended, it seems impossible to ascertain what it was; but, as a mere conjecture, the opinion that it represented a personification of the sun or moon (Baal or Ashtaroth), seems the most probable. It will be recollected that the Lord is often described as 'jealous' at the idolatries of his people, and that idols are mentioned as the objects of his 'jealousy;' and therefore 'the image of jealousy' is to be understood of some idol by which the Divine jealousy was provoked. This chapter contains a lively representation of the principal forms of idolatry to which the Hebrews were addicted; and Bishop Warburton conjectures, with some reason, that the image of jealousy, which introduces the description, is idolatry itself personified and described as an idol.

10. '*Behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.*'—Here begins the description of the idolatries which the Hebrews borrowed from their neighbours. This first was unquestionably taken from the Egyptians. How exactly it describes the inner chambers and sanctuaries of the Egyptian temples, the tombs, and mystic cells, must be obvious to any one who has read the various descriptions and seen the representations which modern travellers have supplied. The walls are covered with representations, sculptured or painted in vivid colours, of sacred animals, and of gods represented in the human form, and under various circumstances, or in various monstrous combinations of the animal and human forms. These things *now* appear even more conspicuously in the tombs than in the temples, perhaps because the decorations of the latter have suffered more from the hand of man. And although the illustration to be derived from the existing temples is abundantly adequate to the elucidation of the prophetical description, that to be obtained from tombs is not to be regarded as something different and distinct; for we are to recollect that the Egyptian tombs and temples appear to have been closely connected in their origin, and that those of royal persons often formed in fact cells of the temple, being within its sacred inclosure; and there is every probability and some authority for the conclusion, which is also supported by the character of the decorations which many of them exhibit, that they were not *merely* tombs, but cells for the celebration of the darker mysteries and idolatries of a most debasing superstition. A pious traveller, the Rev. W. Jowett, who visited Thebes, quotes the present text as furnishing an exact description of the tombs found there, adding, 'The Israelites were but copyists, the master sketches being to be seen in all the ancient temples and tombs of Egypt.' In the following passage Mr. Salt graphically enumerates in verse the forms of creeping things, abominable beasts, and idols, which are portrayed upon their walls:—

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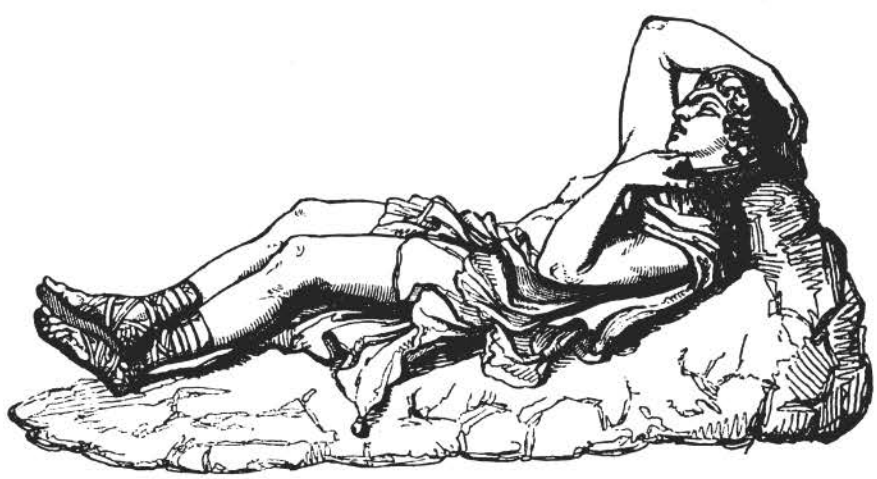
'And of such mystic fancies, in the range
Of these deep-cavern'd sepulchres are found
The wildest images, unheard of, strange,
Striking, uncouth, odd, picturesque, profound,
That ever puzzled antiquarian's brain;
Prisoners of different nations, bound and slain,
Genii with heads of birds, hawks, ibis, drakes,
Of lions, foxes, cats, fish, frogs, and snakes,
Bulls, rams, and monkeys, hippopotami,
With knife in paw, suspended from the sky;
Gods germinating men, and men turn'd gods,
Seated in honour with gilt crooks, and rods;
Vast scarabæi, globes by hands upheld
From chaos springing, 'mid an endless field
Of forms grotesque—the sphynx, the crocodile,
And other reptiles from the slime of Nile.'

'EGYPT,' in Hall's *Life of Salt*, vol. ii. p. 416.

Under 1 Kings vi. we gave a representation of the great temple at Edfou, with the view of suggesting some idea as to the possible general disposition of parts in Solomon's temple. Now this temple has precisely such a 'chamber of imagery' as the idolatrous Jews had at this time formed in that same temple at Jerusalem. The only means of access *now* afforded also suggests an analogy to the present text by which we were much struck when reading it in Madden's *Travels in Turkey, Egypt*, etc. The Arabs have a miserable village upon the roof of this temple; its sanctuary is blocked up with a dunghill; part of the splendid portico is converted into a stable, and the whole interior is so filled up with rubbish, that it is deemed impossible to enter. But an old man, to whose family the traveller had afforded medical relief, apprized him of a secret passage, which had never before been made known to any Frank, and through which he undertook to conduct him. 'Considerably below the surface of the adjoining buildings he pointed out to me a chink in an old wall, which he told me I should creep through on my hands and feet; the aperture was not two feet and a half high, and scarcely three feet and a half broad; my companion had the courage to enter first, thrusting in a lamp before him. I followed, and after me the son of the old man crept also; the passage was so narrow, that my mouth and nose were sometimes buried in the dust, and I was nearly suffocated. After proceeding about ten yards in utter darkness, the heat became excessive, breathing was laborious, the perspiration poured down my face, and I would have given the world to have got out; but my companion, whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet farther, and that I should find plenty of space. I joined him at length, and had the inexpressible satisfaction of standing once more on my feet. We found ourselves in a splendid apartment of great magnitude, adorned with sacred paintings and hieroglyphics.' The ceiling, which was also painted, was supported by several rows of pillars. How similar to this was the entrance of the prophet, through 'a hole in the wall,' to a similar chamber of imagery in the Lord's own temple! Our present engraving affords a view of one of the richest and best preserved of those Egyptian 'chambers of imagery' which the Hebrew idolators imitated.

14. '*Women weeping for Tammuz.*'—As the former description referred to forms of idolatry borrowed from the Egyptians, so this applies to another form derived from the Phœnicians; but which was however in many respects similar to the Egyptian worship of Osiris and Isis. We do not find any reason to doubt the correctness of the usual identification of this Tammuz with the being who is better known to most readers by the classical name of Adonis. The story seems to be a mixture of history and allegory, as most of the ancient mythological fables are—arising from the fact that most, perhaps all, of the beings to which they refer were once living persons, deified after death, and whose memories were made the types and symbols of some ordinary or extraordinary phenomena of nature. There are different versions of the story of Adonis: but as the one best known, that of Ovid, bears evident marks of alteration from the original Phœnician fable, to adapt it to classical notions, we shall, in the brief explanation which seems necessary, follow the version which is preferred by Selden, Marsham, and Le Clerc, as derived from Phurnutus and other mythologists. It will be seen that this story essentially identifies him with the Osiris of Egypt, and his wife Astarte with the Egyptian Isis.

Adonis was the son of Ammon, by Myrrha the daughter of Cinyras, a Phœnician king, whose residence was at Byblos. Myrrha, having given offence to her father, was banished, and withdrew, with her husband and infant son, into Arabia. After some stay there they went into Egypt, where, after his father's death, the young Adonis applied himself to the improvement of the Egyptians, teaching them agriculture and enacting many laws concerning the property of lands. There Astarte became his wife, and the greatest attachment subsisted between them. Adonis, having gone into Syria, was wounded by a wild boar in the forests of Mount Lebanon, where he had been hunting. Astarte thought his wound mortal, and manifested such an intensity of grief that the people believed him to be actually dead, and Egypt and Phœnicia made great lamentation for him. However, he recovered, and their mourning was then exchanged for the most rapturous joy.



RECUMBENT FIGURE OF ADONIS.—British Museum.

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To perpetuate the memory of this event, an annual festival was instituted, during which the people first mourned bitterly for him as dead, and then abandoned themselves to joy for his restoration to life. The story adds that Adonis was in the end killed in battle, and his wife procured his deification. She continued to govern Egypt peacefully for many years; and after her death divine honours were paid to her also. Such, in brief, is the story of Adonis, which, thus told, is clearly but a different version of that of Osiris and Isis; and as these were in Egypt the representatives of the sun and moon, so were Adonis and Astarte in Phœnicia. We are also told that while the feast of Osiris was celebrated in Egypt, another like it was observed in Phœnicia for Adonis—first mourning and then rejoicing. Indeed, it is stated that the Egyptians, during their celebration of the festival, used to set upon the Nile an osier basket containing a letter, which by the course of the waves was conveyed to the coast of Phœnicia near Byblos, where it no sooner arrived than the people gave over their mourning for Adonis, and began to rejoice for his return to life. In fact, the circumstance, which was, both by the Egyptians and Phœnicians, celebrated with mourning succeeded by rejoicing, was, as acknowledged by themselves, the same thing differently typified —being the annual diminution and recovery of the power and glory of the sun; expressed in Egypt by the death and dismemberment of Osiris and the recovery of his scattered remains, and in Phœnicia, by the wound and revival of Adonis. It is no use to expound this story further, or to seek analogies, or to settle the discrepancies of different versions. Our only intention is to explain the object of the mourning which the prophet mentions, and concerning which all the versions agree. Lucian says he was a witness of the celebration of the festival in Phœnicia. There was a great mourning throughout the country—the people shaved their heads, smote themselves, and lamented bitterly, offering sacrifices to Adonis; but suddenly all was changed when the time came to celebrate his revival. We purposely omit to mention the atrocious obscenities which attended this celebration, and which, in the Divine view, rendered it a 'greater abomination' than even the deeds of the elders in their 'chambers of imagery.'

The name of Adonis was given to a river of Lebanon which was supposed to have been stained with his blood when wounded by the wild boar; and which was alleged annually to commemorate the event by renewing its discoloration. In fact, Maundrell describes the stream as of a surprising redness, when seen by him, owing, no doubt, as he explains, to a sort of red earth washed into its bed by the violence of the rains. We cannot forbear from citing, in conclusion, the lines in which Milton alludes to these circumstances:—

> ——'Thammuz came next behind,
> Whose annual wound in Lebanon allured
> The Syrian damsels to lament his fate,
> In amorous ditties all a summer's day;
> While smooth Adonis, from his native rock,
> Ran purple to the sea, supposed with blood
> Of Thammuz yearly wounded: The love-tale
> Infected Sion's daughters with like heat,
> Whose wanton passions in the sacred porch
> Ezekiel saw, when, by the vision led,
> His eye survey'd the dark idolatries
> Of alienated Judah.'—*Paradise Lost*, B. i., 446.

16. '*They worshipped the sun.*'—To this other leading form of idolatry to which the Hebrews were addicted, we have already given some attention under Job xxxi.

17. '*They put the branch to the nose.*'—This is not very intelligible. The Septuagint reads, And, lo, they are as 'sneerers' or 'mockers;' and this interpretation is justified by several Hebrew manuscripts, which, instead of the present זמורה *z'morah*, 'a branch,' have זמרה *zamrah*, which, in the Chaldee, signifies any noise indicative of scorn or contempt. So also equivalently in Aquila and Symmachus. Accordingly Newcome renders, 'They send forth a scornful noise through their nostrils;' and some of our elder translators took the same view. Those who prefer the present translation, think that the text alludes to a custom among the ancient Persians, who are said when they prayed to have held in their hands a small bundle of twigs, which was called in their language BORSAM, and which they held before their faces opposite the holy fire. It is also to be observed that the ancient heathen in the worship of their deities held forth branches of those trees which were dedicated to them; and it is with reference to this custom that Jerome and others explain the text.

CHAPTER IX.

1 *A vision, whereby is shewed the preservation of some,* 5 *and the destruction of the rest.* 8 *God cannot be intreated for them.*

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, [1]which lieth toward the north, and every man [2]a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn [3]by his side: and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and [4]set [5]a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in [6]mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay [7]utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were

[1] Heb. *which is turned.* [2] Heb. *a weapon of his breaking in pieces.* [3] Heb. *upon his loins.* [4] Heb. *mark a mark.* [5] Exod. 12. 7. Revel. 7. 3. [6] Heb. *mine ears.* [7] Heb. *to destruction.*

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slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

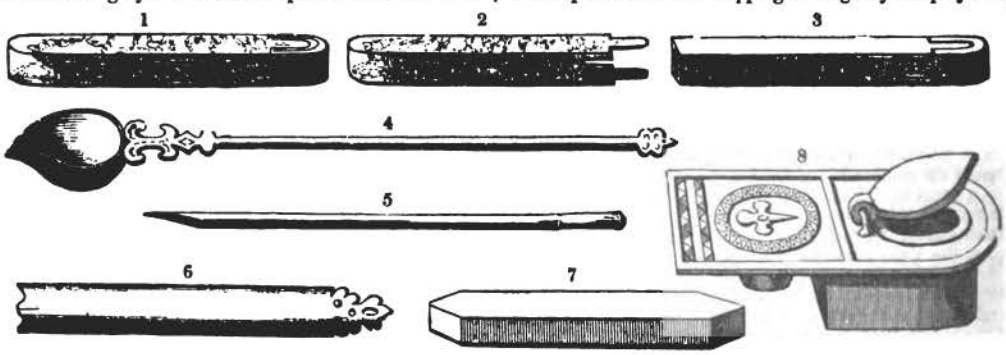
9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is [8]full of blood, and the city full of [9]perverseness: for they say, [10]The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine [11]eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, [12]reported the matter, saying, I have done as thou hast commanded me.

[8] Heb. *filled with.* [9] Or, *wresting of judgment.* [10] Chap. 8. 12. [11] Chap. 5. 11, and 7. 4, and 8. 18. [12] Heb. *returned the word.*

Verse 2. '*With a writer's inkhorn by his side.*'—It is still the custom in the East to wear the inkhorn stuck in the girdle. Scribes carry them constantly in their girdles, and ministers of state wear them in the same manner as symbols of their office. The form of these receptacles is adapted to this custom, as will appear by our present engraving. That in most general use is a flat case, about nine inches long by an inch and a quarter broad and half an inch thick, the hollow of which serves to contain the reed pens and penknife. It is furnished at one end with a lid attached by a hinge. To the flat side of this shaft, towards the end furnished with the lid, is soldered the ink-vessel, which has at the top a lid with a hinge and clasp, fitting very closely. The ink-vessel is usually twice as heavy as the shaft. The latter is passed through the girdle, and is prevented from slipping through by the projecting



PERSIAN INSTRUMENTS OF WRITING.

1. Kalmdân, or Case for Pen and Ink; 2, 3. Parts of the same, separate, *i.e.* 3. drawn out of 2.; 4. Spoon for watering the ink; 5. Pen, formed of a Reed; 6. Thin piece of Horn, on which the Pen is mended; 7. Whetstone; 8. Ink-holder, with a compass.

ink-vessel. The whole is usually of polished metal, brass, copper, or silver. The case for pens and ink is worn in the same manner by the Persians, but it is very different in its form and appearance. It is a long case, eight or nine inches long, by about one and a half broad, and rather less in depth, rounded at each end. It is made of paper, stiff as board, and the whole exterior is japanned and covered with richly coloured drawings. This case contains another, which fits it exactly, and may be considered as a long drawer; it is of course uncovered at top, and slips into the outer case at one end, so that it can be easily drawn out, wholly or partially, to give access to the contents. These are shewn in our engraving, and furnish an interesting



MODERN EGYPTIAN WRITING-CASE AND INSTRUMENTS.

exhibition of the utensils required by an Oriental writer. First there is the ink-stand, which is so put into the case that it is the first thing that offers when the drawer is pulled out. It is of brass or silver, the upper surface being sometimes ornamented with mother-of-pearl and other materials; and is sometimes furnished with a small magnetic needle (as in our specimen), under a glass, to enable the proprietor to find the direction of Mecca when he prays. Then there is a little spoon, from which water is dropped into the inkstand, for the purpose of diluting the ink when become too thick or dry. The case also usually contains four or five pens of reed, whence the whole is called a 'pencase,' rather than an 'inkstand.' As these pens are too thick-pointed to be nibbed on the nail, after our fashion with quill pens, a thin piece of horn is provided, on which the pen is laid for the purpose. These are the more essential articles, but often a small whetstone is added, and also a pair of scissors for clipping paper. The former we have given, but not the latter. Of these two sorts of 'inkhorns,' so to call them, the first is best adapted to be worn in the girdle, but the Persian is certainly more light and elegant, and at least equally convenient with reference to its proper use; but neither of them is at all suited for such thin inks as we employ. It may be difficult to say which of them the 'inkhorns' of the Hebrews most resembled; but from its being worn in the girdle it was doubtless something of the same kind.

4. '*Set a mark upon the foreheads of the men.*'—See the note on Lev. xix. 28. There is no difficulty in perceiving that the object of this was to distinguish those who had the mark in the forehead, as the Lord's servants and the objects of his peculiar care. Compare Rev. vii. 3, and other texts indicated in the margin. The ancient customs in this matter, and which still subsist in different parts of the world, exceedingly well illustrate all the passages of Scripture which refer to the subject. Bond servants, or

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slaves, were not only marked upon the forehead as a punishment for offences or for attempts to escape from servitude, but to distinguish them as the property of their masters, to deter them from running away, or to facilitate their recovery if they should do so. The mark usually consisted of the name or some peculiar character belonging to the master. It was also a custom, but perhaps not a general one, to mark soldiers in the same manner, only they bore their marks on the hand, not on the forehead, just as our sailors like to have marks impressed upon their arms. Hence also the votaries of some of the gods were marked with signs, intended to denote that they were the devoted servants and worshippers of the god whose symbols they bore. Sometimes they contained the name of the god, but as often his particular symbol, as the thunderbolt of Jove, the trident of Neptune, the ivy of Bacchus, and so on; or else they marked themselves with a mystical number, whereby the name of the god was understood to be described. Thus the sun, which was signified by the number DCVIII., is said to have been represented by the two numeral characters, XH. It is well to explain this here; but it will be observed that in Rev. xiii. 16, 17, all these different methods are more distinctly enumerated:—'He causeth all . . . to receive a mark in their *right hands* or in their *foreheads*; and no man might buy or sell save he that had the *mark* or the *name* of the beast, or *the number of his name*.' As tokens of devotement to the service and worship of particular idols, such marks are much mentioned by ancient writers as common in different nations. Lucian, for instance, says that the worshippers of the Syrian goddess distinguished themselves by particular marks either upon their hands or necks, and Philo and others allude to it as a very general custom. That the Christians soon adopted a modification of this custom by impressing the figure of the cross or the monogram of Jesus Christ upon their arms, we learn from Procopius and others: and that the custom in a modified form is still kept up by the Oriental Christians, Roman Catholics, and pilgrims to the Holy Land, we have already intimated. The marks were in ancient times formed either by the impress of a hot iron, or by the punctures of needles, afterwards rubbed over by a colouring powder or composition, as described in the note to Isa. xlix. 14; the process being the same as continues to be in use. The marks were indelible. See also the notes on Lev. xix. 28, and Isa. xliv. 5.

CHAPTER X.

1 *The vision of the coals of fire, to be scattered over the city.* 8 *The vision of the cherubims.*

THEN I looked, and, behold, in the [1]firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill [2]thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD [3]went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

5 And the 'sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub [5]stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a [6]beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole [7]body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, [8]it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from

[1] Chap. 1. 22. [2] Heb. *the hollow of thine hand.* [3] Heb. *was lifted up.* [4] Chap. 1. 24. [5] Heb. *sent forth.*
[6] Chap. 1. 16. [7] Heb. *flesh.* [8] Or, *they were called in my hearing, wheel,* or *galgal.*

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the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit [a]of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel *was* over them above.

20 This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

[a] Or, *of life.*

CHAPTER XI.

1 *The presumption of the princes.* 4 *Their sin and judgment.* 13 *Ezekiel complaining, God sheweth him his purpose in saving a remnant,* 21 *and punishing the wicked.* 22 *The glory of God leaveth the city.* 24 *Ezekiel is returned to the captivity.*

MOREOVER the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, [1]*It is* not [2]near; let us build houses: this *city is* the caldron, and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: [3]for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where

[1] Or, It is not for us *to build houses near.* [2] 2 Pet. 3. 4. [3] Or, *which have not walked.*

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ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And [a]I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

24 ¶ Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

[a] Jer. 32. 39. Chap. 36. 26.

Verse 3. '*The caldron.*'—Pots of strong earthenware were doubtless used, to a considerable extent, among the poorer Hebrews, for boiling their food; but those of the



EGYPTIAN CULINARY VESSELS.

wealthier people were probably of metal, and copper seems to be more likely to have been used than any other metal, iron being comparatively rarely used in Western Asia, less from any natural scarcity than from the greater difficulty of working it. None of the utensils, either of the tabernacle or temple, were made of iron; a vessel or pot of that metal does not once occur in Scripture—the 'iron pan' of ch. iv. 3, having been shewn to be an 'iron plate.' Egypt is indeed described figuratively as an iron furnace; but this allusion refers not to a culinary vessel. The most definite circumstance is that the 'pots,' and even the 'shovels' for the use of the temple, were of 'bright brass;' by which we may perhaps understand fine copper. The kitchen utensils which have been found at Herculaneum and Pompeii are mostly of bronze; and from the specimens which have been obtained, it would be difficult to say that our own culinary boilers exceed them in convenience, or equal them in elegance of form and workmanship. All the specimens we have seen are round, never oval; and they mostly rest upon feet, and are furnished with handles inserted into eyes or rings attached to the vessel. Some have ornamental mouldings and borders, with massive leaves and volutes below the rings for the handles, and some of the larger kinds, with thick handles, have eyes at the top of the handle, by which they were doubtless suspended by hooks over the fire. It is very possible that the Hebrew utensils of this kind were not inferior to these; for whatever may have been their own skill or taste in such matters, we are to recollect that they had models for their caldrons in those which were made for Solomon by Hiram of Tyre, the most skilful worker in metal of his time, and to whose people the useful arts of eastern Europe probably owed as much as did those of their neighbours in Asia.

CHAPTER XII.

1 *The type of Ezekiel's removing,* 8 *sheweth the captivity of Zedekiah.* 17 *Ezekiel's trembling sheweth the Jews' desolation.* 21 *The Jews' presumptuous proverb is reproved.* 26 *The speediness of the vision.*

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee [1]stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and

[1] Or, *instruments.*

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thou shalt go forth at even in their sight, [a]as they that go forth into captivity.

5 [b]Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I [c]digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: [d]they shall remove *and* go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My [e]net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave [f]a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from [g]all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* [h]for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

[a] Heb. *as the goings forth of captivity.* [b] Heb. *Dig for thee.* [c] Heb. *digged for me.*
[d] Heb. *by removing go into captivity.* [e] Chap. 17. 20. [f] Heb. *men of number.* [g] Heb. *the fulness thereof.* [h] 2 Pet. 3. 4.

Verse 4. '*Thou shalt bring forth thy stuff by day, as stuff for removing.*'—This is still done in caravan travelling. In all cases of travelling the goods and baggage are brought out towards the close of the day, and all arranged to be ready for the start in the early morning. The same happens when the season of the year and heat of the weather do not admit of travelling by day. The goods are still brought out in the afternoon to be ready for departure in the late evening. We think the former alternative is to be understood here, because it was near twilight, which points rather to a departure the next morning than the same evening; and in verse 8 we see that 'in the

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morning,' instead of carrying out the symbolical action by departing, he proceeded to explain the purport of what he had already done.

7. '*I digged through the wall with mine hand.*'—With respect to walls, compare the notes on Job iv. 19, Prov. xxviii. 3, and Isa. xxx. 13. In the first of these notes the class numbered 2 answers exactly to the cob-walls of Devonshire, which form the subject of an interesting paper in No. CXVI. of the *Quarterly Review*. These walls, formed of earth and straw well beaten and trodden together, and raised upon a foundation of stone or brick, were very ancient and are still very common in the East; and, as observed in the note to which we refer, explain what is meant by *digging* through walls. To the brief intimation there given, we may as well add the somewhat larger remark in the recent *Quarterly Review*;—'Ezekiel, of all the prophets best acquainted with the customs of the Phœnicians—of which the thirty-seventh chapter is a proof—when speaking of breaking through a wall, invariably uses the word "dig through," διορυττειν,—"I digged through the wall with mine hand" (Ezek. xii. 7); this would be impossible in the case of a stone or brick wall, but by no means so as to one of cob. The identical expression is used twice by our Saviour himself in the sixth chapter of St. Matthew, "Lay up for yourselves treasures ...where thieves do not break through and steal"—ὁπου κλέπται μη διορύσσουσιν, where thieves "do not dig through." In fact, the common Greek term for a housebreaker was τοιχωρυχος, a wall-breaker. Therefore the author of that most ancient book, Job, in the fourth chapter, adverts to the little trust to be placed in those "who dwell in houses of clay, whose foundation is in the dust, who are crushed by the moth." A very high authority has suggested, that by the moth is meant the white ant. It is clear that some sort of those destructive insects are alluded to, which so notoriously harbour in walls of clay, that is, of cob.'

13. '*I will bring him to Babylon...yet shall he not see it, though he shall die there.*'—The prophet Jeremiah foretold of Zedekiah that his eyes should behold the eyes of the king of Babylon; and here Ezekiel predicts that he should not see Babylon though he should die there. We are informed by Josephus, that the king, thinking these prophecies contradicted each other, gave no credit to either. But both proved true; for, being taken captive and carried to Riblah, he there saw Nebuchadnezzar, and then his eyes were put out, and he was sent to Babylon, where he remained for the rest of his life; so that he saw not that city though he died in it.

CHAPTER XIII.

1 *The reproof of lying prophets,* 10 *and their untempered morter.* 17 *Of prophetesses and their pillows.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto [1]them that prophesy out of their own [2]hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the foolish prophets, that [3]follow their own spirit, [4]and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the [5]gaps, neither [6]made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the [7]assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord GOD.

10 Because, even because they have seduced my people, saying, [8]Peace; and *there was* no peace; and one built up [9]a wall, and, lo, others daubed it with untempered *morter:*

11 Say unto them which daub *it* with untempered *morter,* that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *morter,* and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter,* and will say unto you, The wall *is* no *more,* neither they that daubed it;

16 *To wit,* the prophets of Israel which prophesy concerning Jerusalem, and which

[1] Heb. *them that are prophets out of their own hearts.* [2] Jer. 23. 16. [3] Heb. *walk after.* [4] Or, *and things which they have not seen.* [5] Or, *breaches.* [6] Heb. *hedged the hedge.* [7] Or, *secret,* or, *counsel.* [8] Jer. 6. 14. [9] Or, *a slight wall.*

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see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Woe to the *women* that sew pillows to all [10]armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls [11]to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, [12,13]by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

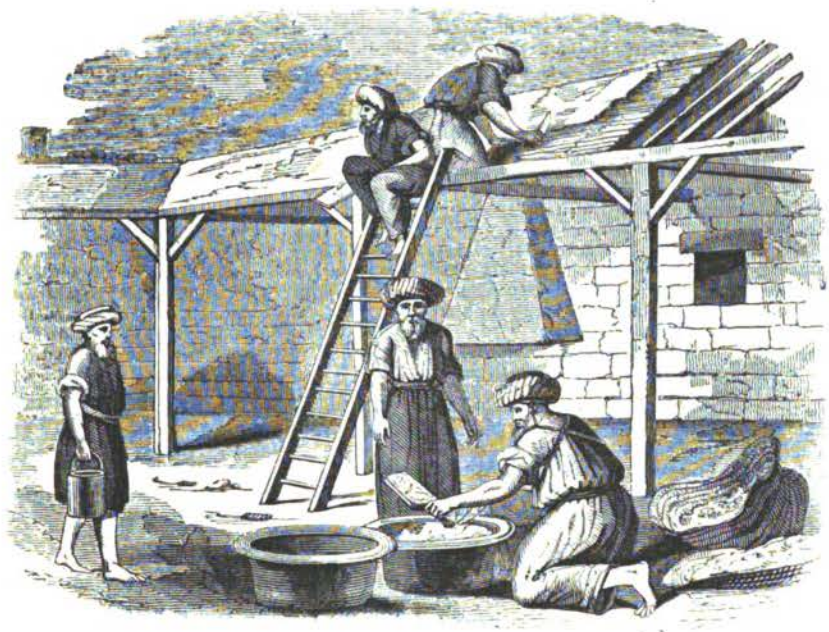
10 Or, *elbows.* 11 Or, *into gardens.* 12 Or, *that I should save his life.* 13 Heb. *by quickening him.*

Verse 10. '*Daubed it with untempered mortar.*'—The Targum and Vulgate seem to understand this not of plaster but of the cement used in uniting the materials of the wall, rendering it, 'clay without straw'—clay and straw, well mixed together, being correctly understood to have been the common cement of eastern buildings, as it still is in the East. If this view be correct, it will of course imply that the wall was not built with wet cob, which requires no cement; but with dry cob, or clay and straw worked well together and formed into masses which are dried before employed in building; or else common sun-dried or kiln-burnt bricks, or even stone. We rather incline to this view of regarding the 'mortar' here rather as cement than plaster. However, there is no reason to question that the Hebrews did at least sometimes plaster their walls. The most common in the East is made with the same materials as the cob walls, sun-dried bricks and mortar—namely, clay and straw mixed together—the straw, such as they give to their cattle, chopped and beaten small, and serving the same purpose as the ox-hair which our plasterers mix with their plaster. This, to be good, requires to be well tempered, which is generally done by long-continued treading or beating. This is much used for the exterior of walls of humbler materials; but it will only do for dry countries, as the rain acts upon it very much, causing it to peel away, or else wearing it off; whence



FINE LIME-GRINDING MILL AT CAIRO

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MODERN ORIENTAL PLASTERERS AT WORK.—Shewing some of the Operations in tempering Plaster.

the prophet mentions an 'overwhelming shower' as the agent of its destruction. We have seen the *interiors* even of houses above the common sort, with no other plastering than this. Lime is, however, sometimes mixed with the clay and straw, and for certain purposes—such as the external coat of an interior plastering—simple lime plasters, such as our own, are sometimes employed. When lime is largely used alone, or in a large proportion with certain earths, the tempering is usually performed either by beating with sticks, or by the turning of a wheel or roller, in much the same manner that our brick-makers prepare their clay. This work is, as in the parallel case, done by a horse or other animal. It would be to little purpose to mention all the materials and preparations of plasters for different applications, such as the coating of walls, the covering of the terraced roofs, and the lining of baths, tanks, and pools. Some kinds, generally used in a semi-liquid state, set very hard and last long; and it is well understood that great pains must be taken to temper that required to resist wet. In the way of tempering, perhaps nothing affords a stronger manifestation of persevering and patient labour than the long-continued and repeated beatings to which the Orientals subject the plaster (of lime, ashes, and straw) which is more especially intended to resist wet, and which does most effectually answer that purpose.

18. '*Women that sew pillows to all armholes.*'—The verse is confessedly a very difficult one. In the present clause, the words rendered 'armholes' (אַצִּלֵי יָדַי *atztzilai yadi*) mean 'the juncture of the arms,' and may be applied not merely to the shoulders or armholes, but to the elbows, or even the wrists; and, as 'elbows' seems most intelligible in this context, and is preferred by the Septuagint and Vulgate, as well as given in our margin, we would here so understand it. And then, as to the sewing or applying pillows to the elbows, we are disposed to think that it refers to some custom with which we are not acquainted, and for want of knowing which the passage



USE OF PILLOWS OR CUSHIONS.—Modern Oriental.

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cannot be well understood. However, the nearest approach to a reasonable explanation seems to be derived from a reference to the fact, that the Orientals, when they wish to be at their ease, sit, lounge, or recline on or against various kinds and qualities of rich pillows or cushions; and, as the evil woman in the Proverbs alludes to the costliness and richness of those which belonged to her divan or 'bed,' among the circumstances by which she sought to seduce 'the young man void of understanding' to her snare, it is not unreasonable to suppose that something of the same kind may be here intended, since it appears that females of loose character are alluded to in this, as they certainly are in the other instance. It is not impossible that the women *here* mentioned were false prophetesses, or female votaries of 'the queen of heaven,' and that the prophet has in view the arts which they employed to seduce the faithful to a participation in the impure rites which so disgracefully signalized her worship.

'*Kerchiefs upon the head of every stature.*'—The meaning of this seems to be, that they put kerchiefs upon the heads of females of every age (or stature) whom they had brought to join their society. But what this kerchief was, and what peculiarity made it instrumental 'to hunt (or seduce) souls' may be difficult to conjecture; perhaps it was merely a rich or peculiar veil or head-dress, which rendered their presence attractive; and possibly it did at the same time, by its shape or ornament, denote the profession or character of those who wore them, and which is, in the East, in all cases, more generally expressed by the head-dress than by anything else. It is clear that these women practised divinations, and pretended to deliver oracles, which contradicted the Divine prophecies—promising peace and safety where they predicted death and desolation. Joining this to the fact that Astarte was reputed to deliver oracles, and that, as appears from both Jeremiah and Ezekiel, the Hebrews—and particularly the women—were at this time greatly addicted to the worship of this idol, we may reasonably presume that these women were not only false prophetesses, but, as such, votaries of Astarte; and, if this be premised, the impurities practised by her worshippers may countenance the given explanation concerning the 'pillows' and the 'kerchiefs;' and with reference to the latter we may add, that in the figures of Astarte there is always something remarkable about the head-dress. Macrobius describes her as represented by her worshippers in Mount Lebanon under the figure of an afflicted woman, *with her head covered*, and leaning upon her left hand, mourning for Adonis.

19. '*For handfuls of barley.*'—A proverbial expression for 'the humblest presents.'

CHAPTER XIV.

1 *God answereth idolaters according to their own heart.* 6 *They are exhorted to repent, for fear of judgments, by means of seduced prophets.* 12 *God's irrevocable sentence of famine,* 15 *of noisome beasts,* 17 *of the sword,* 19 *and of pestilence.* 22 *A remnant shall be reserved for example of others.*

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn [1]*yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him a [2]sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD [3]have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the [4]staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 [5]Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

15 ¶ If I cause noisome beasts to pass

[1] Or, others. [2] Deut. 28. 37. Chap. 5. 15. [3] 1 Kings 22. 23. [4] Levit. 26. 26. Chap. 4. 16, and 5. 16. [5] Jer. 15. 1.

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through the land, and they [6]spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* [7]in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 ¶ For thus saith the Lord GOD; [8]How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

[6] Or, *bereave.* [7] Heb. *in the midst of it.* [8] Or, *Also when.*

Verse 14. '*Noah, Daniel, and Job.*'—The mention of those holy patriarchs, Noah and Job, does not require any explanation; but that Daniel, who was then living, and still a rather young man, should be joined with them in this manner may be pointed out as a most distinguished honour conferred upon that prophet. 'Daniel was taken captive in the third year of Jehoiakim. (Dan. i. 1.) After this Jehoiakim reigned eight years. (2 Kings xxiii. 26.) And this prophecy, as appears from chap. viii. 1, was uttered in the sixth year of Jehoiachin's captivity, who succeeded Jehoiakim, and reigned only three months. (2 Kings xxiv. 6, 8.) Therefore at this time Daniel had been fourteen years in captivity.' (Newcome.) At this time, as we may see from the history in the early chapters of his own book, he had been for many years the most conspicuous and remarkable man of the Hebrew nation then living, whether we regard his exalted piety, and the singular favour which the Lord had shewn unto him, or the high and influential place which he occupied at the Babylonian court. Is it not possible that the especial and singular mention of Daniel in this passage may have partly been intended to counteract an impression entertained by his countrymen, that his high station and great influence with Nebuchadnezzar rendered improbable, or would be successful in averting, those calamities which Jeremiah and Ezekiel foretold?

CHAPTER XV.

3 *By the unfitness of the vine branch for any work* 6 *is shewed the rejection of Jerusalem.*

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. [1]Is it meet for *any* work?

5 Behold, when it was whole, it was [2]meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have [3]committed a trespass, saith the Lord GOD.

[1] Heb. *will it prosper?* [2] Heb. *made fit.* [3] Heb. *trespassed a trespass.*

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CHAPTER XVI.

1 Under the similitude of a wretched infant is shewed the natural state of Jerusalem. 6 God's extraordinary love towards her. 15 Her monstrous whoredom. 35 Her grievous judgment. 44 Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judyments. 60 Mercy is promised her in the end.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy [1]birth and thy nativity *is* of the land of Canaan: thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water [2]to supple *thee;* thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee [3]polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 I have [4]caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to [5]excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

9 Then washed I thee with water; yea, I throughly washed away thy [6]blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images [7]of men, and didst commit whoredom with them,

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for [8]a sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them [9]to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

24 *That* thou hast also built unto thee an [10]eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine

[1] Heb. *cutting out*, or, *habitation*. [2] Or, *when I looked* upon thee. [3] Or, *trodden under foot*. [4] Heb. *made thee a million*.
[5] Heb. *ornament of ornaments*. [6] Heb. *bloods*. [7] Heb. *of a male*. [8] Heb. *a savour of rest*. [9] Heb. *to devour*.
[10] Or, *brothel-house*.

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ordinary *food*, and delivered thee unto the will of them that hate thee, the [11]daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

31 [12]In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and [13]hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, [14]as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take [15]thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall [16]burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things;* behold, therefore I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and [17]thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, [18]as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore [19]I took them away as I saw *good*.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity,

[11] Or, *cities*. [12] Or, *in thy daughters is thine*, &c. [13] Heb. *bribest*. [14] Heb. *with judgments of*.
[15] Heb. *instruments of thine ornament*. [16] 2 Kings 25. 9. Jer. 52. 13. [17] Heb. *lesser than thou*.
[18] Or, *that was lothed as a small thing*. [19] Gen. 19. 24.

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the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not [20]mentioned by thy mouth in the day of thy [21]pride,

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of [22]Syria, and all *that are* round about her, the daughters of the Philistines, which [23]despise thee round about.

58 Thou hast [24]borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for [25]daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

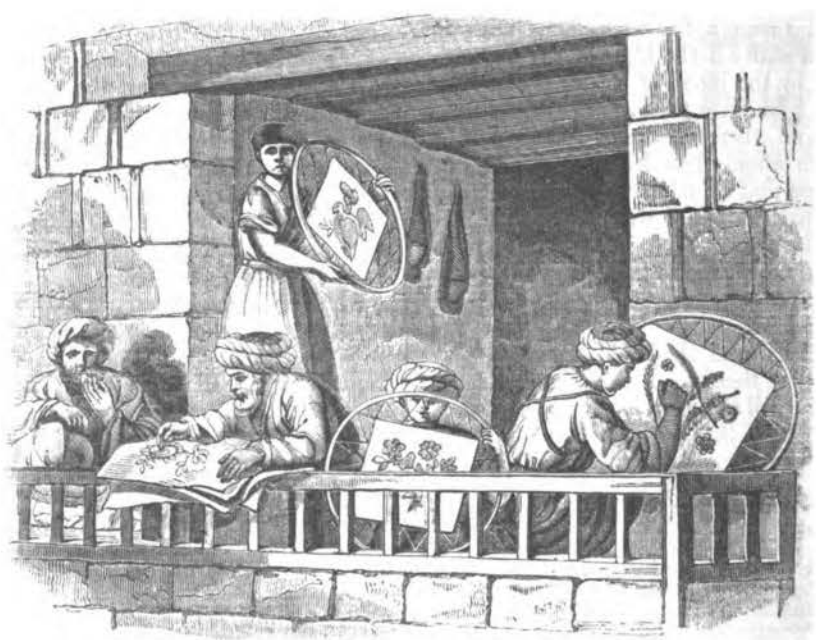
63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

[20] Heb. *for a report, or, hearing.* [21] Heb. *prides, or, excellencies.* [22] Heb. *Aram.* [23] Or, *spoil.* [24] Heb. *borne them.* [25] Galat. 4. 26.

Verse 3. '*Thy father was an Amorite, and thy mother a Hittite.*'—In the language of Scripture those are often said to be our parents whose manners ours resemble. Hence, the sense is, 'Thou boastest thyself to be of the seed of Abraham, and yet followest the abominations of the Canaanites.'

4. '*Thou wast not salted at all.*'—The treatment of newborn children, mentioned in this verse, consists of various acts—some of which are physically necessary, and are universally practised, while others are matters of usage; examples of which may be found in some countries, and not in others. The passage is interesting, as shewing what the customs of the ancient Hebrews were in this matter. According to R. Kimchi, all these acts were considered of such immediate necessity, that the traditions of the elders allowed them to be performed even on the sabbath-day.

As to the salting, it is said to have been performed either by sprinkling the infant with salt, or by using salt and water. The custom was by no means confined to the Hebrews; it was in extensive use, and is still preserved, in some parts of the East. The salting was considered to dry up all superfluous humours, to purify the body, and



MODERN EGYPTIAN EMBROIDERERS.

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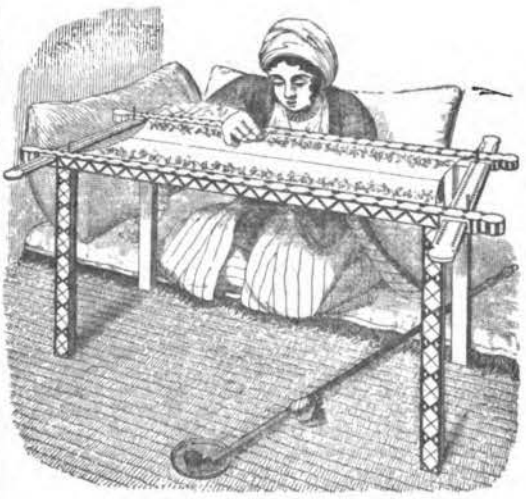
prevent putrefaction. Galen recommends the sprinkling of a little salt upon the infant, to render its skin more dense and solid.

8. '*I spread my skirt over thee.*'—This is described as an act of espousal, Ruth iii. 9, 'Spread, therefore, thy skirt over thine handmaid.' There is something analogous to this in the ceremonies of marriage or espousal in most eastern nations. Even among the Jews themselves, at the present day, the bridegroom throws over the bride the end or skirt of his thalith, to signify that he takes her under his protection. Mr. Roberts describes the same interesting custom as existing among the Hindoos. The bride is seated on a throne surrounded by matrons, having on her veil, her gayest robes, and most valuable jewels. After the *thali* has been tied round her neck, the bridegroom approaches her with a silken skirt (purchased by himself), and folds it round her several times over the rest of her clothes. A common way of saying he has married her, is, 'He has given her the *koori*,' he has



SPECIMEN OF ANCIENT EGYPTIAN EMBROIDERY.

spread the skirt over her. There are, however, those who throw a long robe over the shoulders of the bride, instead of putting on the skirt. An angry husband sometimes says to his wife, 'Give me back my skirt;' meaning he wishes to have the marriage compact dissolved. So the mother-in-law, should the daughter not treat her respectfully, says, 'My son gave this woman the koori, skirt, and has made her respectable, but she neglects me.' In Western Africa a more ample dress, consisting of a kind of skirt, from the waist to below the knees, distinguishes the married woman from the girl; and it is very common to say, when speaking of their husband, 'He gave them a cloth,' to denote that he took them when girls.



EMBROIDERING FRAME.—Modern Oriental.

10. '*Broidered work.*'—As we have on several occasions mentioned ancient and modern Oriental embroidery and embroidered dresses, we are now happy in affording the subject some pictorial illustration by adding three engravings. One, from the ancient Egyptian paintings, shews a lady attired in one of those rich embroidered dresses to which the Scripture itself has repeated allusion, and which have been duly noticed by ourselves. The other engravings shew the manner in which kerchiefs and other small pieces are embroidered by the modern Egyptians, where the finer specimens of this kind of work, intended for sale, are produced by men. In the example above the material is extended over a horizontal frame, at one side of which the embroideress sits and works—very similarly to the mode in which the same kind of work is executed by our own women at Nottingham and elsewhere.

— '*Shod thee with badgers' skin.*'—See the note on Exod. xxv. 5. Most of the details enumerated in this description of a rich female dress, have already been considered under different texts of Scripture. See, in particular, Isa. iii.

— '*Silk.*'—This is the only chapter in which the word (שֵׁשׁ *meshi*) occurs, which the generality of the Jewish interpreters, and most modern translators, understand to denote *silk*. But to this it has been objected, that silk was not likely to have been known to the Jews, since the Romans were not acquainted with it till the time of Augustus; and since, if it was known to them, it will be necessary to suppose an intercourse with China, which has always been regarded as the native country of silk, and from which only it is probable that raw silk could be obtained. The obscurity of the ancient intimations involves the subject in great uncertainty. For as those from whom the western nations obtained their silk made a great mystery of its origin and manufacture, the ancient writers give such intimations and explanations—made up of conjecture founded on some obscure hints which had, in the course of time, been collected—that it might be at times

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doubtful whether they at all spoke of silk and the silk-worm, were it not that the later ancient writers, who lived when the article had become well known, continue to speak as obscurely as their predecessors about its origin.

The question may be narrowed a little by the observation—that it is not *necessary* to suppose that the Hebrews of Palestine had any knowledge of silk as a material of dress. If silk be intended in the present instance, it proves nothing on this point; for Ezekiel had spent many years in captivity to the Babylonians, and the question evidently is only, whether silk was known to that people. Indeed, that the question should be strictly limited to this, seems evident from the fact, that the word does not occur in any portion of Scripture written in Palestine. In estimating this probability, we are to recollect that Ezekiel himself, in the ensuing chapter (v. 4), calls Babylonia 'a land of traffic,' and Babylon 'a city of merchants.' This passage forms the text of Heeren's inquiry into the commerce of the Babylonians, to which it makes a most interesting commentary. Babylon was in fact a great commercial city, forming the entrepôt for the commerce of the countries to the east and west, being, from the advantages of its intermediate situation, upon a great navigable river opening to the gulf of Persia, an immense caravanserai, in which character it has in later days been, on a more humble scale, represented by Baghdad. Babylon was itself a place of great demand and consumption for all the luxuries of far countries; and hence such luxuries were sought by its merchants, or brought to them by the great mercantile people of the time; and that these luxuries included goods obtained on the shores of India, has already been intimated in the note on 2 Chron. xx. 36, to which we beg to refer the reader. It is quite true that *silk* does not occur in the list of the articles which was the object of the Indian trade; but that this list is very incomplete and unsatisfactory has been intimated in the note to which we refer. The country of silk, however, is not India, but China; the Indians themselves having been, down to a very modern date, supplied from that country. It is not, however, necessary to extend the voyages of the Babylonians, Phœnicians, or Arabians to China, in order to bring them into a condition to obtain silk. It is sufficient to suppose that they got it from the Indians, who, not only from a very obvious probability, but from historical intimations, would appear to have traded with China, and to have partially arrayed themselves with its silks. As worn by them, it could not fail to attract the attention of the traders from Western Asia, who would desire to obtain it, and did obtain it at an enhanced price, from the Indians, and sold it at a price still more enhanced at Babylon. Indeed, the scarcity of silk even in Roman times, and the prodigious price which it brought (weight for weight with gold), seems to demonstrate that it had passed through several hands, in its progress westward, and that the merchants did not immediately derive it from the country in which it was produced.

These conjectures would be of little positive worth were they supported by probabilities only. But, in fact, 'Assyria' (understood of Babylonia in the large sense) was the source from which the Romans continued to derive their silk even in the time of Pliny; and this is always mentioned, previously, as the country from which silk was brought; although the nations of Eastern Europe were not ultimately unaware that it came from a more remote country, which they called Serica, concerning which they had many absurd ideas, but by which China appears to have been vaguely understood. From this it will appear that the question as to the existence of silk in Babylonia is merely one of date, and although it may not be possible to find any positive statement to indicate its presence there at the time when Ezekiel wrote, there is every probability in favour of this conclusion; as, when we first find it in those intermediate countries, there is not the least intimation that it had there only newly become known; and we can come near enough to shew, that, if it had not been newly introduced, it must have been known there in the time of Ezekiel.

It is a remarkable fact, that the first persons who brought wrought silk into Europe were the Greeks of Alexander's army, which conquered the Persian empire, in which Babylon was then included. In other words, about 250 years after Ezekiel, silk is known to have been used in the dress of the Persians. Jahn even conjectures that the famous robe, which the Persians adopted from the Medes as a dress of honour, was of silk; and if so, as the luxury of the Medes was contemporary with that of the Babylonians, we should find silk on the frontiers of Babylonia even about the time of Ezekiel. Now, what was known to the Persians, and possibly to the Medes, was not likely to be unknown to the still more luxurious Babylonians, who moreover had access to the shores of the country where silk might be found; and should it be alleged that the Persians had greater facilities of obtaining silk by the land route from the frontiers of China, the effect will be the same, for we may be sure that the results of Persian, as well as of Arabian and Phœnician, commerce, found their way to the great mart of Babylon. As the Medes and Babylonians (or at least the latter) were luxurious and wealthy, and fond of rich dresses, it may well be supposed that they absorbed all the limited supply which reached them; and as the nations more west were less rich and of plainer manners, the merchants had no motive to carry the commodity to a more western market. This will shew that silk may long have been in use in Babylonia before it was known in Europe and on the western shores of Asia. It is a remarkable circumstance that silk first came to the west manufactured in cloth half silk; and it is said the plan was devised of unravelling the stuff, which was rewoven into cloth of entire silk. The only proper silk manufactures that we can find to have existed in the west, were those of the Phœnicians at Tyre and Berytus; which seems to shew that the Phœnicians not only possessed the trade in silk but the process of manufacture, which they carefully kept secret.

As the dress described in this chapter is intended to be of the richest materials, it might well be supposed that the prophet would mention silk, if silk were known to him. Silk continued to bear an astonishing high price down to a comparatively late period. Thus we find that silk was forbidden to be worn by men, under Tiberius. When they did wear it, silk formed only a part of the fabric, robes entirely of it being left to the women. It is numbered among the most extravagant luxuries or effeminacies of Heliogabalus, that he was the first man who wore a robe of entire silk; and the anecdotes are well known of the emperor M. Antonipus, who caused a silk robe which had become his property to be sold: and of the emperor Aurelian, who refused, on the ground of its extravagant cost, a silk dress which his consort earnestly requested from him. Such anecdotes have an emphasis here, where, by a figurative reference to the most rich and costly articles of dress then known, God describes the precious and glorious things with which he had invested the people he redeemed from the bondage and misery of Egypt.

12. '*A jewel on thy forehead.*'—This doubtless means a nose-jewel, as we have explained on former occasions. See the marginal reading.

13. '*Thou didst eat fine flour, and honey, and oil.*'—This probably means that the honey and oil were mixed with the fine flour to make cakes. Such are still made in the East, and are much liked. It may be, however, that cakes of fine flour were dipped in the honey or oil, this being also an Oriental custom of eating.

26. '*The Egyptians ... great of flesh.*'—This certainly cannot mean that the Egyptians were a corpulent, full-fleshed people, as some commentators imagine. Their climate is not favourable to corpulency; and among the thousands of figures of ancient Egyptians which occur in the remaining paintings and sculptures, a corpulent person is almost never seen. They appear to have been a light and active race of people. The word (בָּשָׂר *bashar*) 'flesh' is here, and in one or two other places, used, by an euphemism, to intimate what could not be plainly expressed, in describing the sensual character of the Egyptians.

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CHAPTER XVII.

1 Under the parable of two eagles and a vine, 11 is shewed God's judgment upon Jerusalem for revolting from Babylon to Egypt. 22 God promiseth to plant the cedar of the Gospel.

AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had [1]divers colours, came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land, and [2]planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good [3]soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to the rebellious house, Know ye not what these *things mean?* tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath [4]taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, [5]*but* that by keeping of his covenant it might stand.

15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will [6]spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

[1] Heb. *embroidering.* [2] Heb. *put it in a field of seed.* [3] Heb. *field.* [4] Heb. *brought him to an oath.*
[5] Heb. *to keep his covenant to stand to it.* [6] Chap. 12. 13, and 32. 3.

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Verse 2. '*A riddle.*'—We should now call it a parable or allegory, in which the king of Babylon is represented under the image of a great eagle, with great wings, etc., and the land of Judæa under the emblem of a vine.

3. '*A great eagle with great wings, longwinged, full of feathers, with divers colours.*'—The noblest of the eagles known in Palestine is the imperial eagle (*Aquila heliacus*), which is nearly allied to the golden eagle and is the species most common in Syria. It is distinguished from the others by a spot of white feathers in each shoulder. Antelopes, hares, and large birds are said to be its chief prey; and, like the golden eagle, it builds its nest upon the tops of the highest trees or steepest cliffs of the mountains. The Scripture contains many striking allusions to the eagle and its habits, which evince that it was well known in Palestine and Edom. Travellers notice the presence of eagles in these countries, but neglect to



IMPERIAL EAGLE.

record the species. It is well to assume that most of the Scriptural intimations apply to the imperial eagle, except in those passages where some precise intimation enables us to apply the reference to another species: and here we think that the epithet 'divers colours,' fixes the allusion to the imperial rather than to the golden eagle; for although the colours of the latter are not uniform, the white scapulars of the imperial eagle constitute a more marked diversity of colour than the other exhibits.

7. '*Another great eagle.*'—This was Pharaoh king of Egypt, with whom Zedekiah entered into an alliance; in consequence an Egyptian army came to his assistance, and raised the siege of Jerusalem. This beautiful parable, of the two eagles and the vine, is explained in the latter part of the chapter; and with this explanation, and a knowledge of the history of the last days of the Hebrew kingdom, no reader can fail to be struck by observing that, while every circumstance in the literal narrative is strictly appropriate to the subject of the parable, none of its details are irrelevant to the ulterior object, but are all made to adumbrate with inimitable effect the series of historical circumstances of which the parable is a shaded narrative.

It is interesting to find the eagle thus early made the symbol of imperial power, when we recollect how extensively it has since been employed for the same purpose. The strength and activity of this noble bird, its magnificent appearance, its exalted flight, and its far reaching and undazzled eye, have caused it to be regarded as the king of birds, and the fit emblem of royal power, in different nations and ages. We have noticed on a former occasion that an eagle with expanded wings formed the imperial standard of the Persians under Cyrus, very long before it became such among the Romans. In the present instance, while both the kings of Babylon and Egypt are described by this symbol, they are so discriminated as to shew that the power of Babylon was at that time greater and more entensive than that of Egypt. The Egyptian is only 'a great eagle, with great wings, and many feathers;'



GOLDEN EAGLE.

whereas the Babylonian is 'a great eagle, with great wings, long-winged, full of feathers, which had divers colours.' We may add that two species or varieties of eagles are manifestly chosen as the types of these two powers; and as we have little doubt that the two are the imperial and golden eagles, it would appear from the omission of the 'divers colours' which are pointedly given to the other eagle, that this one is the golden eagle. The general habits of this bird, as the text intimates, are the same as those of the other, its prey is of the same kind, and its nest of similar construction and situation.

4. '*A land of traffick . . . . . a city of merchants.*'—The land of the Babylonians and the city of Babylon are of course intended. See the note on ch. xvi. 10.

— '*That he might water it by the furrows of her plantation.*'—These are very picturesque images derived from a mode of irrigation by rills which we have already had occasion to mention, and one form of which is illustrated by the engraving given under 2 Kings xix. 21.

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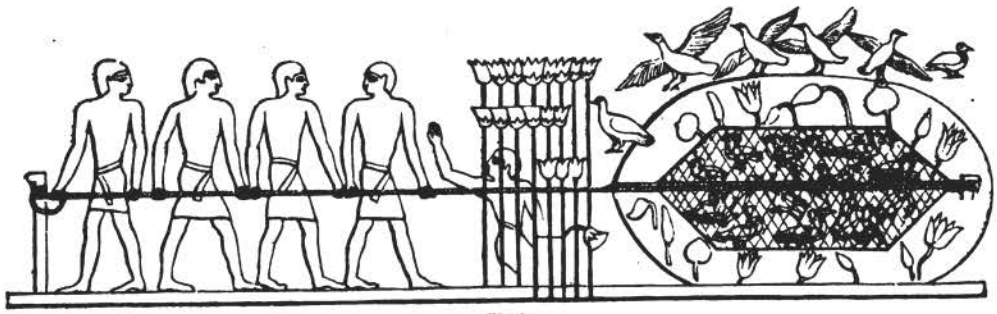


Fig. 1.

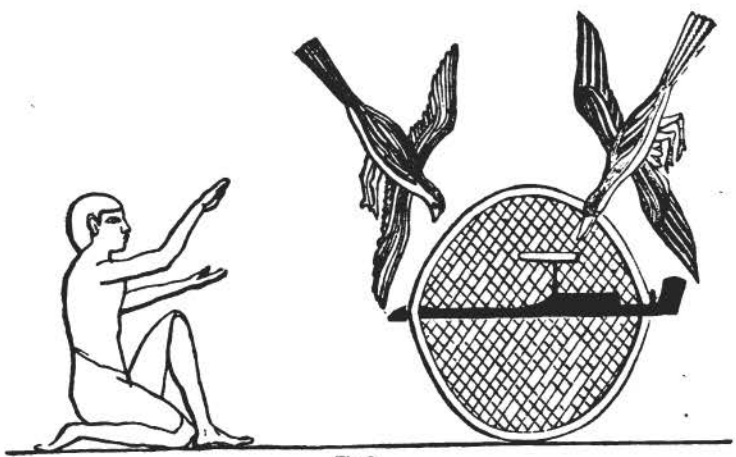


Fig. 2.

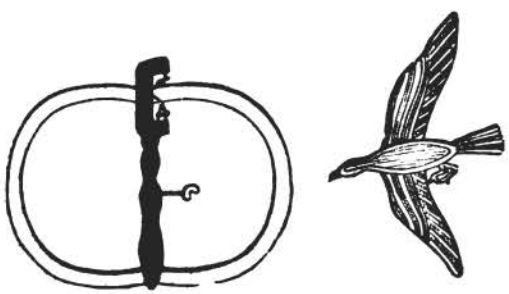


Fig. 3.



Fig. 4.

In Syria, at the present day, Damascus most strikingly exhibits the process and the results of this mode of culture. All the exuberant fertility and rich verdure which invests that city as in a ring of thirty miles in circuit, is entirely owing to the distribution of the waters of the Barrada (the Pharpar of Scripture) in innumerable rills among the plantations. The soil of the neighbouring plain is equally good with that near the city; but, lacking water, it is but a parched and barren desert. All travellers are much impressed by this marvellous result of water conveyed through 'the furrows of the plantations.' One of them (Mr. Addison) says: 'The various large and small streams conducted with care to trees and vegetables, and the peculiar features of the landscape, made me call to mind the description of the orchard belonging to the enchanted castle, in the story of the third Calender in the Arabian Nights.

'This delicious orchard,' says the writer, 'was watered in a very particular manner: there were channels so artificially and proportionately cut, that they carried water in considerable quantities to the roots of such trees as required moisture; others conveyed it in smaller quantities to those whose fruits were already formed; some carried still less to those whose fruits were swelling, and others carried only so much as was just requisite to water those which had their fruits come to perfection and only wanted to be ripened. They far exceeded the ordinary size of the fruits in our gardens. Lastly, those channels that watered the trees whose fruit was ripe, had no more moisture than would just preserve them from withering.'

The classical writers are not without allusions to this process. Thus Virgil (*Georgic.* i. 104), as quoted and translated by a writer in the *Christian Remembrancer* for 1823:—

'Quid dicam, jacto qui semine comînùs arva
Insequitur, cumulosque ruit malè pinguis arenæ?
Deinde satis fluvium inducit, rivosque sequentes?
Et, cum exustus ager morientibus æstuat herbis,

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Ecce, supercilio clivosi tramitis undam
Elicit: illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva.'

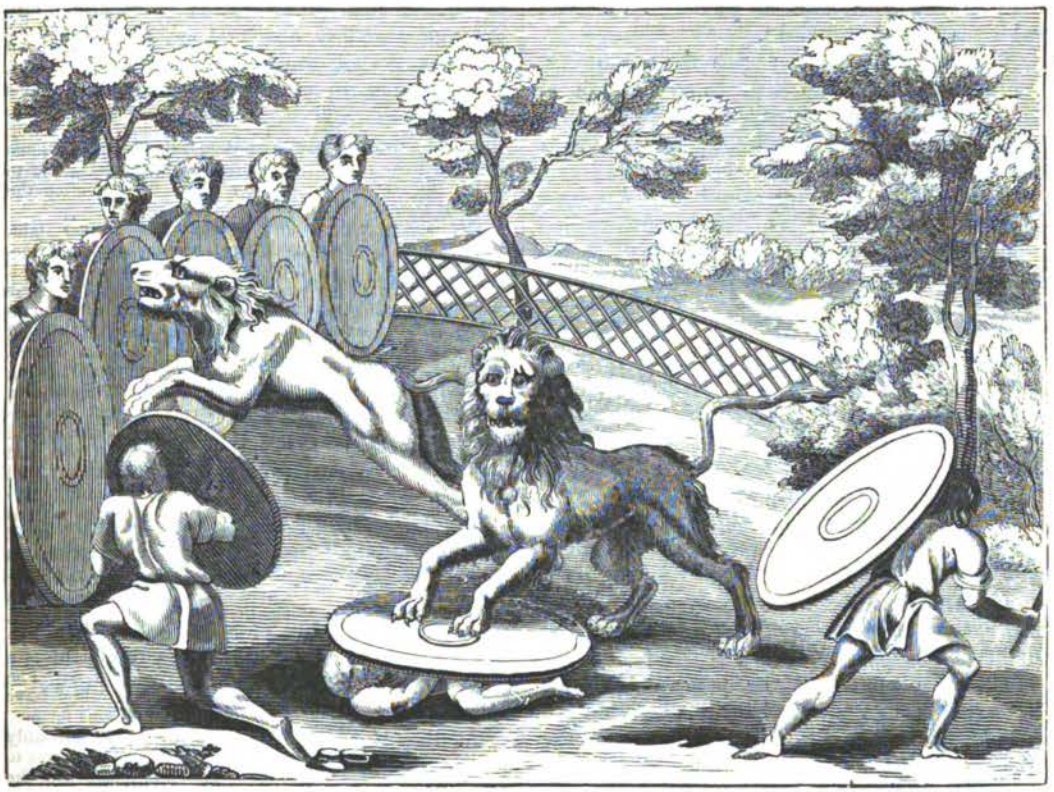
'Him shall I praise, who o'er the new sown earth,
Crumbles the clods that hide the entrusted birth,
Freshens with streams that at his pleasure glide,
And leads their rills that wind from side to side?
'Mid gasping herbs, when fevered nature dies,
Lo! on yon brow whence bubbling springs arise,
The peasant bending o'er the expanse below
Directs the channell'd waters where to flow:
Down the smooth rock melodious murmurs glide,
And a new verdure gleams beneath the tide.'

20. '*I will spread my net upon him, and he shall be taken in my snare.*'—It seems doubtful whether this alludes to the methods by which wild beasts were taken, or to those employed for the capture of birds. The language would seem to refer rather to the latter; and it is certain, from other passages, that the Hebrews caught birds with nets and snares. We have therefore considered this a suitable opportunity for introducing a representation of some of the nets and snares employed by the Egyptians, whose paintings and sculptures, many of which exhibit scenes of hunting and fowling, shew that game of all kinds was a favourite food of the Egyptians, and the capture of birds a pursuit much followed, as a gainful occupation to some and an amusement to others. The cuts we here offer too clearly shew the manner in which the contrivances acted to require much explanation; and they will serve also to indicate how little of novelty has been introduced into modern practices. There is scarcely any process now followed which was not known in very ancient times. Thus the ancients had not only traps, nets, and springs, but also bird-lime smeared upon twigs, and made use of stalking-horses, setting dogs, bird-calls, etc. The Egyptian paintings describe other modes of taking birds besides those which our cuts exhibit. In some instances we see them shot with arrows while upon the wing, and in others they are knocked down by sticks thrown at them, as they perched or flew in the thickets or marshes. The most striking scenes are however those which the water-fowling exhibits, as exercised apparently by men who supplied the great consumption of the Egyptians in water-fowl, particularly ducks and geese. There is a painting among the Egyptian antiquities in the British Museum, which shews the mode of operation in a very lively manner. The fowler stands up in a long narrow boat, in which are also a woman and girl, probably his wife and daughter. He is acting against a large number of various aquatic birds, with a few land birds among them, and it appears to be his object to drive or seduce them into a net or decoy, or perhaps he is represented as taking possession of birds already decoyed. The fowler holds three large long-billed birds erect by the legs in his left hand, and in the other grasps something that appears to represent such a loaded instrument as a 'life preserver,' seemingly for the purpose of bringing the birds down. A goose, probably a decoy-bird, stands at the head of the boat cackling, and as if inviting the wild birds to follow, while a cat is seen near the boat, upon the dry spot where most of the birds are, seizing one of them in its fore-paws. We might suppose this animal to be in the fowler's service; but it is as possible that it has escaped from the boat against the fowler's intention, as some of the birds have taken alarm and are in the act of flying off. A simpler scene of water-fowling is shewn in our present fig. 1, which is copied from Rosellini, as are the others. The birds are taken in a large clap-net set in the midst of an oval lake, and which four men draw, by means of a strong cable, on a signal from a man ensconced among the tall plants growing near the lake. The small circular net (fig. 2) seems to be a self-acting one, by means of a sort of trap connected with it, so that the birds on coming in contact with it close the net upon themselves. Fig. 3 is very similar to fig. 2, except that it is oval; and it had in like manner a net in the painting, which has been worn off by time. It is composed of two arcs, which being kept open by the machinery in the middle, furnish the oval frame of the net; but when the bird flies in, and knocks out the pin in the centre, the arcs collapse (as shewn in the fig. 4), enclosing the bird in the net. This simple contrivance has not yet fallen into disuse. These brief explanations may point out the modes of taking birds which were probably known to the Jews, and some of which were probably practised by themselves, and to which the sacred writers refer when they mention the nets and snares of the fowler.

The text may however be regarded in another light, as one of many allusions in Scripture to the ancient method by which lions and other wild beasts were captured. By the mention of their being taken by nets, we are of course not to understand that such powerful animals are taken in a net in the same manner as birds and fishes; but that they were surrounded and driven into an enclosure formed by strong nets or palisades, where, their retreat being arrested, they were easily slain or captured. Spence, in his *Polymetis*, has given a good description of this method of hunting. The hunters of forest-beasts 'surrounded a considerable tract of ground by a circle of nets, and after contracting that circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass, then it was the slaughter began. This manner of hunting was pursued in Italy, as well as all over the eastern parts of the world; and it was from this custom that the poets sometimes represent death as surrounding persons with his nets, and as encompassing them on every side.' The same allusions occur in Scripture, particularly in the Psalms, as in Ps. xviii. 5: 'The sorrows of hell compassed me about; the snares of death prevented me;' and, still more expressly, in cxl. 5: 'The proud have hid a snare for me, and cords; they have spread a net by the way-side; they have set gins for me.' This last clause, referring to gins or traps, probably alludes to the circumstance, that when the object was to take the wild beasts alive, gaps were sometimes left in the enclosure, where traps were set, or pitfalls formed, so that the animals were taken.

In the sculptures on the living rock at Takht-i-Bostan, in Persia, the manner of hunting here mentioned is very clearly represented. A large enclosure is shewn, formed apparently of strong poles and curtains, into which the animals are driven by the hunters. The hunters are mounted some on elephants and others on horseback. The elephants remain outside, but the horsemen enter with the animals at full speed, and pursue them within the enclosure, spearing them (seemingly) and shooting them with arrows. The king is present on a stately charger, but does not actively engage in the hunt, unless a gigantic huntsman in the middle of the field, and somewhat resembling him, be a repetition of his figure. There are present bands of musicians, some standing on the ground and others seated on platforms. The slain beasts are dragged outside the enclosure by men in attendance for the purpose; and, further on, strings of camels are represented in the act of carrying them away. It is true that in this scene the animals are deer; but the same plan is pursued with others of a more ferocious character. Perhaps the fact that the animals enter at one side alive, and are drawn out dead at the other, gives a peculiar force to the Scriptural allusions to the subject. The Persians were always much addicted to this kind of hunting; and if, with some, we thought (but we do not) that Ezekiel was stationed in Persia, his allusions might be derived from what could not but be frequently brought under his notice in that country. But there was no necessity for this precise corroboration, the practice having been so exceedingly general in all ages and countries. Some idea of the enclosures formed on such occasions may be derived from the by no means incredible circumstance related by Plutarch, that when the Macedonian conquerors were in Persia, Philotas the son of Parmenio had hunting-nets that would enclose the space of a hundred furlongs. The Oriental sovereigns have sometimes employed whole

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CHASE OF THE LION.—From 'Antiquités d'Herculanum.'

armies in this sort of hunting, in which, however, the enclosure was formed by the persons of a vast host of men, forming a thick circular hedge many leagues in circumference, and enclosing forests, plains, and rivers. The men being formed, would march on, and as they marched of course contracted their circle, till they had driven all the beasts before them within a spot which had been previously determined. Till this no animals were killed, the soldiers being forbidden to kill or wound any beast whatever violence it might offer. But when the beasts of various kinds were driven within the limits, the king entered the circle, attended by princes and military chiefs, and himself commenced the slaughter, after which he withdrew to an eminence whence he could behold the prowess of his sons and nobles. When *they* had satisfied themselves, the young soldiers were allowed to take their place in the circle, and committed great slaughter among the multitude of animals there collected, until at last the young princes and lords made suit to the sovereign that the remaining beasts should have their lives and liberty granted to them; and this being allowed, those which had escaped the arrows and scimitars of the military hunters were suffered to withdraw and regain their forests and dens. (See the account in Ranking's *Researches*, of the grand hunting match of Genghiz Khan, in the year 1221.) The military character given to these expeditions, and the scale on which the royal huntings were conducted, made these affairs images of war in a very striking degree; and hence the description which the Scripture gives of the results of war by those of hunting are very remarkably appropriate.

CHAPTER XVIII.

1 *God reproveth the unjust parable of sour grapes.* 5 *He sheweth how he dealeth with the just father:* 10 *with a wicked son of a just father:* 14 *with a just son of a wicked father:* 19 *with a wicked man repenting:* 24 *with a just man revolting.* 25 *He defendeth his justice,* 31 *and exhorteth to repentance.*

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The [1]fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

[1] Jer. 31. 29.

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5 ¶ But if a man be just, and do [2]that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath [3]defiled his neighbour's wife, neither hath come near to [4]a menstruous woman,

7 And hath not [5]oppressed any, *but* hath restored to the debtor his [6]pledge, hath spoiled none by violence, hath [7]given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon [8]usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a [9]robber, a shedder of blood, and [10]*that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his [11]blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, [12]hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. [13]The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 ¶ But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 [14]Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, [15]The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel,

[2] Heb. *judgment and justice.* [3] Levit. 18. 20. [4] Levit. 18. 19, and 20. 18. [5] Exod. 22. 21. Levit. 19. 15, and 25. 14. [6] Exod. 22. 26. Deut. 24. 12. [7] Deut. 15. 7. Isa. 58. 7. Matt. 25. 35. [8] Exod. 22. 25. Levit. 25. 36, 37. Deut. 23. 19. Psal. 15. 5. [9] Or, *breaker up of an house.* [10] Or, *that doeth to his brother besides any of these.* [11] Heb. *bloods.* [12] Heb. *hath not pledged the pledge,* or, *taken to pledge.* [13] Deut. 24. 16. 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29. [14] Chap. 33. 11. [15] Chap. 33. 20.

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are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. [16]Repent, and turn [17]*yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a [18]new spirit: for why will ye die, O house of Israel?

32 For [19]I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [20]*yourselves*, and live ye.

[16] Matt. 3. 2. [17] Or, others. [18] Jer. 32. 39. Chap. 11. 19, and 36. 26. [19] Chap. 33. 11. 2 Pet. 3. 9. [20] Or, others.

Verse 8. '*He that hath not given forth upon usury, neither hath taken any increase.*'—Jerome, in his comment on this text, says, that men used to exact usury for the loan of corn, wine, oil, millet, and other products of the ground, lending ten bushels in winter on condition of receiving fifteen in harvest—that is, the whole and half as much more. This was expressly forbidden by our Lord in Luke vi. 35.

CHAPTER XIX.

1 *A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit,* 10 *and for Jerusalem, under the parable of a wasted vine.*

MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of [1]Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew [2]their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward [3]in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine [4]in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the [5]east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

[1] 2 Kings 23. 34. Jer. 22. 11, 12. [2] Or, *their widows.* [3] Or, *in hooks.* [4] Or, *in thy quietness*, or, *in thy likeness.* [5] Hos. 13. 15.

Verse 3. '*One of her whelps.*'—Jehoahaz, son of Josiah, is intended, whom Pharaoh-necho 'put into bonds' and took into Egypt, 2 Kings xxiii. 33, 34.

4. '*Brought him with chains unto the land of Egypt.*'—This lion's whelp was therefore Jehoahaz, who was carried prisoner into Egypt by Pharaoh-necho. See the history, 2 Kings xxi. 31–33.

5. '*Another of her whelps*'—Jehoiakim, who was made king in his brother's stead by the king of Egypt.

9. '*Brought him to the king of Babylon.*'—It seems to be disputed whether this was Jehoiakim or his son Jeconiah. As, however, the former immediately succeeded Jehoahaz, being made king in his room by Pharaoh-necho, and reigned many years, whereas the latter reigned only three months, we suppose Jehoiakim to be intended. If it had been his son, the prophet would probably have described his being taken to Babylon; but he does not say this, and what he does say agrees with the history of the earlier monarch, of whom we are told that Nebuchadnezzar 'bound him in fetters to carry him to Babylon' (2 Chron. xxxvi. 6); but as it is not said that he did carry him thither, and as the notice of his death is immediately subjoined, it is probable that he died before this intention could be executed. The text only says that the lion was brought in chains *to the king* of Babylon.

10. '*A vine in thy blood.*'—As it is difficult to discover

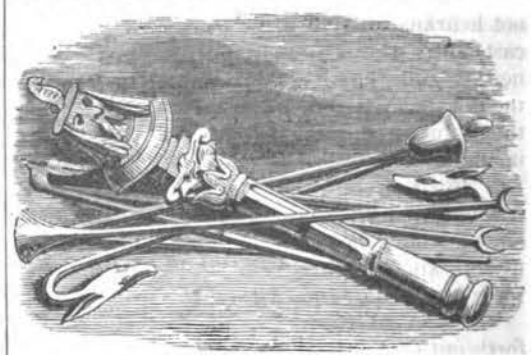
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the sense of this, we may perhaps admit, as probable, the conjecture on which several modern translators have proceeded, that, by a mistake of similar letters, בדמך, 'in thy blood,' has been read instead of כרמן, 'like a pomegranate.' This proposed emendation results in a double comparison: 'Thy mother is like a vine, like a pomegranate, planted by the waters.'—The connection is natural, as the vine and pomegranate do not thrive in dry situations. In Georgia we have seen wild vines and pomegranates growing together on the banks of the same streams. This observation perhaps supports the suggested interpretation.

10. '*Fruitful and full of branches, by reason of many waters.*'—In warm countries the vine is said to grow most luxuriantly in a situation which is near the water; but it is generally allowed that the flavour of the grapes from vines in such a situation is much inferior to that of grapes growing in a dry soil.

11. '*Strong rods for the sceptres of them that bare rule.*'—The pastoral rod of the shepherd appears to have suggested the first use of a rod as a symbol of authority and rule; and was the more appropriate, as the early condition of superior power was compared to and illustrated by that which a shepherd exercises over his flock, and hence kings and chiefs were wont to be called, as well among the heathen as the Hebrews, 'shepherds' of their people. In the Pentateuch we see that not only Moses and Aaron, but all the chiefs of tribes, were distinguished by their rods—doubtless as insignia of their rank. These were, then, the sceptres of very ancient times, and, from the present text, appear to have continued such till the time of Ezekiel, when, however, they may have, and probably had, become walking staves of a distinctive fashion. Such are some of those which our present cut exhibits after Egyptian figures; the distinction being, in these, chiefly in the form given to the head of the rod: and such are those which the Persepolitan sculptures display in the hands of the king, being a tall and straight staff surmounted by a round head, and used by the monarch as a walking staff. This may be seen in the cuts to Ezra i. It is true that the Persian sceptre, the form of which is thus shewn, is said to be of gold, in Esther, which Xenophon confirms: but by this we are probably to understand that it was covered or studded with gold, or had a golden head. Rods served for sceptres to the kings leagued against Troy (see the passage cited from the Iliad in the note to Num. xvii.); but we understand from Homer that they were adorned with studs and rings of gold.

As might be expected, the sceptre among the Hebrew kings appears to have varied at different times. It has been inferred from 1 Sam. xviii. 10; xxii. 6, that the sceptre of Saul was a spear; and if so it was doubtless distinguished from common spears by its size or ornaments. Possibly it was the war sceptre, while the rod was the sceptre of peace. There was anciently some distinction of this kind; thus, in Egypt, while the common forms were such as appear in all the other figures in our engraving, the war sceptre was sometimes a massive mace, of the form shewn in one of the figures, and bearing, as will be seen, more resemblance than any other to the modern sceptres. That, on a similar principle of distinction, a spear should be used for a sceptre by kings when with their armies, is highly probable. Indeed we are told by Justin that the old kings of Rome wore no diadems to mark their dignity, but 'carried spears, which the Greeks called sceptres.' He adds, as a reason, that, from the earliest times, the ancients revered spears as immortal divinities, and that it was in memory of this ancient worship that spears continued to be represented in the hands of the immortal gods. (*Hist.* l. xliii. c. 3.) All this means, we suppose, that as the spear seems to have been one of the earliest weapons of war that was invented, men originally, before statuary was practised, made it the symbol or representative of the god in whom they chiefly trusted. Under the same idea, the Scythians are said to have worshipped a sword as the representative of the god of war.



GROUP OF ANCIENT EGYPTIAN SCEPTRES.

CHAPTER XX.

1 *God refuseth to be consulted by the elders of Israel.* 5 *He sheweth the story of their rebellions in Egypt,* 10 *in the wilderness,* 27 *and in the land.* 33 *He promiseth to gather them by the Gospel.* 45 *Under the name of a forest he sheweth the destruction of Jerusalem.*

AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *As* I live, saith the Lord GOD, I will not be enquired of by you.

4 Wilt thou [1] [2]judge them, son of man, wilt thou judge *them?* cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and [3]lifted up mine hand unto the seed of the house of Jacob, and made myself [4]known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands:

[1] Or, *plead for them.* [2] Chap. 22. 2, and 23. 36. [3] Or, *swore.* And so verse 6, &c. [4] Exod. 3. 8, and 4. 31.

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7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I [5]caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and [6]shewed them my judgments, [7]which *if* a man do, he shall even live in them.

12 Moreover also I gave them my [8]sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly [9]polluted: then I said, I would pour out my fury upon them in the [10]wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eyes spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass [11]through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have [12]committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then [13]I said unto them, What *is* the high place whereunto ye go? and the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As* I live, saith the

[5] Exod. 13. 18. Deut. 5. 12. [6] Heb. *made them to know.* [7] Levit. 18. 5. Rom. 10. 5. Galat. 3. 12. [8] Exod. 20. 8, and 31. 13, &c., and 35. 2. [9] Exod. 16. 27. [10] Num. 14. 29, and 26. 65. [11] Chap. 16. 21. [12] Heb. *trespassed a trespass.*
[13] Or *I told them what the high place was*, or, *Bamah.*

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Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod, and I will bring you into [14]the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the [15]firstfruits of your oblations, with all your holy things.

41 I will accept you with your [16]sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

[14] Or, *a delivering.* [15] Or, *chief.* [16] Heb. *savour of rest.*

Verse 37. '*To pass under the rod.*'—There is probably here an allusion to the custom followed in marking out the tenth animal from the flock or herd, for sacred uses, and which has been mentioned in the note to Lev. xxvii. 2.

46. '*Toward the south.*'—That is, towards Judæa, which lay to the south-west of the river Khabur, near which Ezekiel resided. We have already mentioned the Oriental neglect of all but the cardinal directions in their statements of the relative bearings of different places.

CHAPTER XXI.

1 *Ezekiel prophesieth against Jerusalem with a sign of sighing.* 8 *The sharp and bright sword,* 18 *against Jerusalem,* 25 *against the kingdom,* 28 *and against the Ammonites.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

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4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees [1]shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? [2]it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: [3]terrors by reason of the sword shall be upon my people: [4]smite therefore upon *thy* thigh.

13 [5]Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more,* saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* [6]hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the [7]point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* [8]wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, [9]*or* on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it.*

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the [10]parting of the way, at the head of the two ways, to use divination: he made *his* [11]arrows bright, he consulted with [12]images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint [13] [14]captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, [15]to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say,* that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high.

27 [16]I will overturn, overturn, overturn, it: and it shall be no *more,* until he come whose right it is; and I will give it *him.*

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee,

1 Heb. *shall go into water.* 2 Or, it is *the rod of my son, it despiseth every tree.* 3 Or, *they are thrust down to the sword with my people.* 4 Jer. 31. 19. 5 Or, *when the trial* hath been, *what then? shall they not also belong to the despising rod?* 6 Heb. *hand to hand.* 7 Or, *glittering,* or, *fear.* 8 Or, *sharpened.* 9 Heb. *set thyself, take the left hand.* 10 Heb. *mother of the way.* 11 Or, *knives.* 12 Heb. *teraphim.* 13 Or, battering *rams.* 14 Heb. *rams.* 15 Or, *for the oaths made unto them.* 16 Heb. *Perverted, perverted, perverted will I make it.*

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whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 [17]Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of [18]brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

[17] Or, *cause it to return.*

[18] Or, *burning.*

Verse 14. '*Smite thy hands together.*'—Smiting the hands together in a marked and emphatic manner is in the East equivalent to a confirmatory oath, establishing the certainty of the fact asserted in the declaration made. It is probably so to be understood here—the prophet being directed to establish by this well known act of strong assertion, the irrevocable certainty of his denunciations. Compare *v.* 17, in which the Lord says: I will also smite mine hands together, and I will cause my fury to rest.

21. '*The king of Babylon stood at the parting of the way...to use divination.*'—In what follows we have a remarkable allusion to some of the principal processes by which the ancient heathen sought to obtain the direction and sanction of the gods they worshipped; and by a recourse to which, rulers and military commanders often relieved themselves from the responsibility of deciding, on doubtful occasions, their own course of action. The object of the present divination being to ascertain whether Nebuchadnezzar should first direct his arms against Jerusalem or against Rabbath-Ammon, the ceremonies were performed at the parting of the way, where it of course became necessary that his march should assume a definite object and direction.

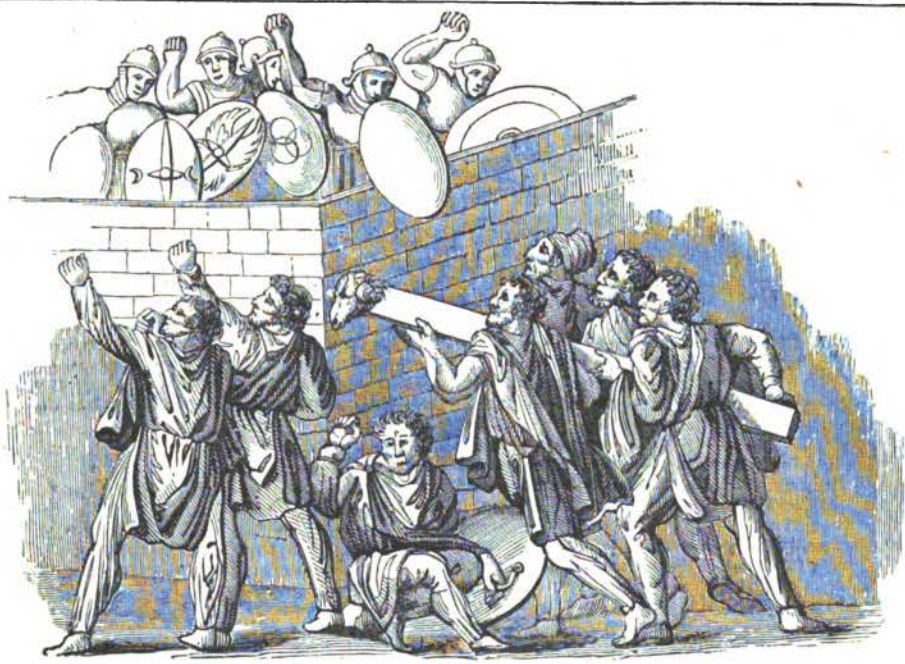
— '*He made his arrows bright.*'—Here is a clear reference to the very widely diffused ancient superstition of Belomancy, or divination by arrows. This was exhibited after various methods, some of which were little other than simple lots, under supposed divine control. The most common process was to mark a number of arrows, corresponding to the alternatives, with the names of the nations or places which were the subject of consideration. The arrows were then shaken together in a quiver, and the marks on the one first drawn forth decided the preference. Jerome thinks this process was here intended. Not unlike it was a method in use among the Arabs, and which they employed on all occasions, whether public or private. The arrows were three in number, unfeathered, and called *achdad* or *azlam*. Upon one of them was written 'Command me, Lord;' upon the second, 'Forbid, or prevent, Lord;' and the third was blank. These were put into a bag, which was held by the diviner, by whom also the lot was drawn. If the first was drawn, it conveyed of course an affirmative response; the second intimated a negative; and, when the blank arrow appeared, a second drawing was made. There was another method, in which an arrow was shot perpendicularly into the air, and the direction in which it fell indicated the road which was to be taken. As the prophet mentions that the arrows were made bright for the occasion, some writers imagine that this divination consisted in the inspection of the appearances which their polished heads might exhibit. In an account (in Purchas) of the capture of the ship 'Jacob,' of Bristol, by the Algerine pirates, in 1621, we are informed that every large ship had on board a sort of wizard or diviner, by whom the commander was guided in his determinations. When two great ships appeared in sight, the captain of the vessel in which the narrator was held prisoner was afraid to chase them, apprehending that they might prove Spanish men-of-war; on such occasions the diviner is consulted:—'Then have they two arrows and a curtleaxe, lying upon a pillow, naked; the arrows are one for the Turks and the other for the Christians; then the witch readeth, and the captain, or some other, taketh the arrows in their hand by the heads; and if the arrow for the Christians cometh over the head of the arrow for the Turks, then do they advance their sails, and will not endure the fight, whatsoever they see; but if the arrow of the Turks is found, in the opening of the hand, upon that of the Christians, then will they stay and encounter with any ship whatsoever.'

'*He looked in the liver.*'—This form of divination, called *Hepatoscopia*, constituted the principal part of those presages which were derived from observations made upon the internal parts of animals slain for sacrifice. Indeed, so important was the liver esteemed in this view, that the whole system of divination by entrails sometimes took the name of *Hepatoscopia* from this its principal part. The liver was the first part inspected, and, if this appeared very bad, no observations were made on the other parts; any favourable appearances which they offered not being in this case thought worthy of attention. If the liver exhibited its natural healthy colour and condition, or if, further, its head was large, or if it was double, or there were two livers, and if the lobes inclined inwards, the signs were highly favourable, and success in any proposed object was deemed to be ensured. But nothing but dangers and misfortunes were foreboded when there was too much dryness, or a band between the parts, or if it was without a lobe, and still more when the liver itself was wanting—a prodigy which is said to have sometimes happened. The omens were also considered full of evil when the liver had any blisters or ulcers, if it was hard, thin, or discoloured, had any humour upon it, or if, in boiling, it became soft or was displaced. The signs which appeared on the concave part of the liver concerned the family of the person offering the sacrifice; but those on the gibbous side affected his enemies: if either of these parts were shrivelled, corrupted, or in any way unsound, the omen was unfortunate, but the reverse when it appeared sound and large. The place between the parts, in the middle, was called the gate, and it was regarded as most unfavourable when this part was closed or compressed. Hence the soothsayers warned Caracalla to take care of himself, 'because the gates of the liver were closed.' It was also considered most unfortunate if the liver happened to be cut in slaying or opening the victim.

22. '*At his right hand was the divination for Jerusalem.*'—This is altogether a most extraordinary example of the want of plan and definite objects in ancient Oriental warfare; and others of a similar kind might be produced. Here the king stops at a place where two roads met, to learn by divination, or by lot, to which side his arms should be turned; and the lot having fallen upon Jerusalem, he marches against that city. This uncertainty of purpose appears the more surprising when we reflect on the large bodies of men which these old conquerors brought into the field, and for whose wants it seems difficult to understand that any provision could be made unless the seat of the war had been previously determined.

— '*To appoint battering rams against the gates.*'—The word is simply the name of the 'ram'—the word 'battering' being added to point the sense, and, we doubt not,

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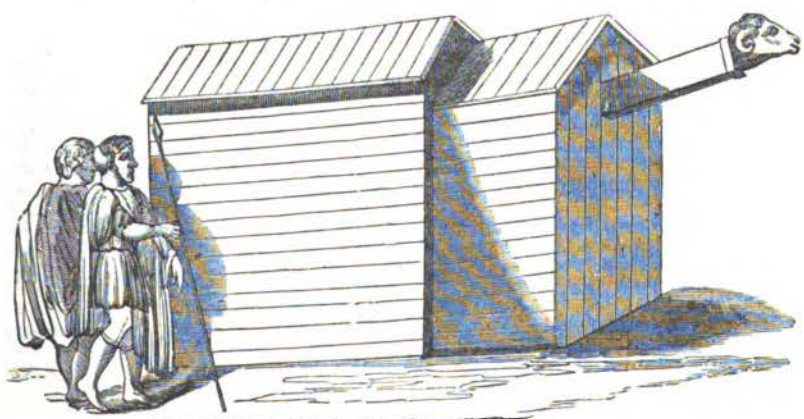


BATTERING-RAM.—From the Column of Trajan.

correctly, although it has been questioned that the battering-ram could be known so early. But, when an engine is not only called by the same name which it bore among the Greeks and Romans (כַּר *car*, *κρίος*, *aries*, 'ram'), but is so mentioned as to shew that it was applied to an exactly similar use, it seems as clear as possible that a battering engine called a ram, that is, a battering-ram, was used by the Babylonians. That it was employed by the Jews themselves is perhaps unlikely, as it is only mentioned by Ezekiel, and by him only as used in the warlike operations of Nebuchadnezzar against Jerusalem. That the Romans themselves considered the invention of the battering-ram to be of very high antiquity appears from the report, preserved by Pliny, that it was invented by Epeus during the siege of Troy; but, as nothing of the kind is mentioned by Homer, it is perhaps better to follow Vitruvius and Tertullian, who ascribe it to the Tyrians; and, as Nebuchadnezzar, who besieged Jerusalem, besieged also Tyre, there may be very good reason to suspect that the Tyrians became acquainted with the engine from its having been used against them by the Babylonians. [APPENDIX, No. 69.]

Respecting the form of the Babylonian engines and their mode of action we know nothing, unless from the probability that, from the similarity of name and use, they were not unlike those which we find employed in aftertimes by the Romans, and of which some representations remain. The name seems to have been derived from the mode in which the machine acted resembling the butting of a ram, and, this analogy having been suggested, it was, rather fancifully, thought of completing it by giving the form of a ram's head to that of the instrument.

There were three kinds of battering-rams:—1. One that was held in suspension, like a scale-beam, by means of cables or chains in a frame of strong timber. This must have been easier to work and apparently of greater power than the others, as a very heavy body suspended in the air requires no great strength to move it with

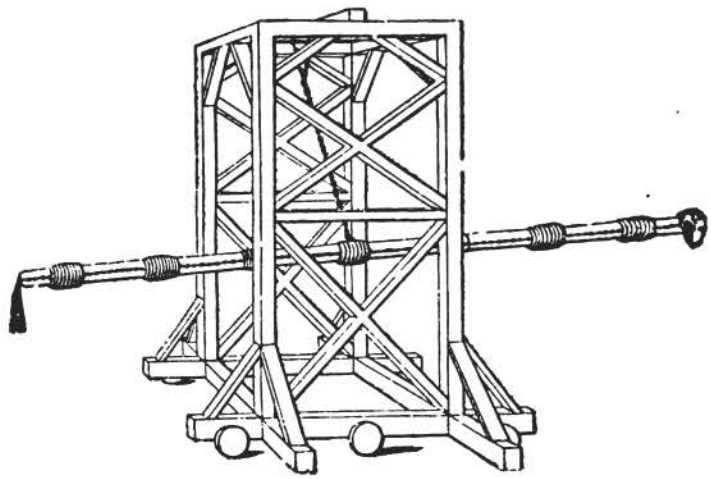


BATTERING-RAM.—From the Arch of Severus.

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much force. 2. In another kind of ram, the mighty instrument acted upon rollers, and its power appears to have been very great, although it must have been worked with more labour than the preceding. Its advantage over the other seems to have been that, while its force was scarcely inferior (some suppose it was greater), it acted with more precision. 3. There was another ram, which was not suspended or mounted on rollers, but was borne and worked by manual strength. It is difficult to estimate the effect which such an instrument could have upon a strong wall, and perhaps it was only used for such purposes as did not require the greater momentum which the other engines necessarily possessed. However, on the column of Trajan, we see the Dacians besieging some Romans in a fortress, which they batter with a ram, worked only by the strength of their arms. The battering-ram was very generally covered by a moveable shed, called a tortoise (testudo), which protected the men by whom it was worked. In estimating the effect of these engines from the accounts of ancient writers, we must make large allowance for the difference between the then existing and the present standards. Sir Christopher Wren found the ram a very serviceable instrument for throwing down old walls, particularly in disjoining the stones; but it is nevertheless calculated (Grose's *Military Antiquities*, i. 384) that the momentum of one, 28 inches in diameter, 180 feet long, with a head of a ton and a half, weighing 41,112 lbs., and worked by a thousand men, would only be equal to a point-blank shot from a thirty-six pounder.

Various methods were employed by the besieged to avert or counteract the effect of the battering-ram, which, from the accounts of ancient sieges, appears to have been more dreaded by them than any other machine of war, and against which therefore their ingenuity and force were chiefly directed. Fire was thrown down upon the roof of the covering, or on the timbers that supported the ram, in the hope of burning the whole concern together: to deaden the force of the blow, large sacks of wool or chaff were let down to cover the place at which it was levelled. This seems to have annoyed the besiegers more than anything else; but Josephus describes them as counteracting it by tying sharp hooks to the end of long poles, and cutting the cords by which the bags were suspended. Sometimes also other machines were opposed to the ram, to break its force, or to turn aside its head while battering the works. Vast stones were also sometimes thrown down, in the hope of breaking off the head of the engine. Josephus frequently alludes to the battering-rams in his account of the siege of Jerusalem, but the most complete and satisfactory account is that which he gives in the account of the affairs at Jotapata, where the defence was conducted under his own direction. It is too long for us to copy; but may be found in his Book iii. ch. 7, sects. 19-21.



SUSPENDED BATTERING-RAM.—From Grose's 'Military Antiquities.'

CHAPTER XXII.

1 *A catalogue of sins in Jerusalem.* 13 *God will burn them as dross in his furnace.* 23 *The general corruption of prophets, priests, princes, and people.*

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, [1]wilt thou [2]judge, wilt thou judge the [3]bloody city? yea, thou shalt [4]shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast [5]shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* [6]infamous *and* much vexed.

[1] Chap. 20. 4, and 23. 36. [2] Or, *plead for.* [3] Heb. *city of bloods.* [4] Heb. *make her know.* [5] 2 Kings 21. 16. [6] Heb. *polluted of name, much in vexation.*

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6 Behold, the princes of Israel, every one were in thee to their [7]power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by [8]oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are [9]men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they [10]discovered their fathers' nakedness: in thee have they humbled her that was [11]set apart for pollution.

11 And [12]one hath committed abomination with his neighbour's [13]wife; and [14]another hath [15]lewdly defiled his daughter in law; and another in thee hath humbled his [16]sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

13 ¶ Behold, therefore I have [17]smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou [18]shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the [19]dross of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 [20]*As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they [21]have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have [22]violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her [23]princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered *morter*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used [24]oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger [25]wrongfully.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

7 Heb. *arm.* 8 Or, *deceit.* 9 Heb. *men of slanders.* 10 Levit. 18. 8, and 20. 11. 11 Levit. 18. 19. 12 Or, *every one.*
13 Levit. 18. 20. Jer. 5. 8. 14 Or, *every one.* 15 Or, *by lewdness.* 16 Levit. 18. 9. 17 Chap. 21. 17.
18 Or, *shalt be profaned.* 19 Heb. *drosses.* 20 Heb. according *to the gathering.* 21 Matt. 23. 14.
22 Heb. *offered violence to.* 23 Mic. 3. 11 Zeph. 3. 3. 24 Or, *deceit.* 25 Heb. *without right.*

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CHAPTER XXIII.

1 The whoredoms of Aholah and Aholibah. 22 Aholibah is to be plagued by her lovers. 36 The prophet reproveth the adulteries of them both, 45 and sheweth their judgments.

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she [1]committed her whoredoms with them, with all them *that were* [2]the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the [3]Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became [4]famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, [5]she was more corrupt in her inordinate love than she, and in her whoredoms [6]more than her sister in *her* whoredoms.

12 She doted upon the [7]Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And [8]as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the [9]Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was [10]alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy [11]fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from

1 Heb. *bestowed her whoredoms upon them.* 2 Heb. *the choice of the children of Asshur.* 3 2 Kings 17. 23. 4 Heb. *a name.*
5 Heb. *she corrupted her inordinate love more than, &c.* 6 Heb. *more than the whoredoms of her sister.* 7 2 Kings 16. 7.
8 Heb. *at the sight of her eyes.* 9 Heb. *children of Babel.* 10 Heb. *loosed*, or, *disjointed.* 11 Heb. *instruments of thy decking.*

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the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me; Son of man, wilt thou [12] [13]judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, [14]thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men [15]to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a [16]stately bed, and a table prepared before it, [17]whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men [18]of the common sort *were* brought [19]Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit [20]whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall [21]judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD; I will bring up a company upon them, and will give them [22]to be removed and spoiled.

47 And the company shall stone them with stones, and [23]dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD.

12 Chap. 20. 4, and 22. 2. 13 Or, *plead for*. 14 2 Kings 21. 4. 15 Heb. *coming*. 16 Heb. *honourable*. 17 Prov. 7. 17. 18 Heb. *of the multitude of men*. 19 Or, *drunkards*. 20 Heb. *her whoredoms*. 21 Chap. 16. 38. 22 Heb. *for a removing and spoil*. 23 Or, *single them out*.

Verse 6. '*Clothed with blue.*'—This is one of many intimations in Scripture of the esteem in which the blue colour was held by the Jews and other Oriental nations. This blue was probably the sky-colour. The robe of the ephod, in the splendid dress of the high-priest, was all blue; this was also a prominent colour in the hangings of the tabernacle; and the Hebrews were required to put a blue fringe upon the borders of their garment, and upon the fringe a ribbon of the same colour. The magnificent feast of the Persian king Ahasuerus was given in a place hung with white, green, and *blue* hangings, upon a pavement of red, *blue*, white, and black marble (Esth. i. 6). Then there is the present text, in which the distinguished among the Assyrians are described as clad in blue. Light blue is still a favourite colour among the Persians, in whose dress it is more extensively used than any other. The outer gown and the drawers are the most usual articles of this colour, and these are commonly of linen;

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and to have these blue is common among all classes of society. In Arabia also the dress of the women commonly consists of an ample shift and drawers of blue linen; and in Turkey and Syria the large wrapper in which the women envelop themselves is often of that colour. We know not therefore on what grounds Paxton affirms that blue has sunk in the estimation of the Orientals, particularly as blue is also employed very prominently in the interior decoration of houses and public buildings.

10. '*Famous.*'—This word, in the time of our translator, signified 'notorious,' and was often used in a bad sense. We should say 'infamous.'

14. '*She saw men pourtrayed upon the wall, the images of the Chaldeans.*'—This possibly alludes to similar chambers of imagery among the Chaldæans, to those of the Egyptians, noticed under ch. viii.; but probably with the difference that the representations were generally in the human figure, rather than of animals and creeping things which the zoolatry of the Egyptians occasioned to abound in *their* exhibitions. However, we may confine our attention to the simple fact, here announced, that the Babylonians had 'images' portrayed upon their walls. That the Chaldæans did exhibit various representations upon their walls is also intimated by Diodorus; but in such a manner as leaves it a matter of investigation how this was done. As Babylonia was not a country of stone, it is not likely that the inhabitants sculptured their walls. Yet perhaps the want of stone has been exaggerated. Blocks of marble obtained from the ruins of Babylon are used to some extent in the first-rate houses of Baghdad for steps, curb-stones, and pavements; and a few sculptured specimens have been found. However, as it must be allowed that probably even the best buildings of Babylon were of brick, it is likely that the representations in view were *painted* on a plane surface. Possibly, as in Egypt, the wall was coated with a fine plaster on which the representations were made; or it may be that, at least in some instances, the representations were formed on bricks, the outer surface of which was enamelled. The present inhabitants of the country have the art of enamelling bricks in great perfection, but are prevented by their religion from representing any objects upon them; and that the ancient Babylonians had the art of enamelling bricks, and that they did represent objects on bricks so enamelled, we are assured from actual specimens found among the ruins. Beauchamp found several varnished bricks, on one of which was the figure of a lion, and on the other of the sun and moon; and Mignan found a flat fragment of calcareous sandstone, glazed with brown enamel on the superior surface, and bearing a raised ornamental figure in good relief. After this statement we may as well see what Diodorus says (lib. ii. 1). Mentioning two palaces in the city built by Semiramis, he states that the one on the west bank of the Euphrates was enclosed by a high and extensive wall built with well-burnt bricks. Within was another wall—a circular one—upon which was portrayed, on the bricks before they were burnt, all sorts of living creatures, represented to the life, with great art, in admirable colours. We think this suggests that the bricks were enamelled, the enamel, with the colours of the painting, being fixed by fire. At least this appears the most obvious interpretation as illustrated by the bricks we have mentioned. But to proceed:—Within this wall was another, the innermost; and on this wall were also represented all sorts of living creatures, expressed in the most lively colours. Among these Diodorus particularly mentions one which represented a grand hunting-scene of various wild animals, on a scale of four cubits high and upwards, and in which was seen Semiramis transfixing a panther with her dart, and, near her, Ninus her husband piercing a savage lion with his spear. The other palace, on the eastern bank of the river, was smaller and less magnificent. The outer wall was however highly adorned with various statues of brass, and with paintings representing armies drawn up in battalia, and various scenes of hunting. This seems, taken altogether, a very adequate illustration of the images upon the walls to which the prophet refers, particularly as it is probable that the decorations of the interior surfaces of walls were of the same description; and the subjects and general appearance of such representations, rather than the manner in which they were executed, form the illustration proper to the present text; and the statement of Diodorus is therefore satisfactory for our purpose, though by no means so for the other.

Of the representations which once adorned the walls of Babylon, none of course can now be expected to remain, unless perchance some fragments should be entombed under the vast mounds which mark the site of that desolated city. But perhaps some idea may be formed of the style and taste of such representations, and particularly of the dress and appearance of the ancient Chaldæans, to which the prophet more especially refers, by consulting the figures engraved upon the ancient cylinders which we have had former occasion to notice, and some specimens of which have been already given.

— '*Portrayed with vermilion.*'—See also Wisdom xiii., where the author describes the process of making an idol. The carver, who had applied all the best wood to other purposes, such as the formation of cups or bowls, took, in a moment of idleness, one crooked piece, 'which served to no use,' and 'fashioned it to the image of a man, or made it like some vile beast, *laying it over with vermilion, and with painting colouring it red,*' etc. To these instances from the canonical and apocryphal Scriptures numerous examples might be added from various sources to shew that the custom of besmearing objects of religious worship with red paint was an ancient practice among various nations, and the red colour seems to be still esteemed sacred, in many instances, by the inhabitants of a great portion of Asia, from China to Caucasus, and from Tibet and Boutan to the extremity of India and to Ceylon. In Horace the Roman garden god is described as being, at least partially, painted red (*Sat.* lib. i. int. viii. 5). Of images at Corinth representing Bacchus, the faces were coloured with red paint (Pausan. *Corinth.* p. 115, ed. Kuhn, 1696); and one of the same deity in Achaia was so painted (*Achaic.* p. 593): and also of another, which he describes, in Arcadia, all the visible parts of which were reddened with cinnabar. The face even of Jupiter's image was, on festivals, coloured with *minium*, or red-lead, according to Verrius, quoted by Pliny (*Hist. Nat.* xxxiii. 7), who observes that it was a colour once reckoned sacred among the Romans, applied to the bodies of those who triumphed, and used by the Ethiopians in colouring their idols. Servius (*ad Virg. Ecl.* vi. 22) informs us that those who triumphed painted their faces with *minium*, because red was supposed to be the colour of gods: he also informs us that Pan was painted red.

Examples of this ancient usage might be multiplied; but a few modern instances will better please the reader. The red columns in Chinese temples are noticed by Sir George Staunton (vol. i. 373; ii. 86); Klaproth (*Travels in the Caucasus*, p. 100) found that the altars and other parts of the Lama or Mongol temples were invariably painted on a ground of *cinnabar red*. Turner, in 1783, remarked *red* or *deep garnet* to be the distinguishing colour of the temples and other religious places in Boutan and Tibet (*Embassy*, 159, 294). The Indian deity Brahma is often represented *red;* and this colour is supposed peculiar to the creative power, denoting fire, and its type, the sun (Moor's *Hindu Pantheon*, p. 6). Many writers in the *Asiatic Researches* supply similar facts. Thus the mountaineers near Rajahmahall mark with *red* paint the sacred branch, the hen's egg, and the basket of rice used in their religious ceremonies; on which occasions they also employ strings of *red* silk (*Asiatic Researches*, iv. 48-52); an Indian image must be decked with garlands of *red* flowers, dressed in *red* garments, tied with *red* cords, and girt with a *red* girdle (*Ibid.* v. 390). We find in a building sacred to Bhyroe an enormous idol made of blue granite, 'rubbed over with *red* paint' (*Ibid.* vii. 104); a sacred stone, representing the divinity, at Chinchoor, is coloured *red* (*Ibid.* vii. 305); and an image, worshipped in the temple of

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Deoprayag, is of black stone, the lower part painted *red* (*Ibid.* xi. 490). Of Buddhu, the great Ceylonese deity, as we learn from Mr. Percival, who visited the temple in 1800, the 'placid countenance was daubed all over with *red* paint' (*Account of Ceylon*, p. 392).

Instances of this sort might be multiplied, almost indefinitely, from travels in the East. But these will suffice to exemplify the prevalence of a usage. It is difficult to determine with any certainty the origin of such a custom. The conjecture of Sir William Ouseley, who first called attention to this curious subject, is perhaps the best that can be offered. It was, and is believed to be still, usual to sprinkle an altar or idol with the victim's blood; it may, therefore, be supposed that the red paint served as a representative of the sanguinary oblation, for which it served, at the same time, for a cheap and innocent substitute.

15. '*Exceeding in dyed attire upon their heads.*'—From this we understand two things, that the head-dress was ample, and that it was coloured: indeed the text is usually considered to express that it was parti-coloured; and so Boothroyd, 'having various coloured turbans upon their heads.' The comparison of this head-dress to an Oriental turban was suggested by Calmet, and it is in fact difficult to understand anything else. This, as is well known, consists of a cap (which, however, is sometimes wanting), around which is wound a long and large bandage, which goes round the head in many folds till it often attains a very large circumference. But it is remarkable that these are seldom parti-coloured, except among the representatives of the ancient Assyrians, the Kurds, who generally wear turbans striped or plaided of different colours, most commonly red, blue, and white. We know also that the ancient Persians were noted for their love of various gay colours in their dresses generally, as the Greek writers sneered at them and called them peacocks on that account. Gesenius, however, does not agree that there is any reference to colour, but renders, 'with long turbans hanging down.' At present one or both ends of the head-bandage are sometimes allowed to hang down, particularly in travelling, to cover the neck; and if we again refer to the Kurds, we find that they allow long strings, attached to the end of the bandage and forming a deep fringe, to hang down about and between their shoulders. In fact, both explanations so well concur in the head-dress of this people, that we might almost suspect it has descended unaltered from very ancient times. The peculiarities alluded to indeed are found only among the representatives of ancient nations. The Turks rarely wear parti-coloured turbans, neither do theirs hang down; and the Persians wear caps. But the proper head-dress of the Kurds is parti-coloured, and hangs down; and to the head-dress of the Arabs, the people least altered by time, the same observations apply, although in other respects it differs widely from that of the Kurds.

23. '*Pekod, and Shoa, and Koa.*'—The Vulgate, as well as Aquila and some Hebrew writers, with a few modern interpreters, take these words to denote the titles of dignitaries and governors in the Babylonian court or empire. But no such titles occur in Daniel, where, if this conjecture were well founded, we might expect to find them. There are other reasons of great weight in favour of the more general opinion that the names denote certain portions of the Babylonian empire, or of nations subject to that empire. But the attempts made by Junius, Grotius, and others, to determine the situation and limits of the territories thus distinguished, seem to us so utterly unsatisfactory, and based on such bald etymological conjectures, that, knowing so little as we do of the subdivisions of the Babylonian empire, it seems best to be content with knowing that the people of Pekod, Shoa, and Koa were subject to that empire, and served in its army against Jerusalem.

25. '*They shall take away thy nose and thine ears.*'—These barbarous punishments have always been most extensively in use in the East, and examples, without number, of their infliction might be adduced from history, ancient and modern. As the mystical adultery of Israel and Judah is the subject of this allegory, it may be instructive to learn that in Egypt the noses of adulterous persons were cut off, and in Chaldæa both their ears and noses. For some offences, in the East, the nose has been and is cut off; for others, the ears; and frequently both members at once. Indeed there seems at all times to have been a barbarous fancy for joining these two members in the same punishment. It does not appear that the Hebrews ever exercised such mutilations; but they must have known them well as inflicted by their heathen neighbours. That it was common in Persia, in Scriptural times, appears from the story of Zopyrus, a Persian officer, who cut off his own nose and ears, and otherwise mutilated himself in a very barbarous manner. He then went to the Babylonians, and pretended to have been thus treated by his sovereign, Darius Hystaspes; and the trust and confidence which his pretended desire of revenge procured for him enabled him to betray the place to his master. This shews that this mutilation must have been known as a Persian punishment: and the same testimony is furnished by the merciful direction of Artaxerxes Longimanus, that those persons convicted of offences for which the ears were usually cut off, should have the flaps of their turbans clipped instead. Even in modern times this punishment has been inflicted on persons of consideration. Shah Abbas, in particular, was wont to cut off the ears and noses of governors of provinces convicted of injustice. Nadir Shah, when he withdrew his army from the Indian metropolis to return to Persia, left positive orders that if any of his soldiers were found in Delhi after his march, they were to cut off their ears and noses, and then send them to him. Some of them incurred this punishment (Gladwin's, *Khojeh Abdulkurreem*, p. 1). These punishments have of late years become less common in Western Asia than formerly; and are chiefly confined to the punishment of fraudulent dealings by shopkeepers and others. The ear is more frequently cut off than the nose, and oftener the lobe of the ear than the entire ear. The loss of both members at the same time occurs but rarely; and then chiefly through the anger of some despotic prince or governor, who can direct what punishment he pleases for his offending servants. Thus the notorious Djezzar of Acre seldom allowed those about him to remain long in possession of their ears and noses, and often deprived them of their eyes and hands. 'There were,' says Dr. Clarke, 'persons standing by the door of his apartment, some without a nose, others without an arm, with one ear only, or one eye—"*marked* men," as he termed them; persons *bearing signs* of having been instructed to serve their master with fidelity.' [*Vv.* 12, 15, 24. APPENDIX, No. 70.]

CHAPTER XXIV.

1 *Under the parable of a boiling pot,* 6 *is shewed the irrecoverable destruction of Jerusalem.* 15 *By the sign of Ezekiel not mourning for the death of his wife,* 19 *is shewed the calamity of the Jews to be beyond all sorrow.*

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, Write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious

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house, and say unto them, Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and [1]burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; [2]Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears [3]run down.

17 [4]Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* [5]lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and [6]that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

25 ¶ Also, thou son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and [7]that whereupon they set their minds, their sons and their daughters,

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

[1] Or, *heap.* [2] Nah. 3. 1. Hab. 2. 12. [3] Heb. *go.* [4] Heb. *Be silent.*
[5] Heb. *upper lip:* and so verse 22. [6] Heb. *the pity of your soul.* [7] Heb. *the lifting up of their soul.*

Verse 3. '*Set on a pot,*' etc.—The images here are derived from the wholesale cookery required for feeding a large number of persons—or such as occurs in the East when a large animal is killed, and (as the meat will not keep) must be dressed and eaten at once. Burder very happily conjectures that the following description of a royal camel feast (from the *Philosophical Transactions*) supplies some illustration of the parable contained in this chapter: 'Before mid-day, a carpet being spread in the middle of the tent, our dinner was brought in, being served up in large wooden bowls between two men; and truly to my apprehension load enough for them. Of these

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great platters there were about fifty or sixty in number, perhaps more, with a great many little ones; I mean such as one man was able to bring in, strewed here and there among them, and placed for a border or garnish round about the table. In the middle was one of a larger size than all the rest, in which were camel's bones, and a thin broth in which they were boiled. The other greater ones seemed all filled with one and the same sort of provision, a kind of plum-broth, made of rice and the fleshy part of the camel, with currants and spices, being of a somewhat darker colour than what is made in our country.' The Hebrew words translated *burn*, should have been rendered, as in the margin, *heap*. The meaning cannot be that the bones were to be burnt under the caldron, but that they were to be heaped up in it: for it is said, 'let them seethe the bones of it therein.' With this interpretation the Septuagint translation of the passage agrees: and viewed in this light, the object is ascertained by the foregoing extract.

17. '*Bind the tire of thine head upon thee.*'—In this and the other directions, the prophet is enjoined to proceed as people did in ordinary life to whom no bereavement had happened; and the forms of mourning are therefore rather implied than expressed. The present text doubtless refers to the covering of the head, which is often mentioned in Scripture as the act of a mourner, and as such has already been duly noticed.

— '*Put on thy shoes upon thy feet.*'—This directs the prophet not to go barefoot, as mourners usually did.

— '*Cover not thy lips.*'—To muffle or cover the lower part of the face is a natural and expressive act of mourning, which may be seen any day among our mourners that go about the streets. The present text, however, perhaps refers to something more formal than this—something such as was not long ago, and probably is still, practised by the Jews of Barbary, according to the description which Harmer quotes from Dean Addison. 'They return from the grave to the house of the deceased, where one, who as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up the dead. And by this the mourner is said to testify that he was ready to die with his friend. And thus muffled the mourner goes for seven days; during which time the rest of his friends come every twenty-four hours to pray with him.'

— '*The bread of men.*'—This is a correct translation from our present copies; but some of the ancient versions translate, 'the bread of *mourners*,' and must therefore have read אוֹנִים, 'mourners,' instead of אֲנָשִׁים, 'men;' and this interpretation has been followed by Houbigant and many of the moderns. It certainly produces a very clear sense (see Jer. xvi. 7), and is the more probable as the very phrase, as thus corrected, occurs in a similar sense in Hos. ix. 4. However, the word as it stands becomes sufficiently expressive when employed in the strict sense, with a reference to its root, 'to be sick, miserable,' allowing the translation given by Newcome and some others, 'Eat not the bread of wretched men.'

18. '*At even my wife died.*'—We may here fitly introduce the remarks of the Rev. F. W. Gotch, on this incident, as given in his art. EZEKIEL, in Kitto's Cyclopædia. 'Most critics have remarked the vigour and surpassing energy which are manifest in the character of Ezekiel. The whole of his writings shew how admirably he was fitted, as well by natural disposition as by spiritual endowment, to oppose "the rebellious house," the "people of stubborn front and hard heart," to which he was sent. ....This characteristic is shewn most remarkably in the entire subordination of his whole life to the great work to which he was called. We never meet with him as an ordinary man; he always acts, and thinks, and feels as a prophet. This energy of mind, developed in the one direction of the prophetic office, is strikingly displayed in the account he gives of the death of his wife. It is the only memorable event of his personal history which he records, and it is mentioned merely in reference to this soul absorbing work. There is something inexpressibly touching as well as characteristic in this brief narrative—the "desire of his eyes" taken away with a stroke—the command not to mourn—and the simple statement, "so I spake unto the people in the morning, and at even my wife died: and I did in the morning as I was commanded." That he possessed the common sympathies and affections of humanity is manifest from the beautiful touch of tenderness with which the narrative is introduced. We may even judge that a mind so earnest as his would be more than usually alive to the feelings of affection when once they had obtained a place in his heart. He then, who could thus completely subordinate the strongest interests of his individual life to the great work of his prophetic office, may well command our admiration, and be looked upon as (to use Hävernick's expression) "a truly gigantic phenomenon." It is interesting to contrast Ezekiel in this respect with his contemporary Jeremiah, whose personal history is continually presented to us in the course of his writings; and the contrast serves to shew that the peculiarity we are noticing in Ezekiel belongs to his individual character, and was not necessarily connected with the gift of prophecy.'

CHAPTER XXV.

1 *God's vengeance for their insolence against the Jews, upon the Ammonites,* 8 *upon Moab and Seir,* 12 *upon Edom,* 15 *and upon the Philistines.*

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face [1]against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the [2]men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou hast clapped *thine* [3]hands, and stamped with the [4]feet, and rejoiced in [5]heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for [6]a spoil to the heathen; and I will cut thee off

[1] Jer. 49. 1, &c. [2] Heb. *children.* [3] Heb. *hand.* [4] Heb. *foot.* [5] Heb. *soul.* [6] Or, *meat.*

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from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; [7]Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the [8]side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east [9]with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah [10]by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and [11]they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* [12]for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the [13]sea coasts.

17 And I will execute great [14]vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

7 Jer. 48. 1, &c. 8 Heb. *shoulder of Moab.* 9 Or, *against the children of Ammon.* 10 Heb. *by revenging revengement.*
11 Or, *they shall fall by the sword unto Dedan.* 12 Or, *with perpetual hatred.* 13 Or, *haven of the sea.* 14 Heb. *vengeances.*

CHAP. XXV.—The prophecies in this chapter, directed against the guilty neighbours of the Jews, are the same in substance with those which have already engaged our attention in Isaiah and Jeremiah, and which therefore require little further remark.

Verse 5. '*I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks.*'—See the end of the note on Rabbah, in Jer. xlix. 2; and also the note on Isa. xv. 2; which, although it primarily refers to Moab, is equally applicable here. With the word 'Ammonites,' we must of course understand 'the chief city' or 'cities' of the Ammonites: for it is not expressive of desolation that flocks should pasture anywhere in the open country; but it is eminently so, that they should be stabled among the ruins and fed upon the sites of cities once populous and eminent. That this is the sense is shewn by the context, as well as by other passages. When Mr. Buckingham visited Rabbah-Ammon, he halted for the night with a tribe of Arabs, who were found encamped among the ruins, in a hollow behind the top of the theatre. Next morning he inserts in his journal—'During the night I was almost entirely prevented from sleeping by the bleating of the flocks, the neighing of mares, and the barking of dogs.'—*Travels among the Arab Tribes*, pp. 72, 73.

7. '*I will cause thee to perish out of the countries.*'—In verse 10 it is also said that the Ammonites shall 'not be remembered among the nations.' These passages strikingly point to the difference between their case and that of the Hebrews. The latter, in the midst of their troubles and dispersions, have survived to this day as a distinct people; and their renowned land has never, since they lost it, ceased to be known and regarded with interest, because they once occupied it. But for ages no one has lived claiming a descent from the Ammonites; and for ages their existence as a nation, or even as a tribe, has been extinct. And as to their country, it has only been within these few years that it has been recognized by European travellers, or that any information concerning it has been acquired. Till then its situation generally was collected from the Scriptural intimations, which, with some information from ancient writers concerning its towns, formed the amount of what was known concerning the land of Ammon. And even now, while the antiquarian traveller knows that he is in that land, recognizes the name which the Bible has made familiar, marks the position and character of sites and ruins, and, whether he intends it or not, collects information to confirm the predictions of ancient prophecy—the few inhabitants, while they preserve the names which the Ammonites gave to their towns, have no traditions concerning that people, nor know whose land it is that they occupy. So utterly has the memory of Ammon perished, that it would at this day be unknown that such a people ever existed, or that the country in question was ever in their possession, were it not that the Sacred Book preserves the record of their history and doom.

CHAPTER XXVI.

1 *Tyrus, for insulting against Jerusalem, is threatened.*
7 *The power of Nebuchadrezzar against her.* 15 *The mourning and astonishment of the sea at her fall.*

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

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3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and [1]cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, [2]as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy [3]thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 [4]And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with [5]trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a [6]lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited [7]of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

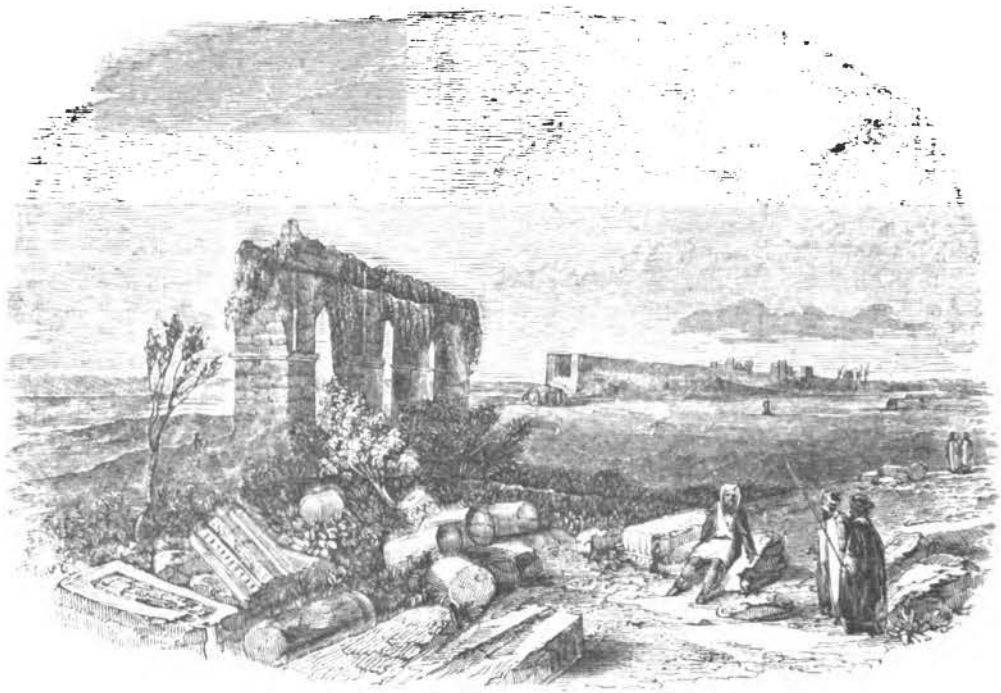
21 I will make thee [8]a terror, and thou *shalt be* no *more*: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

[1] Or, *pour out the engine of shot.* [2] Heb. *according to the enterings of a city broken up.* [3] Heb. *houses of thy desire.*
[4] Isa. 24. 8. Jer. 7. 34, and 16. 9. [5] Heb. *tremblings.* [6] Revel. 18. 9. [7] Heb. *of the seas.* [8] Heb. *terrors.*

Verse 2. '*Tyrus.*'—This prophecy, which so circumstantially predicts the downfall of Tyre and its condition to remote ages, was delivered at a time when that city was in the height of its prosperity and power. From the interest necessarily connected with whatever relates to so remarkable a people as the Tyrians, and still more from the striking corroborations which may be obtained, from different sources, of the prophecies which relate to their history and condition, there are few passages of Scripture which afford room for more ample and interesting illustration than the present chapter. As the separate illustration of every point would occupy our space more fully than our limits allow, we judge it preferable to give a general historical notice of Tyre, adding under verse 5, a series of brief notices from successive travellers, to illustrate its decline and present condition; thus enabling the reader to trace the historical connection and marked fulfilment of the prophecies which relate to that renowned city.

We have already taken some slight (but, for our purpose, sufficient) notice of the origin of Tyre, as a colony of Zidon (see the notes on Josh. xix. 24; Judges i. 31), and shall not here return to the subject, or inquire into the date—certainly very ancient—at which this Zidonian settlement was formed. It is however to be borne in mind that ancient history and geography recognize two Tyres, differently situated. The more ancient Tyre was placed on the shore of the continent; and the other upon

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RUINS OF TYRE.—Cæsar.

a small island, about one-third of a mile from the shore. As it was only after the Old Tyre was destroyed by Nebuchadnezzar, as predicted in the present chapter, that the capital seat of the Tyrians was removed to the island —this must of course be understood as the Tyre of Scripture *history*. Whether it were also the *sole* Tyre of *prophecy*, we regard as a distinct question. It is certain that some of the prophecies are best understood with reference to the Old Tyre, and others as respecting the New Tyre; and if the latter did not exist when the prophecies which may be supposed to regard it were delivered, no objection can arise from this circumstance, when we reflect that all things are present to Him in whose name the prophets spoke, and that prophecy actually does, in other cases, sometimes relate the history and final condition of that which had no existence when the prophecy was delivered. It is indeed easy to understand that the prophets should speak in the wide sense of Tyre, the city of the Tyrians, as continuously connected with their history, and therefore proceeding with their history from the old town to the new. We have given this explanation in order to dispense with the *necessity* for the one of Bishop Newton, although that still remains probable and well-supported:—this is, that although the insular Tyre only became the sole city after the continental town had been destroyed by Nebuchadnezzar, it had previously and from very ancient times, been built upon, and formed part of Tyre, and is comprehended under that name. Whence it follows that the Tyre of Scripture history and prophecy embraced both the continental and insular portions of the town. It is indeed scarcely credible that the Tyrians, as a body of commercial navigators, could have overlooked the advantages offered by an island so close to their shore; and that they did not, and that it was regarded as part of Tyre, is almost demonstrated by the fact, that the ancient authors cited by Newton bear witness to the remote antiquity of the insular city. It is a remarkable circumstance that Pliny (*Hist. Nat.* v. 19), in describing the circumference of Tyre as nineteen Roman miles, expressly includes the continental and insular Tyre together; adding, that the then existing (insular) Tyre had no more than twenty-two stades, or three miles.

Concerning the continental Tyre we have no information but that which the Bible offers; and from which we learn that, according to the ideas of the time, it was a large, wealthy, and splendid city. That it did exist is acknowledged by the Greek writers, but they could furnish no information, as it had been utterly destroyed before their time. It was never rebuilt, and not the least trace of its ruins can be discovered; nor could indeed its site be determined, did we not know that it was on the coast opposite the island.

When Nebuchadnezzar gained the city, after a siege of thirteen years, the previous removal by the inhabitants of their valuable effects to the island, and to other places beyond his reach, as explained under Jer. xliii., so disappointed him, that he completely destroyed the place, and marched to Egypt. However, although the Tyrians had evaded the spoliation of their valuable property, they became subject to the Babylonians, as the prophets foretold. Indeed it would seem as if the royal family of Tyre, like that of Judah, had been carried into captivity; for Josephus cites the Phœnician annals, as shewing that, after this time, the Tyrians received their kings from Babylon. The duration of their subjection was limited by prophecy to seventy years (Isa. xxiii. 15, 16, 17), that is, to the termination of the Babylonian monarchy, when the Tyrians, with some other remote nations, were restored to comparative independence by the Persians. They then seem to have been allowed the entire management of their own affairs, with the only discoverable limitation, that they were obliged to furnish subsidies and vessels to the Persians when required. Accordingly they did render very valuable assistance to the Persians in the famous war of Xerxes against the Greeks; and Herodotus (viii. 67) particularly mentions the kings of Tyre and Zidon as present at the council of war held by the Persian monarch. Under the Persians, the people of Tyre recovered much of their

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former wealth and importance; and such were their resources, and the strength and advantageous situation of their insular city, that they were enabled to stay the progress of Alexander's arms longer than any other place under the Persian dominion. He spent eight months before Tyre, and at last only succeeded by constructing an embankment or causeway between the main land and the island, giving his troops and engines free access to the latter. The Tyrians still however made a valiant defence, which, with the delay they had occasioned, so provoked the conqueror, that, with a cruelty not unusual with him, and which has left a great stain upon his character, he crucified two thousand of the inhabitants, and sold thirty thousand for slaves; eight thousand had been slain in the storming and capture of the city. The town itself he set on fire. Yet it recovered once more; and only nineteen years after was able to withstand the fleets and armies of Antigonus, and sustained a siege of fifteen months before it was taken. After this it endured that frequent change of masters to which all this region was subject, in the continual contests between the Greek kings of Egypt and Syria, until it was finally, with all the rest, absorbed into the vast Roman empire. By that time Tyre had again greatly declined in importance.

Alexander did the Tyrians more evil than the ruin of their city and the slaughter of its people, by the foundation of Alexandria in Egypt, which gradually drew away from them that foreign traffic through which they had enjoyed unexampled prosperity for not less than a thousand years. With the loss of their monopolies and colonial establishments, the skill and enterprise of the Tyrians still, however, sufficed to keep Tyre in a respectable station as an individual town, and such it remained under the Romans. Many of the people of Tyre in the end embraced the Jewish religion; and that city was one of the first that received the faith of Christ, who himself visited the coasts of Tyre and Zidon, and miraculously healed the woman of Canaan's daughter. Paul found there some faithful disciples on his journey to Jerusalem; and in the persecution under Dioclesian, there were many sincere believers at Tyre, who 'counted not their own lives dear' unto them. This, as well as most of the other circumstances we have related, appear very clearly to have been predicted by the prophets (see in particular, Ps. xlv. 12; lxxii. 10; Isa. xxxiii. 18). The decline of Tyre, even as a private town, may soon be told. It passed, with the rest of Syria, to the Arabs; in 1124 it was taken from them by the Crusaders; Saladin made an ineffectual attempt to recover it in 1187; and it was finally taken, in 1291, by Khalil, the sultan of Egypt, who nearly razed it to the ground, that it might never again afford a stronghold or harbour to the Christians. The Turks took it from the Egyptian Mamelukes in 1516.

These facts are chiefly of interest as connecting the prophecies concerning Tyre; for it appears, as already intimated, that while Ezekiel speaks primarily of the destruction of continental Tyre by Nebuchadnezzar, he, by a transition not unusual in Scripture, glances at the subsequent destruction of the insular Tyre by Alexander, and predicts its future history and condition. Even if this were disputed in the case of Ezekiel, the prophetic notice of the latter would be clear from Zechariah, who lived *after* the old Tyre had been destroyed, and yet foretells the destruction of Tyre, which must necessarily have been that of the insular Tyre by Alexander.

4. '*They shall destroy the walls of Tyrus.*'—This was true both of the old and new Tyre; the walls of the former having been destroyed by Nebuchadnezzar, and those of the insular Tyre by Alexander. The wall was afterwards rebuilt—doubtless on the old foundations, and with the old materials—but these were destroyed by the sultan Khalil, and, as stated in the preceding note, only the foundations can now be traced. The strength of the wall which opposed the efforts of Alexander is particularly noticed by Arrian, who states that opposite to the mole formed by the Macedonians, it was 150 feet high, and of proportionable thickness, constructed with great stones strongly cemented together.

5. '*A place for the spreading of nets in the midst of the sea.*'—The last clause must clearly refer this to the insular, or (as the causeway of Alexander made it) peninsular Tyre. Indeed, besides the considerations stated in the preceding note, it will be observed that nothing has hitherto been said of Nebuchadnezzar; but in these introductory verses the prophet seems rather to speak of the *ultimate* result of the various succeeding desolations to which Tyre should be exposed, and of which Nebuchadnezzar's desolation of old Tyre was only the commencement.

The image of desolation employed, that of fishers spreading their nets to dry on the site of a once populous city, is as natural for a place on the coast, as that of feeding and stabling cattle is for inland desolation. And as fishermen naturally spread their nets on any convenient place, on a naked rock or beach, it only becomes necessary to say that Tyre has become a fishing station, to shew that this prophecy has been literally accomplished, without our being required to find that some traveller has happened to say that he saw nets spread upon the strand where old Tyre stood. But this *has* been said by travellers even of the new or peninsular Tyre. This town seems to have been in a tolerably prosperous condition, though wofully different from what it once was, till it was destroyed by the Mameluke Sultan, from which stroke it never fully recovered. Our best course here will be to introduce the substance of observations made by *successive* travellers, beginning with Benjamin of Tudela, who visited the place while possessed by the Crusaders, and whose account is instructive, though dashed with his usual extravagance in what he says about *old* Tyre. 'One day's journey (from Zidon) is New Tsour, a very beautiful city, the port of which is in the very town. This port is guarded by two towers, within which the vessels ride at anchor. The officers of the customs draw an iron chain from tower to tower every night, thereby effectually preventing any thieves or robbers to escape by boat or by other means. A port equal to this is to be met with nowhere upon earth. About four hundred Jews reside in this excellent place, the principal of which are the judge R. Ephraim Mitzri, R. Meir of Carcasson, and R. Abraham, the elder of the community. The Jews of Tsour are ship-owners and manufacturers of the far-renowned Tyrian glass; the purple dye is also found in the vicinity. If you mount the walls of New Tsour, you may see the remains of "Tyre the crowned" [referring to Isa. xxiii.], which was inundated by the sea. It is about the distance of a stone's throw from the new town; and whoever embarks may see the towers, the markets, the streets, and the halls at the bottom of the sea. The city of New Tsour is very commercial, and one to which traders resort from all parts' (*Itinerary*, i. 62, 63, ed. Asher, Berlin, 1840).

Passing a long interval of time, we come to Sandys, who was at Tyre about a century after it fell to the Turks. After alluding to its former greatness, he adds,—'But this once famous Tyrus is now no other than a heap of ruins; yet they have a reverent respect, and do instruct the pensive beholder with their exemplary frailty.' It had two harbours, of which that on the north side was, as he thought, the best in all the Levant, and which the corsairs entered at pleasure; the other was encumbered and choked up with the ruins of the city. Later in the same century the place is noticed by Thevenot, Dumont, and Le Bruyn, in their respective *Voyages au Levant*. They describe it to the same effect as Maundrell, quoted below. Le Bruyn particularly notices the abundance of *fish*, and the bad state of the harbour. There were but a few miserable dwellings (Dumont says twelve or fifteen), inhabited by Turks and Arabs.

The learned Huet (in his *Demonstratio Evangelica*, first published in 1679) says that he knew a Jesuit named Hadrian Parvillarius, a candid and learned man, who had

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spent ten years in Syria, and who related to him how strongly this prediction of Ezekiel was brought to his mind when he approached the ruins of Tyre, and beheld the rocks stretching forth to the sea, and the large stones strewed upon the shore, made smooth by the sun, the waves, and the wind, and *on which the fishermen dried their nets*. To the same purpose follows our own admirable traveller, Maundrell (1697). 'The city, standing in the sea, upon the peninsula, promises at a distance something very magnificent. But when you come to it, you see no similitude of that glory for which it was renowned in ancient times, and which the prophet Ezekiel describes. On the north side it has an old Turkish ungarrisoned castle, besides which you see nothing but a mere Babel of broken walls, pillars, vaults, etc., there being not so much as an entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing; who seem to be preserved in this place by Divine Providence as a visible argument how God has fulfilled his word concerning Tyre, *that it should be as the top of a rock, a place for fishers to dry their nets on*.' The east end of an ancient Christian church remained tolerably entire; near it was a staircase, and Maundrell got upon the top, and had a full prospect over the peninsula, the isthmus, and neighbouring shore. The island appeared of a circular form, containing about forty acres, and at the utmost margin of the land the foundations might be traced of the wall by which it was anciently encircled. The island makes, with the isthmus, two large bays, which were in part defended from the ocean each by a long ridge resembling a mole, stretching directly out on both sides from the head of the island; but whether these were walls or rocks, the work of nature or art, Maundrell could not discover.

Dr. Shaw says, that the best of the harbours, that to the north, was in his time so choked up with sand and rubbish, that even the boats of *the poor fishermen who now and then visit this once renowned emporium* could only with difficulty obtain admittance. Volney's avowed infidelity renders him a valuable witness to the fulfilment of prophecy—which service to truth he often unconsciously renders. Besides quoting him with this view, we shall add such particulars from his general account of the place as may serve to complete the preceding intimations concerning its situation and condition. The peninsula projects into the sea in the form of a mallet with an oval head; this head is of solid rock, covered with a brown cultivable earth, which forms a small plain about eight hundred paces long by four hundred broad. The isthmus, which joins the plain to the continent, is of pure sea-sand. The difference of soil renders the ancient insular state of this plain, before Alexander joined it to the sea by a mole, very manifest, since it is clearly seen that the sea, by covering the whole with sand, has enlarged it by successive accumulations, and formed the present isthmus. The port on the north side appears to have been formed by art, but is so choked up that children pass it without being wet above the middle. From the towers at its entrance began a line of walls which, after surrounding the basin, enclosed the whole island; but, as in Maundrell's time, it can only be traced by the foundations which run along the shore. On approaching the continent from the island, the ruins of arches at equal distances are perceived, as shewn in our engraving under Josh. xix., having at top a channel three feet wide by two and a half deep, lined by a cement harder than the stones themselves. This was an aqueduct which conveyed water to the shore in the first instance, and which the inhabitants, turning to good account the mole of Alexander, afterwards continued across the isthmus to the island. In Pococke's time (1736) it was a place of export, but still contained only two or three Christian families and a few other inhabitants. But in 1766 the north-east corner of the peninsula was walled in, and a town founded which retained the ancient name צֹר *Tsor*, which in Hebrew signifies 'a rock.' This town receives no very sudden enlargement of prosperity. When Volney was there, the town was still no better than 'a village, containing only fifty or sixty poor families, who live but indifferently on the produce of their little grounds and *a trifling fishery*. The houses they occupy are no longer, as in the time of Strabo, edifices three or four stories high, but wretched huts ready to crumble to pieces.' It has since somewhat increased in population and importance, and drives some active trade in tobacco, cotton, wool, and wood, which are its chief exports; but as the once famous harbour is navigable only by boats, and becomes more and more shallow every year, no material enlargement of its commercial importance can be expected. The town was much injured by the earthquake of 1837; but has recovered that stroke, and the population is now reckoned by Dr Wilson (*Lands of the Bible*, ii. 221) at 5000, of whom about one-half are Christians.

10. '*Thy walls shall shake at the noise of the horsemen, and of the wheels.*'—This must necessarily refer to the continental Tyre, as of course neither horses nor chariots could approach that on the island.

12. '*They shall lay thy stones and thy timber and thy dust in the midst of the water.*'—In this verse the prophetic vision seems to go on to the circumstances attending the desolation of the insular Tyre by Alexander. We are told that the conqueror should make a spoil of the riches of Tyre, which was true of Alexander—at least more true than of Nebuchadnezzar, of whom the same prophet declares that he should be disappointed of the anticipated spoil, and that he should therefore have Egypt for his reward. The transition from Nebuchadnezzar to the Macedonians is indicated by a change of person: the doings of the former having been indicated in the singular number—*he* shall do this and that; then it comes abruptly—'*they* shall make a spoil,' etc. But the change would be clear enough without this. The principal cause of the difference was that the Tyrians, on the latter occasion, trusted with more confidence to the safety derived from their insular position and their fortifications, than they had when besieged by Nebuchadnezzar on the continent; and hence they did not, at least to the same extent, take the precaution of removing their valuable property and merchandise beyond the reach of the invader.

The text we have cited at the head of this note seems most clearly to refer to the manner in which Alexander employed the ruins of the continental Tyre to facilitate the conquest of the insular; and hence it furnishes a remarkable instance of most definite prophecy, analogous to that which foretold the very *manner* in which Babylon should be taken by Cyrus. Alexander having no fleet, and seeing that nothing could be hoped from an ordinary course of operations against Tyre, conceived, as we have already intimated, the bold idea of forming a mole from the continent to the island, which might enable him to bring his troops and military engines underneath its walls. The difficulties of this enterprise, which has in all ages been the wonder and admiration of military men, are fully stated by Q. Curtius, who says that the soldiers were in despair when the work was proposed to them; for the sea was so deep, that it seemed impossible to them, even with the assistance of the gods, to fill it up; and besides, where could they find stones large enough and trees tall enough for so prodigious an undertaking? Alexander encouraged them, and desired them to recollect that the ruins of the old town afforded plenty of stone fit for the purpose, and that timber suitable for their boats and towers might be obtained from the neighbouring mountains of Lebanon. Arrian also notices that there was plenty of stone not far off, with a sufficient quantity of timber and rubbish to fill up the vacant spaces. (Compare Q. Curtius, iii. 2, 3, with Arrian, ii. 18.) As the mole when nearly completed was swept away by a storm, and a new one had to be constructed, the materials must have been well exhausted, and this, while it accounts for the entire disappearance of Old Tyre, does most strikingly corroborate the prediction that its stones,

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its timber, and its very dust (rubbish) should be laid in the midst of the water. See also verse 19, 'I shall bring up the deep upon thee, and great waters shall cover thee.' We wish to note the emphasis to be placed on the word '*lay* thy stones,' etc., in the present text, as implying a deliberate act, corresponding to the construction of the mole which was composed of successive *layers* of stones, rubbish, and timber. See Q. Curtius, as above.

16. '*The princes of the sea....shall lay away their robes, and put off their broidered garments.*'—The Egyptian paintings seem to afford us some means of satisfying the natural curiosity which is felt respecting the personal appearance and attire of a people so remarkable as the ancient inhabitants of Tyre. The figures regarded as representing the Phœnician nations (the Tyrians, Arvadites, and Hermonites) shew them to have been as closely allied to each other in personal appearance and dress as they were contiguous in geographical position. Their



TYRIAN.

features were well formed and regular, with more of the European cast than is found in the Canaanites. The two figures regarded as Tyrian, in the tomb of Rameses Meiamoun, give us much information respecting that ancient people, as the colours are still very perfectly preserved. The beard was flaxen, the eyes blue, and the complexion of that florid but somewhat dark hue which is peculiar to the inhabitants of the parallel of latitude of Tyre. The hair was either filled with white powder or covered with a net-work of blue beads, or a close cap made of chintz, of such a pattern, was worn upon it; upon this was a fillet, tied behind with a loop and two long ends, like those used in Egypt: like them also it was made of scarlet leather. The dress was distinguished from that of other Canaanites by a cape or short cloak fastened at the throat and reaching to the elbows. This was made of one piece, and passed over the head when put on; a cross-shaped slit, embroidered around, was made in it in front to allow the head to pass. Beneath this was a close coat or tunic, which seems to have fitted the person more gracefully than any dress worn by the other nations of Canaan. It was confined at the waist by a golden girdle, which, in war, was of great length, passing round the body many times, and tied in front in a large bow or knot, with long hanging ends. The two sides of the tunic folded over each other considerably, and were not left square like those of the neighbouring tribes, but sloped away in order to interfere as little as possible with the action of walking. The inner garment resembled that of all other ancient nations. It was a fine linen cloth, bound round the waist and descending to the ancles. The stiff heavy folds of the mantle and tunic seem to indicate that they were of wool, but it must have been of fine texture, as the contour of the arms and chest is represented as visible beneath the mantle. The colours seem to set at rest the difficult question as to the tint of the famous Tyrian dye. They are both purple and scarlet, and are so made that half the person is clothed in one, and the other half in the other. Both colours are extremely vivid, as the Greek and Latin authors uniformly represent them to have been. The scarlet part of the mantle has a pattern of large purple spots upon it. The mantle and tunic are both edged with a deep gold lace. This gorgeous dress agrees perfectly with the refinement and luxury which all the classical writers ascribe to the Tyrians, and which are vividly displayed by the prophet. The coloured figure is given by Rosellini, and has been well copied in Mr. Osborn's *Egypt, her Testimony to the Truth*—from which the above description of it is abridged.

CHAPTER XXVII.

1 *The rich supply of Tyrus.* 26 *The great and irrecoverable fall thereof.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* [1]of perfect beauty.

4 Thy borders *are* in the [2]midst of the seas, thy builders have perfected thy beauty.

5 They have [3]made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars; [4 5]the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; [6]blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wise *men* thereof were in thee thy [7 8]calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were*

1 Heb. *perfect of beauty.* 2 Heb. *heart.* 3 Heb. *built.* 4 Or, *they have made thy hatches of ivory well trodden.*
5 Heb. *the daughter.* 6 Or, *purple and scarlet.* 7 Or, *stoppers of chinks.* 8 Heb. *strengtheners.*

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upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy [9]market.

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of [10]the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and [11]agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and [12]balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan [13]going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in [14]precious clothes for chariots.

21 Arabia, and all the princes of Kedar, [15]they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in [16]all sorts *of things*, in blue [17]clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the [18]midst of the seas.

27 Thy [19]riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, [20]and in all thy company which *is* in the midst of thee, shall fall into the [21]midst of the seas in the day of thy ruin.

28 The [22]suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee; thou shalt be [23]a terror, and [24]never *shalt be* any more.

[9] Or, *merchandise*. [10] Heb. *thy works*. [11] Heb. *chrysoprase*. [12] Or, *rosin*. [13] Or, *Meuzal*. [14] Heb. *clothes of freedom*.
[15] Heb. *they were the merchants of thy hand*. [16] Or, *excellent things*. [17] Heb. *foldings*. [18] Heb. *heart*.
[19] Revel. 18. 9, &c. [20] Or, *even with all*. [21] Heb. *heart*. [22] Or, *waves*. [23] Heb. *terrors*. [24] Heb. *shalt not be for ever*

CHAP. XXVII.—We now arrive at a very singular and interesting chapter, giving an account of the commercial relations of Tyre, to the satisfactory elucidation of which, in all the lines of inquiry which it opens, the research and study of years might be advantageously applied. If we reflect on the extensive ramifications of the commerce which this enterprising people conducted, we shall find, with Dr. Vincent, that if we consider this chapter 'only as historical, without any reference to the divine authority of the prophet, it is not only the most early but the most authentic record extant, relative to the commerce of the ancients.' Much has been done towards its illustration

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by Bochart, Michaelis, Rosenmüller, Heeren, Vincent, Hävernick and Hengstenberg; but upon the whole, the hints and allusions which it offers have not yet received that sort of treatment, through which it might be made to throw a strong light upon many passages of Scripture and upon the early history of commerce. It has only hitherto been treated incidentally, whereas it requires to become the principal subject of attention to minds prepared by long study and instruction.

The limits and plan of this work necessarily confine us to a few observations on the principal facts which the chapter offers, and in performing this duty we shall avail ourselves of the researches of the authors we have named, particularly of Dr. Vincent, whose commencing observations may suitably introduce the ensuing notes: 'Let us, in conformity to the opening of the prophecy, consider Tyre as a city of great splendour, magnificently built, and inhabited by merchants, whose wealth rivalled the opulence of kings—who traded to the East by the intervention of Arabia,* and to the west by means of the Mediterranean: let us add to this, that in ages prior to the celebrity of Greece and Rome, their fleets had braved the dangers of the ocean, and their people were the only mariners who were not limited within the circle of the Mediterranean; that they penetrated eastward through the



PINUS LARICIO.

Straits of Death, which were the termination of the Red Sea, and westward beyond the Pillars of Hercules, which were the boundaries of all knowledge to every nation but their own; that they advanced northward to the British Isles, and southward to the coast of Africa on the Atlantic Ocean. Let us contemplate these enterprises as completed by the efforts of a single city which possibly did not possess a territory of twenty miles in circumference; which sustained a siege of thirteen years against all the power of Babylon, and another of eight months against Alexander, in the full career of his victories; and then judge whether a commercial spirit debases the nature of man, or unfits it for the exertion of determined valour; or whether any single city, recorded in history, is worthy to be compared with Tyre. '*Commerce and Navigation of the Ancients*,' ii. 624-5.

Verse 5. '*Thy ship boards of fir trees of Senir.*'—Senir is understood to be the same as Sirion, the Phœnician name for Hermon, a mountain of Lebanon (Deut. iii. 9).



PINUS ORIENTALIS.

Our knowledge of the firs of Lebanon is very limited indeed: it is very possible, however, that that here intended may have been the *Pinus Laricio*, or Corsican pine, which very much resembles the *Pinus sylvestris*, or Scotch fir, in appearance as well as in the structure of the cone. The wood is however more compact and flexible than that of the Scotch fir, and is therefore better adapted to the purpose indicated in the text—the planking of vessels. We are however persuaded that the word בְּרוֹשׁ *berosh* was a general name among the Hebrews for several kindred kinds of trees, and not for one species in particular; and it probably included the cypress which is mentioned in Gen. vi. 14, under the more specific name of GOPHER. We do not know what species of fir grew in their country and neighbourhood; but as it may be conjectured with tolerable safety that the *P. Halepensis* and *P. Orientalis* were of the number, and included under the general name, we give specimens of these, in addition to the *P. Laricio*. The *P. Halepensis* certainly grew in the neighbourhood

* Not *only* through Arabia, surely; compare the notes on 2 Chron. viii. 24; xx. 36.

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of Palestine, as its name, derived from Aleppo, indicates; and that the *P. Orientalis*—distinguished for the elegance of its cone—grew in Lebanon, may safely be presumed. There are some grounds on which the *Pinaster* might also have been added.



PINUS HALEPENSIS.

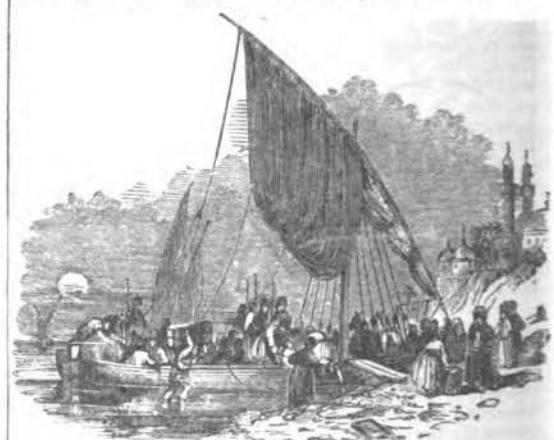
— '*Cedars from Lebanon to make masts.*'—It is by no means certain that the tree to which naturalists have given the name 'cedar of Lebanon,' is the same as the '*arez* (אֶרֶז) of Lebanon' so often mentioned in Scripture. As the word in the Aramæan dialects is applied to several similar trees of the pine tribe, it may very possibly have been the same in the Hebrew. Under this view it might sometimes denote the 'cedar of Lebanon' and often other trees of a similar character; and if so those equally err who insist that this tree can only be intended, with those who contend for some other particular species to the exclusion of all the rest. This is a subject of some interest, to which we may possibly return in some less occupied place. Meanwhile we may observe that the so called 'cedar of Lebanon' can hardly be intended in this particular text, as, although the trunk of this tree is large, it is neither long nor straight, and therefore utterly unfit to be the mast of a ship. To which we may add that the wood is soft, and inferior to the worst kinds of deal. Separately from any speculation about words, the probability is unquestionable that the Tyrians would employ the fir-trees of Lebanon, or some one of the several species growing there, for masts to their vessels. Even the Egyptians made, and do still make, large importations of firs from Syria to be applied to this and other uses.

6. '*Of the oaks of Bashan have they made thine oars.*'—The common oak (*Quercus robur*) does at this day occur rather frequently in Bashan and the neighbouring districts east of Jordan. We do not however recollect any instance in which oak occurs among the timbers used in ancient ship-building; and from its heaviness and want of elasticity it seems peculiarly ill adapted for oars, hence Houbigant translates '*alders.*' But, although it is by no means certain that *oak* is intended, it may be well to recollect that the oars used in the ancient shipping were often of great length, and must hence have been employed at a greater mechanical disadvantage, and consequently with more force than is required by any use of the oar among ourselves. The same qualities were therefore not required in the wood they employed, and we indeed read of oars covered with brass or silver.

— '*The company of the Ashurites,*' etc.—It is very difficult to comprehend this verse as it stands in our translation. We do not know who may be intended by 'the company of the Ashurites;' that benches should be made of ivory is wholly improbable; neither was ivory brought from any of the places supposed to be denoted by the name 'Chittim.' The Targum and R. Jarchi, followed by most modern interpreters, by a very simple alteration, that of reading בַּת אַשֻּׁרִים as one word, produce a very clear sense—'Thy benches have they made of ivory, inlaid in box from the isles of Chittim.' This supposes that the benches were made of box inlaid or covered with ivory—an employment of ivory very probable, from the manner in which we know that substance to have been anciently used for the interior decoration of houses. In ancient vessels there are many benches for the numerous rowers to sit on; but here perhaps the distinguished seats, in what appears to have been a magnificent galley, may be intended. It is however uncertain whether *seats* be at all indicated.

— '*Chittim.*'—See Num. xxiv. 24.

7. '*Fine linen with broidered work from Egypt .... to be thy sail.*'—Fine Egyptian linen, embroidered, was not very well adapted, one would think, for the sails of vessels, in any other than holiday navigation; nor would be very eligible even then. This consideration probably led the Targum and Vulgate to conclude that it would be better to understand the term to refer to a *flag* or *ensign* than to a *sail*. The flags of ancient vessels were usually placed at the prow, and in most cases each ship had its own particular flag, by which it was distinguished from others. It usually contained the representation of a mountain, a tree, a flower, a bird, a beast, or some imaginary creature. If, however, we understand that the present description rather refers to the splendid pleasure-galleys of the merchant princes of Tyre, than to ships intended for the *business* of navigation and commerce, sails may very well be understood. For the fact is that, in Egypt, while the ordinary sails were white, those belonging to the pleasure-



1. FERRY-BOAT OF THE NILE.

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vessels of the king and the grandees appear to have been often painted with rich colours, or embroidered with fanciful devices, representing the phœnix, flowers, and various emblems. Some exhibit chequered patterns, and others are striped. Sails of this sort were also furnished with a strong hem or border, neatly coloured, to strengthen and preserve them from injury; and, for the same purpose, a light rope was generally sewed round it. (See Wilkinson's *Ancient Egyptians*, i. 9.) The sails of the Egyptian, and, seemingly of other ancient vessels, appear to have been always square, with a yard above and below. In this they differ from those now used in Egypt (1) and other parts of the Levant, which are generally furnished with *lateen*, or triangular-shaped sails. In common vessels among the Egyptians, there was a yard at the bottom as well as top of the sail; and in striking sail it seems to have been the course to lower the upper yard, and fold the sail between it and the lower; but in war-galleys and some other vessels the lower yard was wanting, and the sail was drawn up and reefed to the upper yard in action, or when, from winds or currents, the sails became useless, and the vessel was propelled wholly by the oars.

— '*Blue and purple from the isles of Elisha ... covered thee.*'—Elisha was one of the sons of Javan (Gen: x. 4); and as Javan is the general title for the Greek nation, Elisha may well be taken for a part, and that part Elis, Hellas, or Peloponnesus. It seems odd that the Tyrians, who were themselves so famous for their purples, should have required this from Elisha. But 'the purple of Laconia was the finest dye next to the Tyrian; and the purple cloth of that province was possibly employed because it was cheaper than that of Tyre, which was reserved for the use of kings' (*Vincent*). It seems to have been employed for coverings or awnings to the galleys, which were sometimes very magnificent. Our readers will remember that the famous galley in which Cleopatra went to meet Anthony had an awning of cloth of gold. Indeed, it is observed by Bishop Newton, that 'Cleopatra's sailing down the river Cydnus, to meet her gallant, Anthony, was not with greater finery and magnificence; nor have the historians and poets painted the one in more lively colours than the prophet has the other.'

8—11. These verses are very instructive, and the information they furnish is too clear to require explanation. 'The Tyrians themselves were wholly devoted to commerce and to the *management* of their vessels; while the kindred Phœnicians furnished them with mariners and shipwrights. Like the Carthaginians, also their kindred, their army was composed of foreign mercenaries, obtained by *them* from Persia and Africa; while the important trust of forming the garrison of the city was given to native Phœnicians, the men of Arvad (Aradus) and the Gammadim. Of the latter we do not elsewhere read; but 'they were probably a people of Phœnicia; and perhaps the inhabitants of Ancon, Ἄγκων and גמד, both signifying *a cubit*. Pliny mentions Gamah, a city of Phœnicia; for which some propose to read Gamade' (L. ii. c. x. 91)—*Newcome*. Perhaps no certainty can be obtained on this point. But it appears that the mercenaries were for foreign, or more properly colonial, service; while the Aradians, at least, as joined in the same commercial interest, had the defence of the city confided to them; and the same people, with the Sidonians, manned the ships of Tyre.

9. '*The ships of the sea.*'—The details respecting ancient ships and navigation which this chapter contains, afford an opportunity for some remarks on that subject, supplementary in some measure to the particulars respecting *boats* which were offered under Isaiah xviii. 2. In fulfilling this object it is necessary to notice the larger vessels employed by the Egyptians; for, although the condition of their navigation was materially different from that of the Phœnicians, the information which we possess from history and from the sculptures and paintings of the country, is the most ancient to which we have access, is nearest the times under review, and some general resemblance must have existed, besides that our object is rather to notice the vessels of ancient times generally than those of the Phœnicians in particular. The fact of resemblance is at least in one particular substantiated by an Egyptian painting representing a Phœnician war-galley, which has considerable likeness to Egyptian vessels of the same class (2, 5).

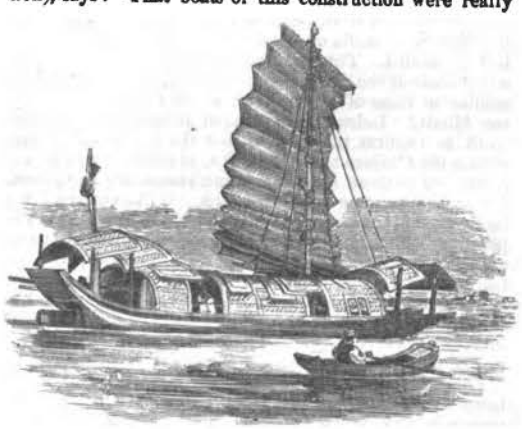
Herodotus thus describes the barges or vessels of burden



2. PHŒNICIAN WAR-GALLEY.

used on the Nile:—'The Egyptians frame their vessels of burden from a species of the thorn-tree, which in appearance much resembles the lotus of Cyrene, from which a gum exudes in drops. From this thorn they cut pieces of wood of about two cubits in length: these are put together in the manner of tiles, to form the vessel. The pieces are connected by stout and long wooden pins. When the sides are thus formed, they place transverse beams above, without using any ribs; the joints are stopped on the inner side with the papyrus. The rudder is made to pass through the keel; the mast is formed of the thorn, and the sails are of papyrus. These vessels are not able to stem the current of the river, except with a wind directly favourable; but are drawn along from the shore. In passing down the stream, the plan they adopt is this: from the tamarisk-tree is formed a shutter or hurdle, wattled with reeds; they provide also a pierced stone weighing about two talents. The hurdle is fastened cross-ways by a rope to the bow of the vessel, and receives the current, while the stone is suspended by another rope from the stern. The vessel or barge, as it is called, is therefore borne swiftly along by means of the hurdle; while its course is directed by the stone which hangs in deep water behind. The Egyptians have great numbers of barges of this kind, and some of them carry many thousand talents' burden.'

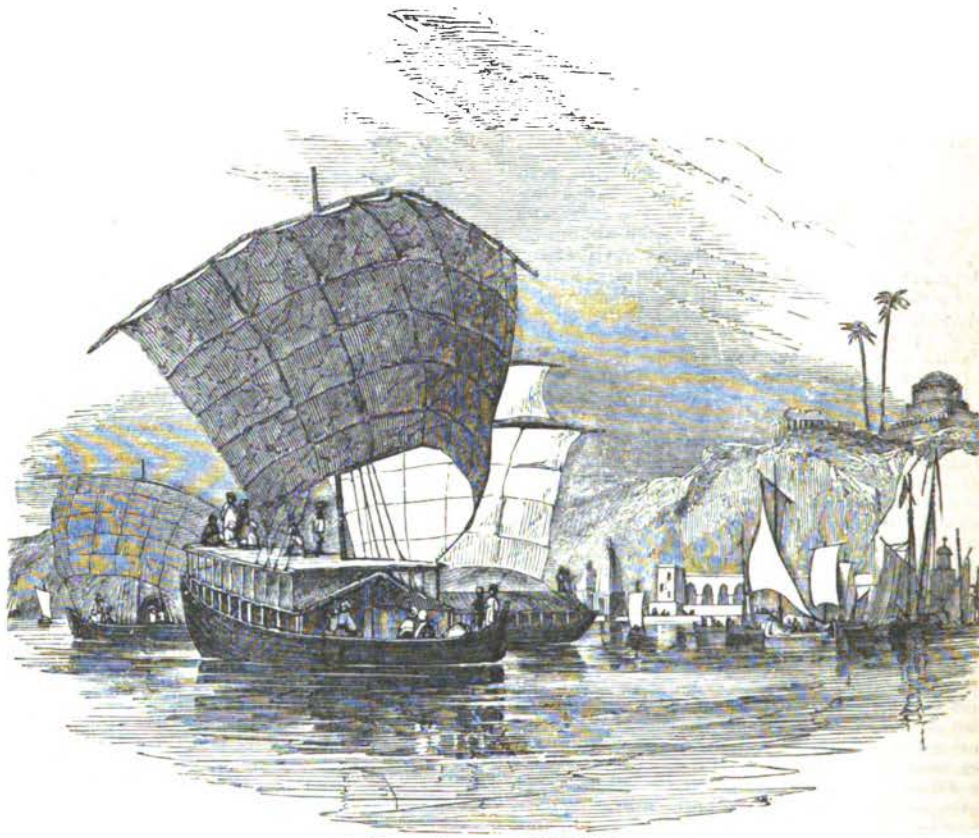
Sir J. G. Wilkinson, who quotes this (in a bad translation), says: 'That boats of this construction were really



3. CHINESE CARGO-BOAT.

used in Egypt, is very probable; they may have been employed to carry goods from one town to another, and navigated in the manner he mentions; but we may be allowed

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4. HINDOO VESSELS ON THE GANGES.

to doubt their carrying several thousand talents, or many tons, weight; and we have the evidence of the paintings of Upper and Lower Egypt to shew that the large boats of burden were made of wooden planks, which men are seen cutting with saws and hatchets, and afterwards fastening together with nails and pins; and they were furnished with spacious cabins like those of modern Egypt.' We do not see anything in this contrary to Herodotus, who states that they were made of planks, and does not say that they had no cabins. The same writer states that 'the sails, when made of the rind of the papyrus, have been supposed similar to those of the Chinese, which fold up like Venetian blinds.' Indeed there is much stated in this author's work to confirm the opinion that the vessels now in use among the Chinese and Hindoos (3, 4) offer very great resemblance to those anciently in use among the Egyptians, and probably among the Phœnicians. Wilkinson remarks, however, that there is only one vessel (7) represented in the paintings which appears to have sails of this kind, although so many are introduced there: 'Nor,' he adds, 'can we believe that a people, noted for their manufacture of linen and other cloths, should have preferred so imperfect a substitute as the rind of a plant, especially as they exported sail-cloth to Phœnicia for that purpose:' for which he quotes *v.* 7 of the present chapter (see the note thereon).

Large Egyptian vessels had generally one, and small boats two rudders at the stern. The former traversed upon a beam between two projecting heads, a short pillar or mast supporting it, and acting by the centre upon which it moved. The latter were nearly the same in principle, except that they turned on a bar, or in a ring, by which they were suspended to the gunwale at either side, and in both instances the steersman directed them by means of a rope fastened to the upper extremity. The rudders consisted of a long broad blade, and still longer handle, made in imitation of the oars, by which they originally steered their boats, before they had so far improved them as to adopt a fixed rudder. The oars were a long round wooden shaft, to which a flat board, of oval or circular form, was fastened; and it is remarkable that the same oar is used to this day on the Ganges and in the Arabian Gulf. They turned either on toll pins or in rings, fastened to the gunwale of the boat; and the rowers sat on the deck, on benches, or on low seats, or stood or knelt to the oar, sometimes pushing it forward, sometimes (and indeed more generally) pulling it, as is the modern custom in Egypt and most other countries. That some of the ancient Egyptian vessels were built with ribs, like those of the present day, is shewn by the rude models discovered in the tombs at Thebes. It is probable that they had very little keel, in order to enable them to avoid the sandbanks, and to facilitate their removal when they struck: and indeed the models seem to shew that they were generally flat-bottomed. The boats now used on the Nile have a very small keel, particularly at the centre, where it is concave; so that when the head strikes they put to the helm, and the hollow part clears the bank. And here it may be observed that the difference between the maritime navigation and that of large rivers was much less considerable in ancient times than at present; for the sea-going vessels crept along shore in such a manner as exposed the vessels in both to nearly the same incidents, and therefore a greater similarity of build than now exists prevailed.

The cabins in the Egyptian vessels were not under the deck, and were lofty and spacious. They did not, however, always extend over the whole breadth of the boat, but

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merely occupied the centre, the rowers sitting on each side, usually on a bench or stool. They were made of wood, with a door in front, or sometimes on one side, and they were painted within and without with numerous devices in brilliant and lively colours. The head and stern of Egyptian pleasure vessels were usually ornamented with or terminated in the shape of a flower richly painted; in the boats of burden they were destitute of ornament, and

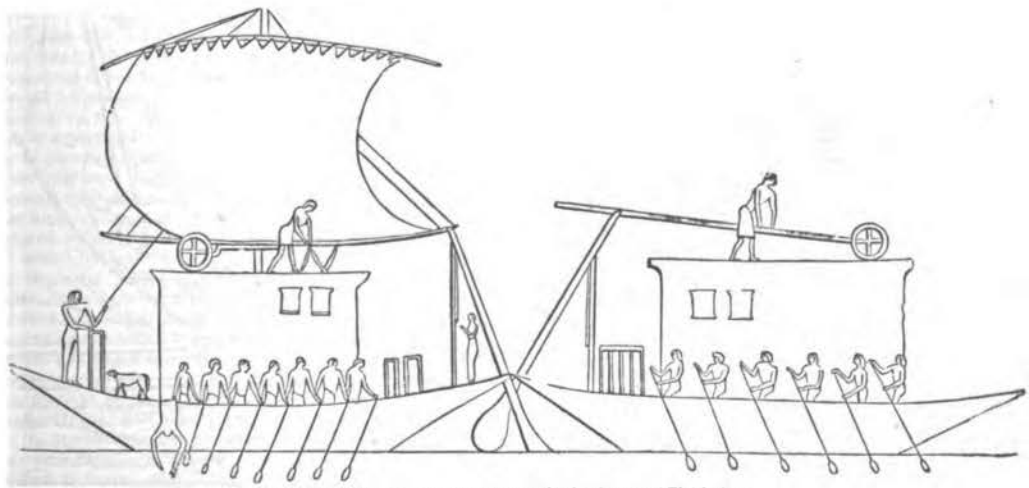


5. EGYPTIAN GALLEY.

simply rounded off; and Wilkinson states that he had met with two only which had any resemblance to a beak. Nor are the galleys or ships of war furnished with any thing like those sharp beaks of metal which were used with effect in the Roman galleys; but its place is in many cases occupied with a figure-head—usually of a lion. This is wanting in the single Phœnician galley of which we have a representation; but in one supposed to belong to the Philistines, the figure-head is that of a goose.

The number of rowers in the boats of the Nile enables us to form some idea of the size of ancient vessels of this sort. Some of them are furnished with forty-four oars, twenty-two being represented on each side, which, allowing for the steerage and prow, would require their whole length to be about 120 feet. The Egyptians had, however, vessels much larger than these, which their paintings do not exhibit. Diodorus mentions one of cedar wood, dedicated by Sesostris to the god of Thebes, 280 cubits, or 420 feet long; and Ptolemy Philopater built one of forty benches of oars, which was 420 feet long, and 72 from the keel to the top of the poop, and carried 400 soldiers, besides 4000 rowers, and nearly 3000 soldiers. These, however, were extraordinary feats of ship-building; and we observe generally that the largest vessels *practically* in use among the ancients were of very small size in comparison with those of modern times. At the head of the vessels, a forecastle frequently projected above the deck, which was the station of a man with a long fathoming pole, who therewith sounded the water. At the stern another of similar form was sometimes added, reminding one of the poop of Roman vessels: this was the station of the steersman. The war-galleys of all nations which the Egyptians have represented differed materially in their construction from the vessels of the Nile. They were less raised at the head and stern; and on each side, through the whole length of the vessel, a wooden bulwark, rising considerably above the gunwale, sheltered the rowers, who sat behind it, from the missiles of the enemy, the handles of the oars passing through an aperture at the lower part.

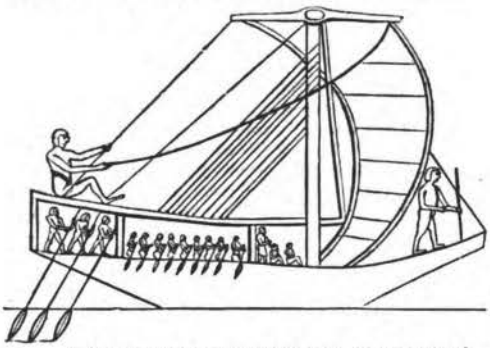
From what has been stated, it will be seen that the ancient ships were of three kinds—ships of war, of passage, and of merchandise. All our cuts belong to the two latter classes, the first not being required for our present purpose. To diversify the illustration we have given specimens from different ancient nations—Egyptian and Roman. It will be observed that they have all but one mast; nor do any ancient authors mention more; but an engraved gem, copied by Stosch, represents a vessel with a main and mizen mast. This vessel, like our figs. 9 and 11, is equipped for sailing only, not for rowing also; although, as in the rest of our cuts, very ancient vessels are usually represented as adapted for rowing only, or for *both* rowing and sailing. (See Jonah i. 13; Ezek. xxvii. 26.) The progress of invention seems to have been—first rowing; then sails to assist rowing; and ultimately sailing only. It appears from Ezek. xxvi. 6, 7, 29, that the Phœnician ships were worked by oars and sails; some apparently by both, and others by oars only. There are other passages of Scripture bearing on the practices of ancient navigation, which will receive our attention when we reach them. The mast remained for a long time moveable, and was only set up as wanted. Such are the masts mentioned by Homer. The intimation of the prophet seems to the same purport (Isa. xxxiii. 23); and this is clearly exhibited in the bas-relief of the building of the Argo, in the Townley collection of marbles. The poets, also, who relate the voyage of that famous ship, of which they speak with wonder, describe it as being propelled at once by sail and oars, and speak of the mast as taken down when in harbour, and set up again when it departed. We introduce a cut (10) of the bas-relief, which affords a curious and appropriate illustration of the present subject. The ancient navigators long continued to use the sail only with a favourable wind; and their learning at last how to sail



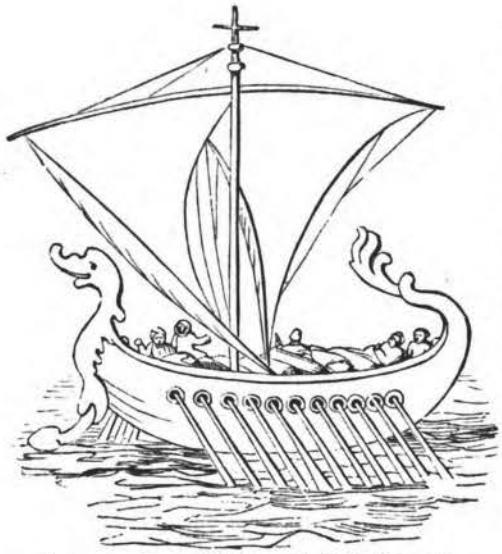
6. EGYPTIAN SHIPS.—From Sculptures in the Grotto of Elejthulas.

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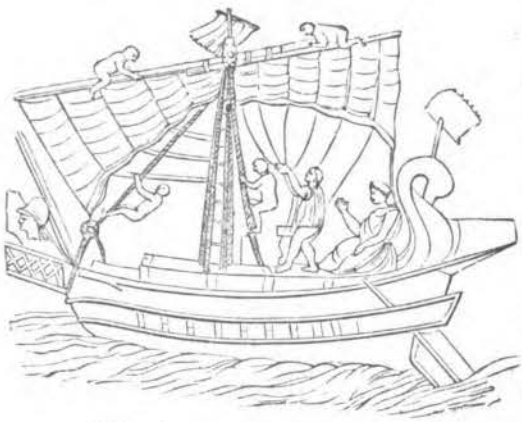
upon a tack, may have led to the disuse of oars in sailing vessels. One thing that the reader will not fail to notice, is the small size of all the vessels which our cuts exhibit. This observation equally applies to all vessels of this class of which any representations remain. This indeed affords an important circumstance in explaining one cause of the slowness of ancient navigation; for as the ships did not afford much room for the stowage of provisions, they were necessarily so inadequately victualled, that they were frequently obliged to stop on the coast to obtain fresh supplies of food. Herodotus, in describing the circumnavigation of Africa in the time of Necho, says that the fleet stopped at some point on the African coast, where the mariners sowed corn, and having awaited the harvest and reaped it, again set sail. Whatever credit be due to this single circumstance, the mere existence of the story demonstrates the delays which arose from this cause. Major Rennell,



7. EGYPTIAN SHIP.—From Sculptures in the Grotto of Eleithuias.



8. GALLEY.—From a Painting on the Walls of Pompeii.



9. Bas-relief on the Tomb of Nœvolei Tyche.



10. The Building of the Argo.



11. SHIP.—From a Painting on the Walls of Pompeii.

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with reference to the same anecdote, has an important observation, which we cannot forbear to quote: 'It appears that the principal difficulty to be surmounted in ancient voyages, arose from the impracticability of stowing the ships with provisions adequate to the vast length of time required for their navigations, when the rate of sailing was so remarkably slow. They were ill adapted to distant voyages (which indeed they seldom undertook): but did very well in situations where they could land and command provisions almost at pleasure. But, on the other hand, they were better adapted to those coasting voyages which constituted almost the whole of their navigations. The flatness of their bottoms required much less water than modern vessels of the like tonnage; whence arose an incredible advantage over ours, in finding shelter more frequently; and, indeed, almost everywhere except on a steep or rocky shore; since, in default of shelter afloat, they drew their *large ships* up on the beach, as our fishermen do their large boats. And we may certainly conclude that vessels of a construction and size the best adapted to the service of discovery and long voyages were chosen on occasions like the present.' This occasion was the alleged circumnavigation of Africa by the Phœnicians, under the direction of Pharaoh-Necho; and the observation is of course applicable to the vessels employed by the same parties in the navigation to Ophir in co-operation with the Hebrew king. The construction of the bottoms, to which Rennell refers, is shewn in the annexed coin (of Roman Africa), which shews more of the hull than the other cuts, and otherwise forms an interesting illustration of the general subject.

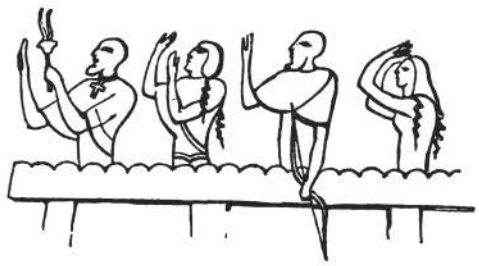


12. Silver Carthaginian Roman Coin. Weight 48 grains. Magnified one-third.

9. '*Calkers*.'—As a means of preventing water from making its way between the planking, a stuffing or caulking was early found necessary. The first application for this purpose among the Greeks is said to have been nothing more than the use of sea-shells which were reduced to powder, mixed up into the state of a paste, and introduced into the chinks: being liable, however, to crack, by the yielding of the vessel, this composition fell out by degrees, and soon failed to answer its purpose. The next step was to burn the lime, as a means of making the mortar more adhesive; and afterwards wax and pitch were employed. A far better plan, and one nearly in conformity with modern practice, was found to consist in the use of the coarse outer fibres of the flax-plant; bruised and divided by being beaten with a mallet, and driven in between the planks of the ship. The bottom of the vessel was also, in some cases, coated with a layer of melted wax or pitch. In others, as is stated by Maurice, the ship-builders 'were accustomed to use hides, properly prepared and hardened for the purpose, which, being stretched and firmly attached to the bottom, served as a species of sheathing, and, being well graved or covered with a sufficient coat of resin or pitch, proved a very considerable protection to it against those injuries which would have arisen from the salt water being in constant contact with it.'

A curious proof has been brought to light of the existence of the modern practice of 'caulking' and 'sheathing' ships in early times. Trajan's galley was dug up from the Lake Riccio in Italy, after having lain there thirteen hundred years; and, on being excavated, the seams were found to have been caulked with linen, and the whole exterior of the vessel to have been carefully coated with Greek pitch, over which was laid an external sheathing of lead, rolled or beaten to a proper degree of thinness, and closely attached to the planking by means of small copper nails.

11. '*The men of Arvad with thine army*,' etc.—In this verse the regular soldiers in the pay of Tyre are described as stationed upon the walls and in the towers, and as hanging upon the walls round about. This is in accordance with existing usages in the East, the soldiers when not in active service being distributed in large numbers as guards about the walls of places, particularly in the towers and at the gates. Niebuhr states that the foot-soldiers of the imad of Yemen having very little to do in times of peace, any more than the cavalry, some of them mounted guard at the dela's, or governor's; they are also employed at the gates and upon the towers. Van Egmont and Heyman give a similar account. Sandys, speaking of the decorations of one of the gates of the imperial seraglio in Constantinople, tells us, that it is hung with shields and scimiters. Through this gate people pass to the divan, where justice is administered; and these are the ornaments of this public passage. A people supposed to be the Arvadites are represented in the ancient Egyptian mural tablets which depict the victories of Sethos; but they are so much mutilated that very few particulars respecting their arms and accoutrements can be collected from them. We can see, however, that they do not appear to have generally worn defensive armour in battle. A scull-cap, with a small feather or tail at the crown, used by chiefs only, is the only accoutrement of this kind that appears. The shield was oblong and somewhat large. Their weapons seem to have been the bow and the spear. They appear to have had a considerable force of war-chariots,



ARVADITES.

drawn by two horses, and generally resembling in form those of the Egyptians. These particulars do not all appear in the present engraving, which represents a body of the same people in the act of tendering their submission of a fort violently assaulted by Rameses II., the son of Sethos. The attire, so far as seen, appears to bear considerable resemblance to that of the Tyrians themselves; but the reader will not fail to notice the remarkable appendage of a cross from the neck of the aged man at the left corner, who holds up an instrument or badge (perhaps a lighted torch), which we know from other examples to have been a token of surrender. Women are seen among those who implore the mercy of the victor. [APPENDIX, No. 71.]

12. '*Tarshish*.'—Whatever may be sometimes the more extended signification of 'Tarshish,' it is probably here to be understood with reference to Tartessus in Spain (see the note on 2 Chron. ix.), as the articles mentioned are such as the Phœnicians obtained from Spain, or from the coasts on the Atlantic to which they traded; and the commodities of which they appear to have brought in the first instance to Tartessus, where the cargoes seem to have been finally made up for Tyre. It is well to understand that Tartessus was not only the port for the products of Spain, but the general entrepôt for the western commerce of the Phœnicians. The *tin* probably came from Britain.

13. '*Javan, Tubal, and Meshech*.'—Javan has already been explained to mean Greece, in the large sense. With

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respect to the other names, we see no reason to dissent from the opinion that they designate countries situated between and near the Black and Caspian Seas. This is very much confirmed by the fact that the merchandises named continue to be those of the same countries. The inhabitants of the north-east angle of Asia Minor have been in all ages, and still are, the manufacturers of steel, iron, and brass, for the supply of Armenia, Persia, Greece, and the eastern countries of the Mediterranean; and the Caucasian countries have always been a source from which a highly-valued class of slaves was drawn. The race of men inhabiting this region has always been considered eminent for personal comeliness; and in this kind of commerce this consideration has been much regarded. The important part which the male slaves from these countries have taken in the Turkish empire is well known; and none are ignorant that the harams of the rich Turks and Persians have always been filled, in preference, with female slaves from Georgia and Circassia. It seems, from the present text, that the Tyrians obtained slaves and vessels of brass, as well intermediately through the Greeks as directly from the native merchants. This verse seems to intimate, as do other passages of Scripture, that the domestic vessels of these times were chiefly of brass or copper. We found this to be still the case wherever we went. Vessels of iron and tin, so common among ourselves, are not seen. In the countries indicated in this verse, the vessels not intended for the fire are of polished brass, but in Western Asia generally of tinned copper.

14. '*Togarmah traded in thy fairs with horses.*'—Togarmah, we believe, with Michaelis, to have been Armenia. This region was in very ancient times celebrated for its horses. It was in this country and Media that the Persian kings bred horses for themselves and their armies; and in later times the Armenians paid their tribute in horses. The word rendered 'horsemen' (פָּרָשִׁים *parashim*) has certainly sometimes that meaning, and may here imply, that, along with the horses, were sold slaves, skilled in the care and treatment of those animals. But the word also means *horses for riding*, as distinguished from others; and if thus understood here, the others were probably chariot-horses. Michaelis thinks that the two words (סוּסִים *susim*, and פָּרָשִׁים *parashim*) distinguish the common and more noble breeds; and if so, this is a distinction anciently applicable, so far as we know, to no other part of the East than Armenia; and we may recognize in the latter the famous Nysæan horses, which were in those times the coursers of luxury, and which were admired not less for the colour and brightness of their hair than for the elegance of their forms, on which account they alone were held worthy to draw the chariots of the Persian kings. Compare the authorities on this verse.

15. '*Dedan,*' etc.—The common explanation is, that this Dedan was on the southern coast of Arabia; the people of which brought to Tyre, in their caravans, the produce of India. Heeren, however, following a hint thrown out by Michaelis, considers that this passage rather points to the Indian trade which visited Tyre through the Persian Gulf, and to which we have already had occasion to refer in the note to 2 Chron. xx. Dedan he considers to have been one (that called Tylos) of the isles on which the Phœnicians established themselves in the Persian Gulf, to facilitate their trade in that direction. In those isles the Phœnicians would appear, from his collections and reasonings, to have arranged much of the trade of the far east before it was finally transmitted to Tyre, as they did at Tartessus, in Spain, that of the far west. The case of the men of Dedan and merchants of the *isles* therefore would be analogous, in an opposite direction, to that of Tarshish already mentioned. We unwillingly refrain from any longer statement on this subject, referring the reader to Heeren's *Phœnicians*, sect. i. ch. 4; *Babylonians*, sect. ii. ch. 2; and also to the above-cited note. We may add, however, that this view is in our opinion much strengthened by our observing another Dedan mentioned below (verse 20), which appears clearly, from the connection, to be that of Arabia.

'*Horns of ivory and ebony.*'—'*Horns*' of ivory would mean tusks, from their resemblance to horns; but, indeed, the better and more received reading is 'horns, ivory, and ebony.' What the 'horns' were has been disputed. Some have it to be the horns of the ibex, or some other kind of goat. However, it is not necessary to suppose that horns are actually intended. That the substance resembled horn, or that the article bore the shape of a horn, are probable alternatives. Hence some suggest tortoise-shell; and Heeren, following Michaelis, proposes the tusks of the *narwal*, which is found in the Indian Ocean. All these products might, it seems, be derived from the coasts of Ethiopia, as well as from India; but whether Dedan be placed *in* the Persian Gulf, or near it on the coast of Arabia, it is equally allowed that they were derived in this instance from India. The best kind of ebony, at least, seems to have been by the Romans regarded as peculiar to India. Thus, Virgil,—

> 'India alone will the dark ebon bear.'
> *Georg.* ii. 117.—SOTHEBY.

That *ebony* is intended by the הֹבְנִים *habenim* of the text, is one of the least doubtful of the conclusions concerning the botanical products mentioned in the Bible. The similarity of the names alone is of great weight with regard to an Oriental production, the name of which usually passed with the article itself into Greece; and the derivation of the names ἔβενος, *ebenum*, *ebony*, from the Hebrew *habenim*,



EBONY (*Diospyros Ebenum*).

seems clear enough. In this, and with respect to other costly woods, the name occurs only in the plural; probably, as Gesenius suggests, because the wood was brought from abroad divided into planks. The ebony is the heart-wood of a family of trees (the *Ebenaceæ* of Brown), various species of which occur in India, in eastern Africa,

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and in the intermediate islands. The best ebony is not afforded by any one species in all its habitats. The species figured above is the important one called *Diospyros Ebenum*. It bears a berry that is eaten by the natives, when ripe. The leaves are elliptical, with numerous veins. The corolla or coloured part is shaped like an antique vase, and bears eight stamens, with which the eight cells and eight seeds in the berry correspond. The white wood which surrounds the heart or ebony is soft, and soon falls a prey to insects.

16. '*Syria*,' etc.—Syria, in the original, is Aram: and the Aram, in Scripture, is sometimes Mesopotamia, sometimes Damascus, and likewise the country about Libanus and the Orontes. With a due regard to the nature of the articles enumerated, Dr. Vincent reasonably concludes that they were all brought by land from the Gulf of Persia, through Mesopotamia or Damascus, in exchange for the manufactures of Tyre.

17. '*Judah, and the land of Israel*.'—This verse is of much importance, as shewing that the Hebrews were included, as indeed from their vicinity they could not help being, among the number of nations affected by the Tyrian commerce. We see that Tyre afforded a ready market for the redundant produce of their fertile country, and in return for which they doubtless obtained those manufactured articles and foreign commodities which they could not otherwise have procured. Thus we may consider that, in exchange for their own valuable produce, they might have obtained any of the articles mentioned in this chapter, and for which the known world was ransacked to furnish the great markets of Tyre: and we should probably, for instance, not be mistaken in concluding that through this source, the *tin* used by them came originally from Britain. The neighbourhood of an agricultural people, like the Hebrews, was, on the other hand, a great advantage to the Tyrians, who were not addicted to cultivation, and the mountainous character and limited extent of whose territory would at all times have prevented them from raising the supplies they required. The Hebrew territory was thus in some sort the granary of the Phœnicians, and the tie of mutual benefits may explain the generally friendly character of the relations which subsisted between them. Heeren well observes, with reference to this verse, 'The corn of Palestine was the best then known, not excepting even that of Egypt; whence we may infer that the proximity of this country was not the only motive which engaged the Phœnicians to draw their supplies from it. The other products of Palestine, of which the prophet makes mention, were also of a superior quality. The vine, which was at all times cultivated, afforded abundance of delicious raisins. The olive, as still cultivated by the actual population, is said to furnish an oil superior to that of Provence, notwithstanding the ignorance and barbarism into which the country has fallen under the Ottoman despotism. And the balm which is collected in the neighbourhood of the lake of Gennesareth is the same which still enjoys so great a reputation under the name of 'the balm of Mecca.'

18. '*Damascus*.'—It seems from this verse that Damascus received the richest manufactures of Tyre in exchange for wine of Helbon and white wool—that is, wool in the fleece, or unwrought. If Tyre bought wool in the fleece, and manufactured it, it is the same policy as Flanders formerly adopted in regard to the wool of England. The wine of Helbon is the Chalybon of the Greeks; the kings of Persia drank no other. The eastern name of Aleppo is still Haleb; and Haleb, Halebon, or Chalybon, are only varied by different aspirations or Greek terminations. Vincent, ii. 645.

19. '*Dan also*.'—'Dan also' (וְדָן): many read this either as '*Vedan*,' or as '*and Dan*.' Michaelis, followed by Heeren, thinks it may be Vadan, a city in Arabia, considering it difficult to connect the Hebrew tribe of Dan, as in this verse, with the trade of Tyre. But, as Vincent remarks, the situation of this tribe between the Philistines and Joppa, was very commodious for its receiving the caravans from Arabia, in that age, which came to Rhinocolura in a later; and equally convenient for embarking at Joppa the commodities brought by the caravans to be conveyed to Tyre.

'*Javan*.'—This, most clearly, cannot be the Javan of Greece; but, as the commodities are Indian, we are to look for it in Arabia. Indeed the distinction between the two names is pointed out by the adjunct, which in our version is rendered 'going to and fro,' but which in the original is, מֵאוּזָל *me-Uzal*, and Uzal is explained by Gen. x. 27, where Uzal is the son of Joktan, joined with Hazarmaveth (*Hadramaut*), Theba, Ophir, and Havilah; all of which we know to be in Arabia, and consequently Javan-me-Uzal is so likewise. The 'cassia and calamus' brought by these are evidently Oriental, indeed Indian, and probably also the iron, for Indian iron is likewise a part of the eastern invoice in the Periplus. We have already alluded to the intercourse which the Phœnicians had with India through the Persian Gulf; and the present verse is of great interest, in Dr. Vincent's view, as clearly intimating their intercourse with India through Arabia, and as furnishing the most ancient record of the trade between India and Arabia that can be called *historical*. 'For, although spices are mentioned frequently, that term is not decisive, as all the gums and odours of Arabia are comprehended under that name. Cinnamon, cassia, and calamus alone prove an Indian origin; and notwithstanding these are mentioned by Moses, David, and Solomon, the conveyance of them by caravans from the southern coast of Arabia is nowhere specified till we arrive at this passage in Ezekiel.'

20. '*Dedan...precious clothes for chariots*.'—This was probably the Dedan of Arabia, if it were not rather the one of Edom. (Jer. xlix. 8.) The verse is altogether very obscure. We do not know whether the cloths were a native manufacture, or obtained from countries more to the East; nor how they were employed, the term rendered 'chariots' being very indefinite, literally, 'riding,' and may apply either to horses, horsemen, chariots, or charioteers. [APPENDIX, No. 72.]

21. '*Arabia*.'—This verse refers to the trade of the Bedouin Arabs with the produce of their flocks and herds.

22. '*The merchants of Sheba and Raamah*.'—This verse seems to relate to the trade which Arabian nations in the south of the peninsula carried on with Tyre, in both the produce of their own country and the commodities which they obtained from Arabia. This and preceding verses open interesting views concerning the commerce between Tyre and Arabia, and, being ourselves obliged to abstain from the subject, we may refer the reader to the valuable particulars, in relation to it, which have been given by Heeren.

23. '*Haran*,' etc.—Michaelis, followed as usual by Heeren, would place these names also in Arabia; but we have no hesitation in agreeing with Vincent in fixing them to Mesopotamia and Assyria. Indeed most of the names are such as we at once recognize as applied in Scripture to places in that quarter. The single name of Ashur would shew this, if those of Haran and Canneh (Calneh) should be doubtful. With respect to the commodities mentioned in the next verse, Vincent also observes, 'The chests of cedar bound with cords seem to imply great caution adopted for the preservation of the cloths, which were the costly manufacture of Babylon, if not of India; and this caution seems more necessary for a conveyance overland, not only to prevent injury to the goods, but robbery likewise.

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CHAPTER XXVIII.

1 *God's judgment upon the prince of Tyrus for his sacrilegious pride.* 11 *A lamentation of his great glory corrupted by sin.* 20 *The judgment of Zidon.* 24 *The restoration of Israel.*

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the [1]midst of the seas; [2]yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 [3]By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God; but thou *shalt be* a man, and no God, in the hand of him that [4]slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the [5]sardius, topaz, and the diamond, the [6]beryl, the onyx, and the jasper, the sapphire, the [7]emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so:* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be [8]a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from

[1] Heb. *heart.* [2] Isa. 31. 3. [3] Heb. *by the greatness of thy wisdom.* [4] Or, *woundeth.* [5] Or, *ruby.* [6] Or, *chrysolite.* [7] Or, *chrysoprase.* [8] Heb. *terrors.*

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the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell [9]safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that [10]despise them round about them; and they shall know that I *am* the LORD their God.

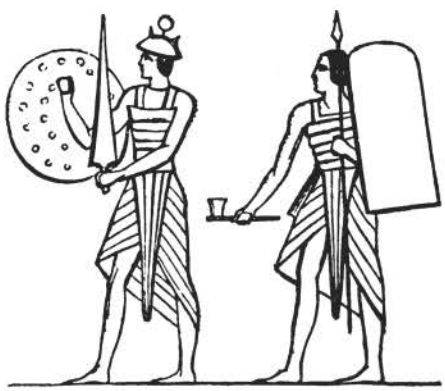
[9] Or, *with confidence.*

[10] Or, *spoil.*

Verse 5. '*By thy great wisdom and by thy traffick hast thou increased thy riches.*'—It will be observed that the early part of this chapter is addressed to the 'prince' or 'king of Tyre.' Heeren, with reference to these verses, observes: 'The prophet Ezekiel, in his prophecy against the king of Tyre, makes us acquainted with the power of the sovereign of that city. He represents him as a powerful prince, surrounded with great splendour, but, faithful to the spirit of commercial states, filling his coffers by commerce, and conforming himself at first to the maxims of political wisdom, but soon degenerating into cunning and injustice, the chastisement of which was foretold and duly received. It also results from this remarkable passage, that the revenues of the Tyrian kings, and doubtless those of other Phœnician cities, were founded upon commerce: but we are uninformed whether they arose from dues and customs, or from monopolies exercised by the sovereign, or whether from both sources at once.'

13. '*Every precious stone was thy covering.*'—This verse seems to shew, in a very striking manner, the pitch to which luxury and splendour had arrived among the princely merchants of Tyre.

22. '*Zidon.*'—See the account of Zidon given under Josh. xix., with an engraving, representing the modern town. The Zidonians, like the Tyrians, are believed to be represented in the paintings of Egypt, where they usually appear as allies of the Egyptians. In personal appearance they are represented as a fine muscular race, with features resembling those of the Tyrians and Arvadites. Their statesmen and merchants wore the hair of the head and beard long, with the fillet around the head. The warriors cut their hair, beard, and whiskers short. Their arms and accoutrements were worthy of the fame and wealth of this great city. The helmet was of silver, with a singular ornament at the crown, consisting of a disk and two horns of a heifer, or of the crescent moon. This symbol is not like anything worn in Egypt, but strikingly resembles the horns of Astarte on the coins and medals of Phœnicia. The disk was the badge of a prince; inferior ranks were represented by the horns only. This may form an additional illustration to those already given of the common Scriptural phrases respecting the lifting up of



ZIDONIANS.

the horn, etc. See the Note on 1 Sam. The armour consisted of plates of some white metal, probably silver, quilted upon a white linen garment. The shield was large and circular, like that of the Philistines. It was of iron rimmed with gold, and ornamented with studs or bosses of the same metal. The sword, which was of bronze, was two-edged, and shaped like the modern poniard. The spear was a long lance. See Osborn's *Egypt*, pp. 119, 120.

CHAPTER XXIX.

1 *The judgment of Pharaoh for his treachery to Israel.* 8 *The desolation of Egypt.* 13 *The restoration thereof after forty years.* 17 *Egypt the reward of Nebuchadrezzar.* 21 *Israel shall be restored.*

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great [1]dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the [2]open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a [3]staff of reed to the house of Israel.

[1] Psal. 74. 13, 14. Isa. 27. 1, and 51. 9.

[2] Heb. *face of the field.*

[3] 2 Kings 18. 21. Isa. 36. 6.

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7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt [4]utterly waste *and* desolate, from the tower of [5]Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord GOD; At the [6]end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their [7]habitation; and they shall be there a [8]base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and [9]take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt [10]*for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

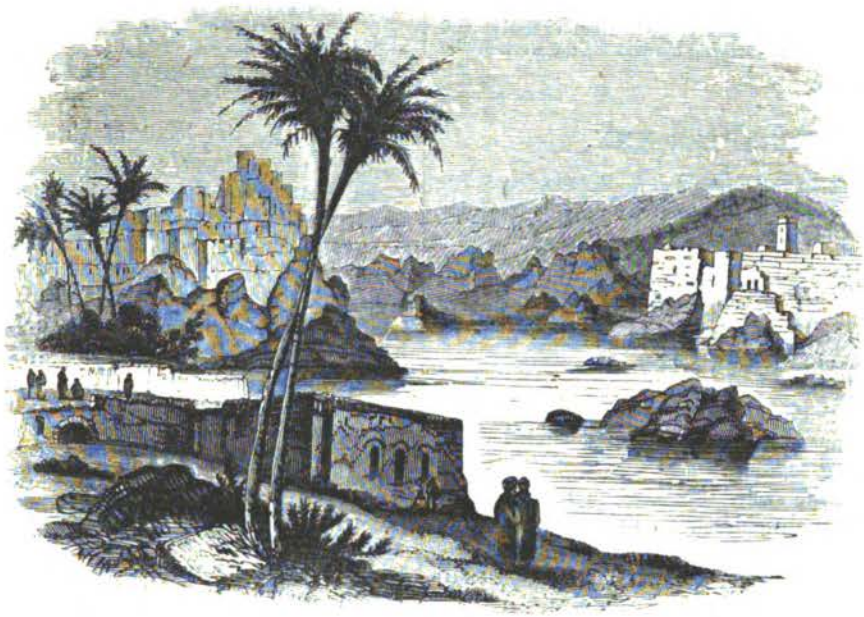
[4] Heb. *waste of waste.* [5] Heb. *Seveneh.* [6] Isa. 19. 23. Jer. 46. 26. [7] Or, *birth.* [8] Heb. *low.*
[9] Heb. *spoil her spoil, and prey her prey.* [10] Or, *for his hire.*

Verse 3. '*The great dragon that lieth in the midst of his rivers.*'—The crocodile is doubtless alluded to. This animal is elsewhere, and very properly, made to represent the Egyptian king; and it is remarkable that it was also used among the ancients as a symbol of Egypt, and appears as such upon some Roman coins.

— '*My river is mine own.*'—This was the Nile, which here symbolizes the kingdom of Egypt, as the crocodile in it does the king. The king alluded to is doubtless Apries, the Pharaoh-hophra of Scripture; and it well deserves observation how exactly this vaunting language agrees with the character which Herodotus gives of the same king. 'He considered himself so securely established, that he is said to have been of opinion that it was beyond the power of a god to deprive him of his kingdom.' (*Euterpe*, 169.) Yet he was deprived of it by a God whom he knew not. See the account which has been given of his affairs under Jer. xliv. 30. The verses which follow evidently refer to the same events which Jeremiah foretold.

10. '*From the tower of Syene even unto the border of Ethiopia.*'—Syene itself being the last town of Egypt towards the frontier of Ethiopia, this version does not convey the sense of the original, which is correctly given by Newcome,—'From Migdol to Syene, even to the border of Ethiopia.' Migdol, rendered 'tower' in our version, but which should be preserved as a proper name, was in the north of Egypt, while Syene was at its southern frontier; so 'from Migdol to Syene' is an expression for describing the whole extent of the country, analogous to 'from Dan to Beersheba.' The cataracts (or rather the first cataract) of the Nile, which occur above this place, and the difficult navigation of the river, make a natural boundary-line, so that Syene (now called Assouan) has under all governments been considered the frontier-town of Egypt in this direction. Speaking more strictly, the boundary may be said to be formed by the mighty terraces of that peculiar kind of reddish granite, called *syenite* from the name of the place. These terraces, shaped into peaks, stretch across the bed of the Nile, and over them the great river rolls its foaming stream, forming the cataracts so often mentioned in every description of Egypt. It was from the quarries at this place that the Egyptians obtained the stone so frequently employed by them in their obelisks and colossal statues. The town of Syene long retained its importance with a very considerable

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ASSOUAN (SYENE).

population. Ruins of works and buildings, by the successive masters of the land, the Pharaohs, the Ptolemies, the Romans, and the Arabians, are still seen on and around the site of the old town, which the present town so closely adjoins on the north, that the northern wall of the old town forms the southern one of the new. The removal is said to have been made in the year 1403 A.D. (806 A.H.), in consequence of a plague, which destroyed 21,000 of the inhabitants; from which the importance of the place, down to comparatively later times, may be estimated. The scenery in this part is very striking:—'The river is rocky here, and the navigation, by night at least, dangerous. At the pass of Assouan, ruin and devastation reign around. This pass, which nature has so well fortified, seems ill-treated by man. Hardly anything was to be seen but the vast remains of the old town of Syene, with mud-built walls and hovels on every side. Rocks, forming islands, were in the middle of the stream, upon which shrubs were growing. The scene altogether was wild and forlorn. In the distance appear high mountains, or masses of stone; with trees, corn, and grass, of great height, extending to the water's edge.' Madox's *Excursions in the Holy Land, Egypt*, etc. i. 285-6.

15. '*It shall be the basest of the kingdoms*.'—By this, and as usually explained, we are to understand that Egypt should speedily become, and should long remain, subject to oppressing strangers. And how markedly this has been accomplished, the slightest acquaintance with history suffices to evince! For more than two thousand years Egypt has ever been subject to a succession of foreign governors. Under the Persians, the Egyptians were allowed at first to retain their own kings, by becoming tributary to the conquerors; repeated attempts, however, having been made by the Egyptians to re-establish their own independence, it was finally annexed by the Persians to their empire as a province, governed by Persians. Such it remained, till it was conquered by Alexander, whose successors established a royal dynasty in Egypt, from the termination of which, through the long series of ages down to our own time, Egypt has never lifted its head in independence, but, under its successive foreign rulers—the Romans, Arabians, Mamelukes, and Turks—has been subject to the most intense oppression from a foreign body of people. Egypt has indeed been an independent kingdom under the Ptolemies and the Saracens, and it may be possible that the present ruler should establish its independence. But this matters not: for these independent sovereigns in Egypt were foreigners, surrounded by people of their own nation, who engrossed all wealth, power and distinction; leaving Egypt as a country, and the proper Egyptians as a people, oppressed and miserable. This is surely a marked fulfilment of prophecy, delivered at a time when Egypt, under its own kings, great and magnificent, took no second place among the nations. And further, where is the *nation* against which the prophecies were delivered? The present inhabitants of the country are altogether a different people.

The descendants of the ancient Egyptians have usually been sought in the Copts, a body of people few in number, who act as shopkeepers, etc., in Egypt. But since opportunities have been obtained of comparing their persons with the sculptures and statues representing the form and appearance of the ancient Egyptians, their claim to this distinction has been much weakened; and if it be set aside, it remains undetermined where the remnant of the old Egyptian nation should be sought, if any remnant still survives. That, if it does not exist in the Copts, it is not now to be found in the present Egypt, is, however, agreed. On this point see the observations of Dr. Richardson, and also the curious account given by Dr. Madden (*Travels*, ii. 91—95) of the results obtained by the comparison and measurement of the heads of twelve adult mummies with the heads of twelve living Copts and Nubians. The result seems as decisive against the Copts as that obtained from a comparison of their forms exhibited in ancient paintings and sculptures; but whether equally in favour of the Nubians, as the descendants of the ancient Egyptians, as Madden and others incline to suppose, seems a question not so well determined, nor is the investigation required for our present purpose.

18. '*Every head was made bald*'—from disease, or from continual wearing of the helmet, or from both. Or it may express the duration of the siege, which was such that, in the ordinary course of human life, those who were

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full haired men when it commenced, might become bald before it closed. Its duration was thirteen years.

— '*Every shoulder was peeled*'—from excessive and continued labour in carrying burdens for the work of the siege. Burdens were usually carried upon the shoulder, or by yokes which the shoulders supported.

— '*No wages for Tyrus.*'—See the note on Jer. xliii. 10.

CHAPTER XXX.

1 *The desolation of Egypt and her helpers.* 20 *The arm of Babylon shall be strengthened to break the arm of Egypt.*

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great [1]pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and [2]Libya, and Lydia, and all the mingled people, and Chub, and the [3]men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be [4]destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers [5]dry, and sell the land into the hand of the wicked: and I will make the land waste, and [6]all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also [7]destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in [8]Zoan, and will execute judgments in No.

15 And I will pour my fury upon [9]Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of [10]Aven and of [11]Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be [12]darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the

[1] Or, *fear*. [2] Heb. *Phut*. [3] Heb. *children*. [4] Heb. *broken*. [5] Heb. *drought*. [6] Heb. *the fulness thereof*.
[7] Zech. 13. 2. [8] Or, *Tanis*. [9] Or, *Pelusium*. [10] Or, *Heliopolis*. [11] Or, *Pubastum*. [12] Or, *restrained*.

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king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

Verse 14. '*Zoan*.'—See Num. xiii. 22. Some other Egyptian names which here occur have already passed under our notice: we shall now attend to those which have not previously engaged our attention.

17. '*Aven*.'—This place is mentioned by several names in Scripture.—By On, which seems to have been the native Egyptian name, and which occurs in the history of Joseph, who married a daughter of the priest of On, a fact which shews the extreme antiquity of the place. (See the note and cut under Gen. xli. 45.) The destruction of the city, the temple, and the people, which Jeremiah and Ezekiel foretold, was probably accomplished by Nebuchadnezzar.

— '*Pi-beseth*.'—The Seventy regard this as the famous city of Bubastis, on the Pelusiac branch of the Nile; and their conclusion has, in this instance, been generally admitted. Bubastis derived its name and celebrity from a magnificent temple, dedicated to the goddess Bubastis, of which a particular description has been given by Herodotus (*Euterpe*, 138). He identifies Bubastis with Diana, and describes (40) the annual festival celebrated at this place in her honour. The site still bears the name of *Tel-bastah*; but the great mass of ruins is rather more than half a mile west of the Tel at Chobra and Heryeh. There is no portion of any standing edifice remaining. All is overthrown, and the wide-spread rubbish affords the only remaining evidence of the ancient splendour of Bubastis. The direction of the ruins can, however, easily be traced, and they correspond precisely to the ancient intimations concerning Bubastis.

18. '*Tehaphnehes*.'—We have already mentioned this as usually, and on what appears good grounds, identified with Daphnæ Pelusiæ, not far from Pelusium, and on the eastern branch of the Nile, which took its name from that city. It appears from Jer. xliii. that the kings of Egypt had a royal residence at this town, though there is no record that it was ever considered a capital city. The desolation of the ancient city is so complete, that the site now offers nothing that calls for notice. Tyrius, as cited by Adrichomius (*Theatrum Terræ Sanctæ*, p. 125), says that the site was in his time occupied by a very small town; as it is at present by a poor village, called Safnas,—a manifest modification of the ancient name.

CHAPTER XXXI.

1 *A relation unto Pharaoh*, 3 *of the glory of Assyria*, 10 *and the fall thereof for pride.* 18 *The like destruction of Egypt.*

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 Behold, the Assyrian *was* a cedar in Lebanon [1]with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters [2]made him great, the deep [3]set him up on high with her rivers running round about his plants, and sent out her [4]little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, [5]when he shot forth.

6 All the [6]fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the [7]garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; [8]he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by

1 Heb. *fair of branches.* 2 Or, *nourished.* 3 Or, *brought him up.* 4 Or, *conduits.* 5 Or, *when it sent them forth.* 6 Dan. 4. 7 Gen. 2. 8 Heb. *in doing he shall do unto him.*

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the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees [9]stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon [10]to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

[9] Or, *stand upon themselves for their height.* [10] Heb. *to be black.*

Verse 3. '*The Assyrian.*'—Bishop Lowth thinks this noble parable much confused by the translation here of אַשּׁוּר *asshur*, as a proper name, 'the Assyrian,' which, he says, can have no meaning at all in this passage. He would therefore, with Meibonius, understand it here as an epithet, 'tall,' or 'straight,' applied to the cedar. This is certainly an unusual sense, but occurs in Isa. i. 17; 1 Kings v. 13. It is adopted by Boothroyd, who translates, 'Lo, he is as a *tall* cedar in Lebanon;' and adds in a note, 'The exigence of the place requires this unusual sense, or else that we should suppose the word a mistake for some other.' This is possible: but we do not see much difficulty in the common interpretation, or that any force is lost by supposing that the king of Egypt is admonished by the account of the glory and downfall of the Assyrian empire, under the image of a cedar. The doom of Assyria had been foretold by the prophets, and the recent accomplishment of their predictions might well be adduced as an argumentative confirmation of the prophet's veracity, in declaring that Egypt should soon meet with a like fate. For such reasons Newcome, though aware of the objections we have stated, prefers the common interpretation.

— '*A cedar in Lebanon with fair branches,*' etc.—Whatever be the wider significance of the word rendered 'cedar' in Scripture, there is no question that in the noble description here given, it has a special reference to the tree usually distinguished by that name. Indeed, Lebanon affords no other tree to which it could be applicable. See the note on Lev. xiv. 4. It might indeed be plausibly contended that the prophet has in view the very grove of trees in the Upper Lebanon which travellers usually visit; for the nearest village to that spot bears to this day the name of Eden, and Ezekiel speaks repeatedly of the tree from which he draws his figures being the chief of those 'in Eden,' though his meaning in this allusion is rendered to some readers less definite than was probably intended, by the occasional glance of the prophet to the fact that 'the garden of God' bore the same name. It is not, however, by any means certain that even this side allusion is to Adam's Paradise, seeing that the phrase 'garden of God' may, in Scripture phraseology, denote any great and magnificent garden or plantations; and to this day, as Forbes states, the royal gardens in Hindustan are often called 'the gardens of God.' It is right to observe that this is not the only place of cedars: many other clumps of them have now been found in other parts of the mountains, but nowhere else have any trees so large and venerable as this place exhibits been discovered.

The trees which bear the honoured name of 'the cedars of Lebanon' are the most conspicuously exhibited among the higher ascents of the mountain from which they take their name. This is not on the summit of Lebanon, or on any of the summits which that range of mountains offers, as sometimes has been imagined; but is at the foot of a lofty mountain, in what may be considered as the arena of a vast amphitheatre, open on the west, but shut in by high mountains on the north, south, and east. The cedars here stand upon five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in circumference. A person may walk around it in fifteen minutes. The largest of the trees is about forty feet in circumference. Six or eight others are also very large, several of them nearly of the size of the largest. But each of these is manifestly one or more trees, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two and three feet in diameter. In these the body is straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. Pliny Fisk (*Memoir of the Rev. Pliny Fisk, A.M., late Missionary to Palestine*, Boston, 1828, p. 327), whose account we are now following, measured the height of one of them by the shade, and found it ninety feet. The largest were not so high, but some of the others seemed to him a little higher. He counted them, and made the whole number three hundred and eighty-nine; but his companion (Rev. J. King), who in counting omitted the saplings, made the number three hundred and twenty-one. 'I know not,' observes Fisk, 'why travellers have so long and so generally given twenty-eight, twenty, fifteen, five, as the number of the cedars. It is true that of those of superior size and antiquity there are not a greater number; but then there is a regular gradation in size, from the largest down to the merest sapling.' This is confirmed by another and later American traveller, who confesses he did not count them, which, from the nature of the ground and the situation of the trees, would be no easy matter (Rev. J. Paxton, p. 81); but he counted a small section, and was disposed to think that there might be from three hundred to five hundred trees that are above a foot in diameter—possibly one hundred and fifty that may be above two feet—and about fifty or sixty that may be from three to four feet. Of the few he measured the largest was thirty-nine feet in circumference—one thirty-two—one twenty-nine—one twenty-eight—one twenty-three. These may serve for a sample. 'It is pretty certain,' remarks this traveller, 'that this grove did not furnish wood for Solomon. It lies opposite to Tripoli, which is two days north of Beirut, and Beirut is [forty-five miles] north of Tyre, and [twenty-five from] Sidon. It lies far from the sea, and has a piece of country

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between it and the sea, as rough as can well be found anywhere. The grove does not appear to be diminishing, but rather increasing. I saw no stumps of fallen trees, and young ones were springing up. There is a kind of religious reverence for these trees among the neighbouring villagers. They have a singular appearance standing alone in the midst of a small plain on which no other trees grow, with no other trees above them, nor for a considerable space below. Another singular fact is, that there is no running water among them. There is a stream on the side of the plain, but it comes not near them. The ground appears enriched with the leaves that fall from them, and looks precisely as the soil usually does in a pine grove.' Upon the whole, the grove failed to make upon this traveller the impression for which he was prepared—and perhaps *because* he was prepared. On approaching them at first, he says:—'Near the middle of the little plain, at the foot of the steep ascent below us, we saw a clump of trees; but they looked too few of too small for the cedars. *They resembled a small orchard of evergreens.* We found, however, on reaching the plain that these were the cedars we sought. They stand in irregular groups, spread over several little stony knolls, and may possibly cover eight or ten acres of ground.'

Such undervaluing impressions had been fairly met, or rather anticipated, by Fisk, who observes:—'Let such a one put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand, and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judæa, and Asia Minor, abounding, in the best places, only with shrubbery and fruit-trees,—let him, with the feelings of such a man, climb the rugged rocks, and cross the naked ravines of Lebanon, and suddenly descry among the hills a grove of three hundred trees, such as the cedars actually are, even at the present day, and he will confess *that* to be a fine comparison in Amos ii. 9,—"Whose height was as the height of the cedars, and he was strong as the oaks,"—let him, after a long ride in the heat of the sun, sit down in the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to "the goodly cedars" (Ps. lxxx. 10). A traveller who has just left the forests of America may think this little grove of cedars not worthy of so much notice, but the man who knows how rare large trees are in [southwestern] Asia, and how difficult it is to find timber for build-



THE OLD CEDARS OF MOUNT LEBANON.

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THE CEDAR GROVE IN LEBANON.—Laborde.

ing, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of these trees in Lebanon. A variety of causes may have contributed to their diminution and almost total extinction, yet in comparison with all other trees I have seen on the mountain, the few that remain may still be called "the glory of Lebanon."

CHAPTER XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The sword of Babylon shall destroy it.* 17 *It shall be brought down to hell, among all the uncircumcised nations.*

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a [1]whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers:

3 Thus saith the Lord GOD; I will therefore [2]spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood [3]the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall [4]put thee out, [5]I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the [6]bright lights of heaven will I make [7]dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also [8]vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword

1 Or, *dragon.* 2 Chap. 12. 13, and 17. 20. 3 Or, *the land of thy swimming.* 4 Or, *extinguish.*
5 Isa. 13. 10. Joel 2. 31, and 3. 15. Matth. 24. 29. 6 Heb. *light of the light in heaven.* 7 Heb. *them dark.*
8 Heb. *provoke to anger,* or, *grief.*

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before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be [9]destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, that the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: [10]she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused [11]terror in the land of the living.

24 There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell [12]with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings, and all her princes, which with their might are [13]laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

[9] Heb. *desolate from the fulness thereof.* [10] Or, *the sword is laid.* [11] Or, *dismaying.* [12] Heb. *with weapons of their war.* [13] Heb. *given*, or, *put.*

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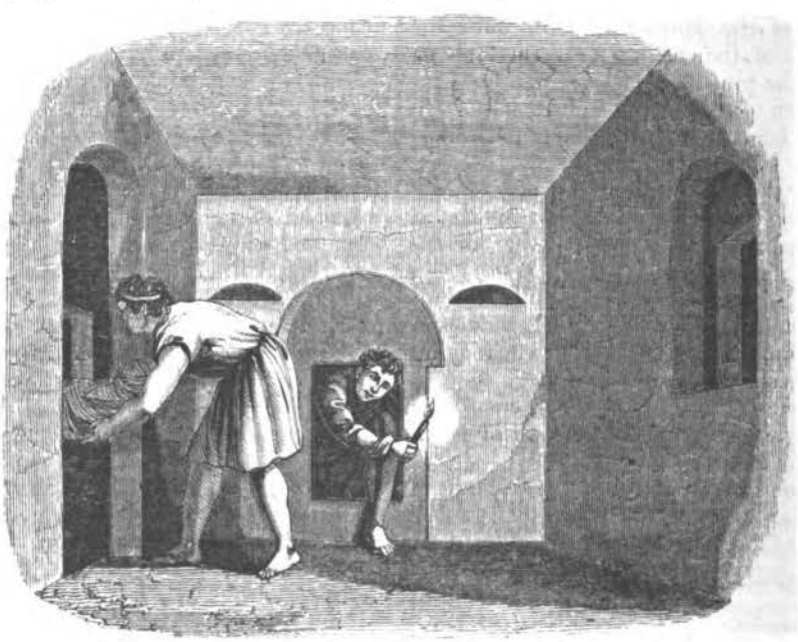
Verse 14. '*Their rivers to run like oil*'—that is, smoothly and calmly, untroubled, without a wave or storm.

18. '*Son of man, wail for the multitude of Egypt.*'—Lowth justly regards this prophetic ode, *vv.* 18-32, as a masterpiece in that species of poetry which is calculated to excite terror.

— '*The daughters of the famous nations*'—that is, the inferior cities and towns belonging to them.

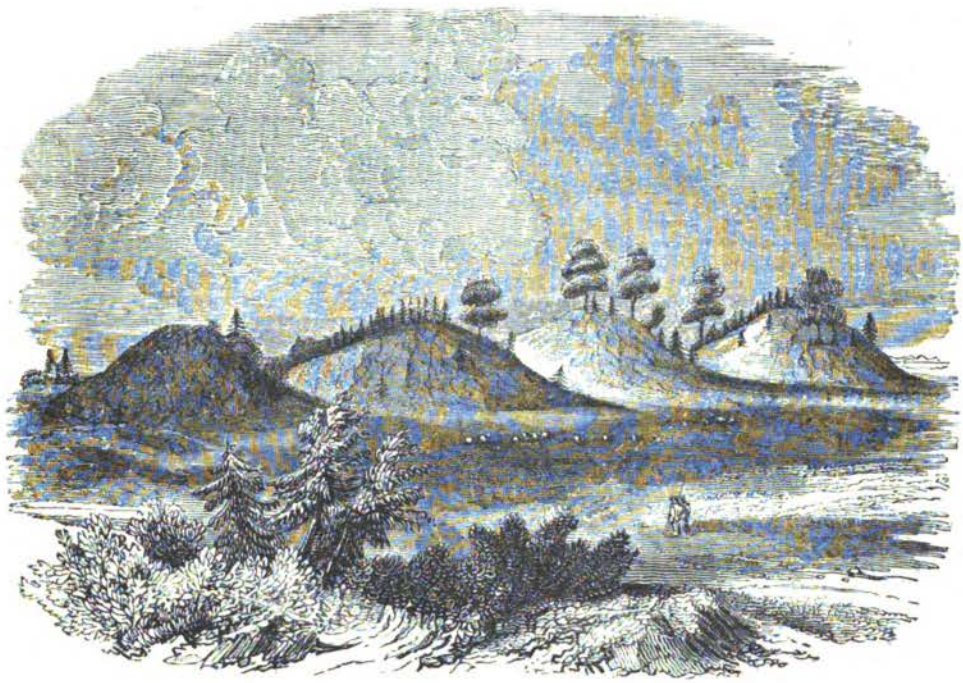
22. '*Asshur is there and all her company; his graves are about him.*'—The latter portion of this remarkable chapter describes the nations in the state of the dead, and as some curious distinctions occur in the mention of some of them, it would appear that there are several allusions to the different modes of sepulture which prevailed among them. When one of the nations is mentioned thus in nearly the same terms as another, we may perhaps infer that no remarkable distinction existed. This view has not entirely escaped the notice of some commentators; but we are aware of none who have given it so much attention as Mr. Charles Taylor, in one of the 'Fragments' appended to his edition of Calmet. In adopting the same view, we are glad that the plan of our work enables us to give the subject that pictorial illustration which it has not hitherto received, and which is calculated to afford the most effective elucidation of the prophet's meaning. In introducing the subject, Mr. Taylor well observes, 'It is more than possible that if we could discriminate accurately the meaning of words employed by the sacred writers, we should find them adapted with a surprising precision to the subjects on which they treat. Of this the various construction of sepulchres might, probably, afford convincing evidence; and perhaps it is a leading idea in passages where it has not hitherto been observed. The numerous references in the Sacred Scriptures to sepulchres supposed to be well peopled, would be misapplied to nations which burned their dead, as the Greeks and Romans did, or to those who committed them to rivers, as the Hindoos; or to those who expose them to birds of prey, as the Parsees. Nor would the phrase, "to go down to the sides of the pit" be strictly applicable to, or be properly descriptive of, that mode of burial which prevails among ourselves. Single graves, admitting one body only, in width or in length, have no openings on the sides to which the bodies may be said to go down.'—We may observe, once for all, that the frequently recurring expression here alluded to by Mr. Taylor, seems generally to refer to excavated sepulchral chambers, in the sides of which were recesses to receive the bodies of the dead. Many sepulchres of this description occur in different parts of the East.

With respect to the present allusion to the Assyrians, Taylor acknowledges that nothing is known about their mode of sepulture, except that it appears to have been similar to that of the Persians; and, he might have added, the Babylonians: and this resemblance is corroborated by the evidence, with which Taylor does not seem to have been acquainted, of many existing sepulchral sites on the banks of the Tigris and Euphrates—the rivers of Assyria and Babylonia. Some of these have been examined with interest by the present writer, and they contain urns of various forms, lined with bitumen, and sometimes glazed, containing bones and dust. They are found in almost every situation—in mounds of ruin, in the cliffs of the rivers, and even within the thick walls of ancient towns and fortresses: in some places where the stream has cut the bank perpendicularly, its steep face presents multitudes of urns, from the summit to the water's edge, in every variety of form and size, arranged sometimes regularly, and sometimes not; which, with the occasional discovery of lines of brick-work connected with these sepulchral remains, suggests the idea, sanctioned by the *Desatir*, that most of the public buildings of the country had within their mass receptacles of various kinds, as cellars, niches, etc., for sepulchral urns. These seem to have been formed of kiln-dried brick, investing an interior mass of sun-dried material. Few of the urns are large enough to contain an adult human body, and which therefore could not have been deposited entire. The statement of Taylor, that bodies were not burnt in this region, though a very common one, is incorrect; and we have ourselves seen bones that bore traces of the action of fire. But this is not always the case: and, upon the whole, the evidence of existing remains tends strongly to confirm the account of the prevalent modes of sepulture, in this part of the world, which is given in the Desatir. TEXT.—'A corpse you



INTERIOR OF AN EXCAVATED SEPULCHRE.

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GROUP OF SCYTHIAN BARROWS.—From Pallas.

may place in a vase of aquafortis, or consign it to the fire, or to the earth.' COMMENT.—'The usage of the Fersendajians, regarding the dead, was this: after the soul had left the body, they washed the body in pure water, and dressed it in clean and perfumed vestments; they then put it into a vase of aquafortis, and when the body was dissolved, carried the liquid far from the city, and poured it out; or else they burned it in fire, after attiring it as has been said; or they made a dome, and formed *a deep pit within it, which they built and whitened with stone, brick, and mortar; and on its edges niches were constructed and platforms erected, on which the dead were deposited:* or they buried a vase in the earth, and enclosed the corpse in it; or buried it in a coffin in the ground: and in the estimation of the Fersendajians, the most eligible of all these was the vase of aquafortis.' We regard this passage as of remarkable and curious interest, not only from the general view it gives of the ancient modes of sepulture in this region, but as affording some explanation of allusions contained in Scripture. A sufficient elucidation of the present text, for instance, seems to be conveyed in the passage which we have distinguished by Italics. [APPENDIX, No. 73.]

24. '*Elam.*'—That is, Persia. The passage on this subject in the Desatir applies primarily to the modes of sepulture among this people, although, considering it equally applicable to Assyria and Babylonia, we have given it in the preceding note. However, we also know that the ancient Persians deposited their mighty dead in such sepulchres hewn into the living rock as we have frequently had occasion to notice—the practice being common among the Jews themselves, and existing formerly in almost every country of Western Asia; the sepulchres of this class being distinguished chiefly, in the different nations, by peculiarities of internal arrangement and external ornament, to which we need not particularly refer after the ample statements we have already on different occasions furnished. See in particular the note on Isa. xxii. 16, and the cut there given.

25. '*A bed in the midst of the slain.*'—Here the bed appears to mean the cell in the sepulchral vault, which contained the corpse. But some suppose the funeral bier to be understood.

26. '*Meshech, Tubal, and all her multitude.*'—The allusions which may be collected from this passage to the mode of sepulture among the people indicated, correspond remarkably to the conclusion that these people were situated about, and northward from, the Euxine and Caspian seas. The circumstances by which the present is distinguished from the other descriptions here given, are contained in verse 27, where they are described as buried with their weapons of war—their swords under their heads; and the remarkable expression, 'their iniquities shall be upon their bones,' may be well understood as an allusion taken from the vast heaps of earth which it was customary to pile over their bodies. This cannot so well be supposed to allude to anything else as to barrow-burial, which not only answers to these allusions, but is actually described by ancient authors, as practised among the very people of whom it is generally agreed that the prophet here speaks. Nothing therefore can be more to the purpose than to observe how their usages, in this matter, are described by Herodotus, who wrote no very long time after Ezekiel. His account refers to the burial of the Scythian kings, whose sepulchres were in a remote district, named Gerrhus, where the Borysthenes became navigable. 'When one of the kings died, his corpse, embalmed and covered with wax, was conveyed in a chariot, in solemn state, to this place. A large quadrangular pit was dug, and in this they placed the royal corpse, on a mattress of straw. On each side of this they planted spears, and covered it with wood, and roofed it over with hurdles of willow. In the remaining part of the pit they interred one of the late king's women, strangled for the purpose, together with his cup-bearer, his cook, his groom, his minister, his courier, his horses, as well as some articles of every kind he may be supposed to need, including several goblets of gold. This done, the people eagerly contended with each other in the work of heaping over the whole a mound of earth, as vast as possible. The proceedings did not here terminate; for, the year following,

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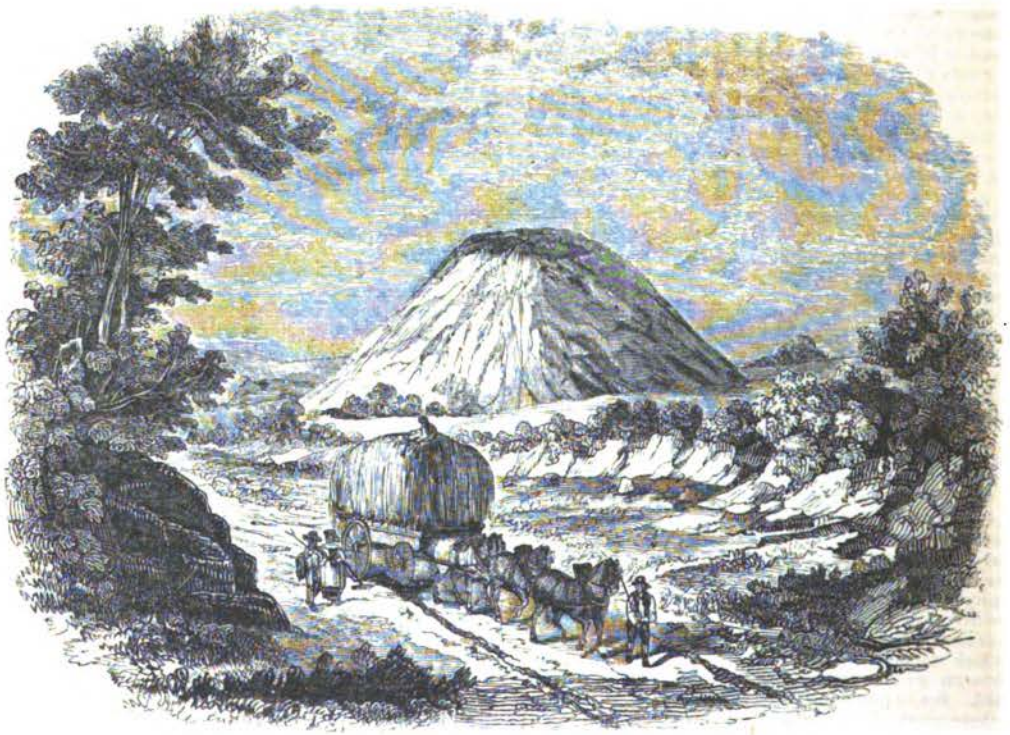
fifty of the late king's confidential attendants and fifty of his horses, were slain and placed, the men on the horses, around his sepulchre.' (*Melp.* 71-2.) This account includes every explanation the text requires:—the 'weapons of war;' for beside the spears, particularly mentioned, other weapons were doubtless included among the articles which the deceased might be supposed to require; then there is the vast heaped up mound; and lastly, if this further illustration should seem needful, there are the numbers—the multitudes gone down to the tomb with him, and whose graves are around him.

In the country in question, the present writer has seen great numbers of such mounds as are here described, and of various sizes, but generally in the form of a broad cone, more or less obtuse. They occur in the open steppe or desert, and we have sometimes seen them on approaching the Caucasian region, in the midst of the wide plains or hollows, enclosed by a surrounding border of natural hills; and where the few vast but simple tumuli of the mighty dead, holding these magnificent spots in solitary occupation, make an impression upon the mind which no excavated rocks or sculptured tombs could possibly create. These mounds are frequently overgrown with verdure; and, in favourable situations, trees are found upon them; but although they sometimes emulate natural hills in their dimensions, the situations in which they are found, and often the regularity of form which they still retain, prevent their being mistaken for such. Such of them as have been opened, have been found to contain human bones, skeletons of horses, articles of gold and silver, weapons and instruments of war, domestic utensils, and personal ornaments: all confirming the account of Herodotus; as does also the frequent occurrence of the bones of many bodies in one sepulchre. It is true that many of these mounds appear to have been erected by the Tahtars of Genghiz Khan and their successors; and it appears that the Kalmuks are still in the habit of burying arms, horses, etc., with their chiefs. But many mounds, and those of the largest size, are considered by the modern Tahtars and the Russians to be of very remote antiquity, as their contents exhibit articles and indicate some usages not known to themselves even by tradition. Upon the whole, the tumuli which appear in this region seem to be of different ages, some very ancient, perhaps as ancient as the times before us: but, of whatever age, indicating the general accuracy of the account given by Herodotus, and supposed to be alluded to by the sacred writer, as to the custom of this country.

The custom was not, however, peculiar to the Scythians, but was one of the most extensive as well as most ancient in the world. The heroes who perished in the war which Homer celebrates, were honoured with such sepulchres on the plain of Troy; and mounds which are declared to be their tombs remain to this day the subject of antiquarian discussion; the downs of Wiltshire, no less than the plains of Troy, bear evidence of the same custom, in the sepulchral 'barrows' which they exhibit, and in the contents which these barrows offer. But this suggests a large and interesting subject from which we are warned to abstain by the recollection that the mounds of Meshech and Tubal are those only that require our attention. We have only therefore further to observe, how the essential identity of the custom is established, wherever traced, by the existence of animal bones together with the human, and 'weapons of war,' and various utensils, in the larger proportion of the sepulchral hills which have hitherto been examined.

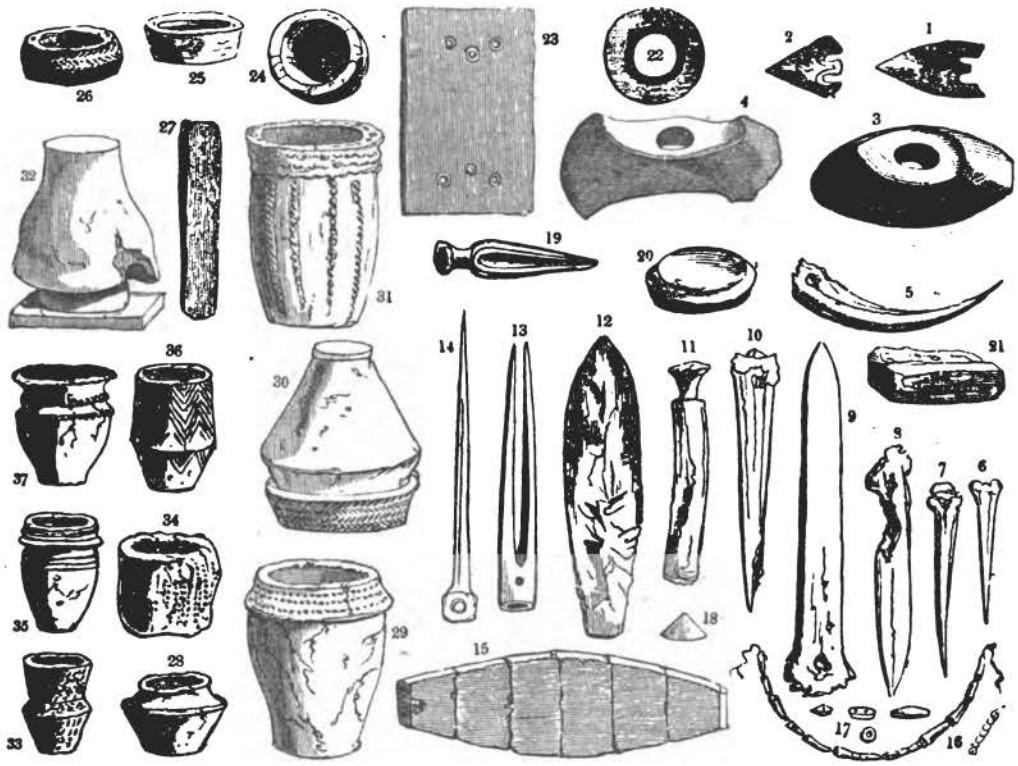
27. '*Gone down to hell.*'—It is perhaps unnecessary to remind the reader that the word rendered 'hell,' here means 'the grave,' the region of the dead.

29. '*There is Edom,*' etc.—We should have had much to say concerning the sepulchres of Edom, as exhibited at Petra, the city of tombs, had not such notice as we could take of the subject been anticipated by the general state-



SILBURY HILL (BARROW), IN WILTSHIRE.

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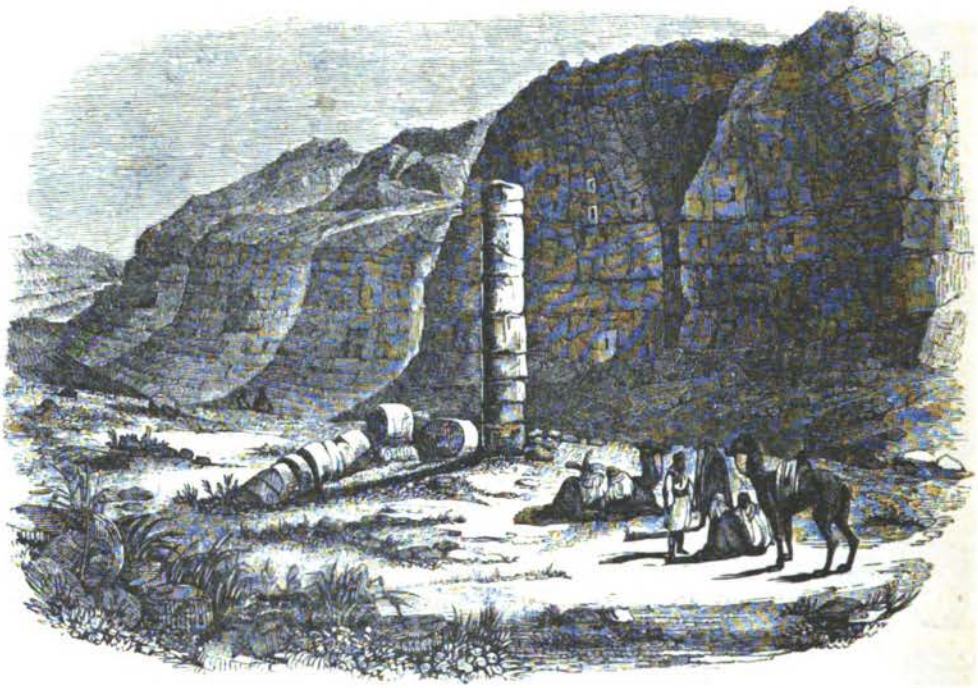
CONTENTS OF ANCIENT BRITISH BARROWS.

1. } Flint Arrow-Heads.
2. }
3. } Celts.
4. }
5. Weapon.
6. Pin.
7. Arrow-Head.
8. Dirk or Knife. } Of Bronze.
9. Spear-Head.
10. Lance-Head.
11. Brass Knife in sheath, set in stag's-horn handle.
12. Flint Spear-Head.
13. Ivory Tweezers.
14. Ivory Bodkin.
15. Amber Ornament.
16. Necklace of Shells.
17. Beads of Glass.
18. Ivory Ornament.
19. Nippers.
20. Stone for Sling.
21. Stone to sharpen bone.
22. Ring Amulet.
23. Breastplate of Blue Slate.
24. Incense Cup.
25. Ditto.
26. Ditto.
27. Whetstone.
28 to 32. Urns.
33 to 37. Drinking-Cups.

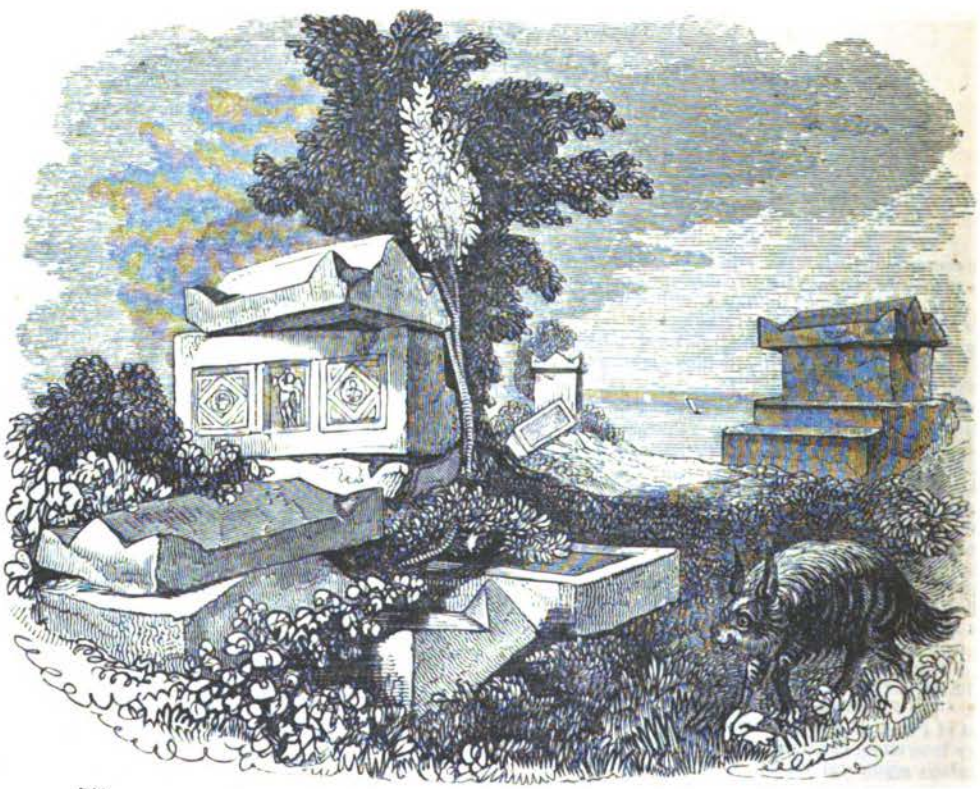
ment concerning that wonderful place which has been given under Jer. xlix., with the incidental notices which may be elsewhere found in this work. Many of these tombs are also represented in engravings formerly given, and which may be safely left to speak for themselves—the rather, as all that is peculiar to them is shewn in these engravings: for these monuments, in general, however rich externally, present nothing in the interior but coarsely chiseled walls. There is, however, one exception, noticed by Laborde, of a sepulchral chamber, with rows of sculptured pillars, which forms the finest interior to be found in the place. 'When the Bedouins descend into the valley, this tomb, which is easily closed, serves as a stable for their herds. Such are the uses to which the costly monuments of human vanity have been converted.' (Laborde.) And such too, we may add, are the fulfilments which the predictions of the prophets concerning the desolation of Edom have received. An engraving of this tomb has been furnished under Job iii., and we give in the next page a cut, shewing a portion of a long cliff or wall of rock at Petra, containing a prodigious number of those rock sepulchres, for which the locality has become celebrated.

30. '*The Zidonians.*'—There are several places on the coasts of Phœnicia and Syria where sepulchral remains of a very interesting character occur. They consist of subterraneous sepulchral chambers, with sarcophagi above, of the character shewn in our engraving, which exhibits a spot in the Zidonian territory, on the road from Zidon to Beirut. In giving a brief explanation, we shall avail ourselves chiefly of the account which has been given by Dr. Shaw (*Travels*, p. 324, 5; folio, 1738): for although his description refers to the sepulchres at Latakieh, he states that those in Phœnicia are precisely similar to them, This is indeed clear from our engraving, as well as from the further allusions of this author, as compared with Maundrell and other travellers. The sarcophagi are chests of stone, of the form shewn in our engraving. Some that Maundrell saw were two yards and a half long: some have lost their covers, others retain them in the proper position, but they are often thrown aside, having been probably removed in the search for treasure, which the Orientals generally expect to find in such situations. The chests are sometimes panelled, and often enriched with sculptures in shell-work and foliage, or with human or animal figures. Ox-heads, with wreaths between them, occur frequently. The covers are sometimes supported by pilasters: and Maundrell mentions traces of inscriptions too much defaced to be legible. The rocky ground on which these sarcophagi are found is hollowed below into a number of sepulchral chambers, some of which are ten, others twenty or thirty feet square; but the height is not in proportion to its extent. A range of narrow cells, wide enough to receive one of the sarcophagi, and long enough for two or three, runs along the sides of most of these

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SEPULCHRAL CAVES IN THE CLIFFS OF WADY MUSA.—In Mount Seir.



SEPULCHRAL MONUMENTS NEAR ZIDON.

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INTERIOR OF THE TOMBS OF THE KINGS AT JERUSALEM.

sepulchral chambers, and appear to be the only provision that has been made for the reception of the dead. 'The sepulchral chambers near Jebilee, Tortosa, and the Serpent's Fountain,' says Shaw, 'with those that are commonly called the Royal Sepulchres at Jerusalem, are all of them of exactly the same workmanship and contrivance with the cryptæ at Latakieh. And in one of the chambers of the royal sepulchres (see our engraving) there is one of these ancient sarcophagi remaining, which is of Parian-like marble, in the fashion of a trunk, very elegantly carved all over with flowers, fruit, and foliage. Instead likewise of those long narrow cells that are common in other cryptæ, some of these have several benches only, *of* stone, upon which the coffins were placed.'

CHAPTER XXXIII.

1 *According to the duty of a watchman, in warning the people,* 7 *Ezekiel is admonished of his duty.* 10 *God sheweth the justice of his ways towards the penitent, and towards revolters.* 17 *He maintaineth his justice.* 21 *Upon the news of the taking of Jerusalem, Ezekiel prophesieth the desolation of the land.* 30 *God's judgment upon the mockers of the prophets.*

AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, [1]When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then [2]whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 [3]So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man,* thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, say-

[1] Heb. *A land when I bring a sword upon her.* [2] Heb. *he that hearing heareth.* [3] Chap. 3. 17, &c.

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ing, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, [4]I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for [5]why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The [6]righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do [7]that which is lawful and right;

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, [8]the way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, [9]The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more [10]dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts [11]to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay the land [12]most desolate, and the [13]pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee [14]as the people cometh, and [15]they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth [16]they shew much love, *but* their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as [17]a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

[4] 2 Sam. 14. 14. Chap. 18. 32. [5] Chap. 18. 31. [6] Chap. 18. 24. [7] Heb. *judgment and justice.* [8] Chap. 18. 25. [9] 2 Kings 25. [10] Chap. 24. 27. [11] Heb. *to devour him.* [12] Heb. *desolation and desolation.* [13] Chap. 7. 24, and 24. 21, and 30. 6, 7. [14] Heb. *according to the coming of the people.* [15] Or, *my people sit before thee.* [16] Heb. *they make loves,* or, *jests.* [17] Heb. *a song of loves.*

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Verse 21. '*And it came to pass,*' etc.—It would seem from this that the news, or rather the full particulars of the taking and burning of Jerusalem was brought to that part of the Chaldæan dominion where the Jewish captives were placed, in about a year and four months after the calamity happened. Rumours, at least, of the event must surely have reached them. Indeed, to account for the lateness thus assigned to the intelligence, many commentators, not without reason, think that this messenger came to Ezekiel, not simply to relate the taking of Jerusalem and the ruin of the temple, but to apprise him of the entire desolation of the country, of the death of Gedaliah, and of the last transportation of the people to Egypt.

30. '*Talking...by the walls and in the doors of the houses.*'—While residing in Oriental towns, and particularly in Mesopotamia, where Ezekiel was, we had constant occasion to notice this practice. We never went out in fine weather without observing frequent groups of men conferring together or solacing themselves at the doors of houses, or seated on the ground, under the shade of the walls, in the broader streets and public places; and collected in greater numbers, wherever a public reciter ministered to his audience one of the highest entertainments an Oriental can enjoy.



A RECITER IN DAMASCUS.

CHAPTER XXXIV.

1 *A reproof of the shepherds.* 7 *God's judgment against them.* 11 *His providence for his flock.* 20 *The kingdom of Christ.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the [1]shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds, Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with [2]force and with cruelty have ye ruled them.

5 And they were scattered, [3]because *there is* no shepherd: and they became meat to all

[1] Jer. 23. 1. [2] 1 Pet. 5. 3. [3] Or, *without a shepherd*, and so verse 8.

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the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

12 [4]As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between [5]cattle and cattle, between the rams and the [6]he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one [7]shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it.*

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [8]plant [9]of renown, and they shall be no more [10]consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my [11]flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

[4] Heb. *according to the seeking.* [5] Heb. *small cattle of lambs and kids.* [6] Heb. *great he-goats.* [7] Isa. 40. 11. John 10. 11.
[8] Isa. 11. 1. Jer. 23. 5. [9] Or, *for renown.* [10] Heb. *taken away.* [11] John 10. 11.

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Verse 25. '*They shall dwell safely in the wilderness, and sleep in the woods.*'—The image is here derived from the exigencies of pastoral life—when the people out with the flocks, are exposed to all the dangers that may be abroad, from the enemy in time of war, and at all times from depredators and beasts of prey. The promise that all this should cease, and that they might dwell safely in the wilderness, and sleep securely in the woods, must be most suggestive of quiet and happy times to an Oriental imagination. Chandler has left a striking picture of the kind of life from which these images are chosen. 'About two in the morning, our whole attention was fixed by the barking of dogs, which, as we advanced, became exceedingly furious. Deceived by the light of the moon, we now fancied we could see a village; and were much mortified to find only a station of poor goatherds, without even a shed, and nothing for our horses to eat. They were lying, wrapped in their thick capots or loose coats, by some glimmering embers, among the bushes in a dale, under a spreading tree by the fold. They received us hospitably, heaping on fresh fuel, and producing some curds and coarse bread, which they toasted for us on the coals. We made a scanty meal, sitting on the ground, lighted by the fire and by the moon; after which sleep suddenly overpowered me. On waking... I was much struck with the wild appearance of the spot. The tree was hung with rustic utensils; the she-goats in a pen, sneezed, and bleated, and rustled to and fro; the shrubs by which our horses stood, were leafless; and the earth bare; a black cauldron with milk was simmering over the fire; and a figure more than gaunt or savage, close by us, struggling on the ground with a kid, whose ears he had slit, and was endeavouring to cauterize with a red-hot iron.'—*Travels*, p. 157.

CHAPTER XXXV.

The judgment of mount Seir for their hatred of Israel.

MOREOVER the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee [1]most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a [2]perpetual hatred, and hast [3]shed *the blood of* the children of Israel by the [4]force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir [5]most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will [6]possess it; [7]whereas the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us [8]to consume.

13 Thus with your mouth ye have [9]boasted against me, and have multiplied your words against me: I have heard *them.*

14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

[1] Heb. *desolation and desolation.* [2] Or, *hatred of old.* [3] Heb. *poured out the children.* [4] Heb. *hands.*
[5] Heb. *desolation and desolation.* [6] Psal. 83. 4, 12. [7] Or, *though the LORD was there.* [8] Heb. *to devour.* [9] Heb. *magnified.*

Verse 4. '*I will lay thy cities waste, and thou shalt be desolate.*'—To the testimonies already furnished in verification of Scripture prophecy, we may add a passage from the *Travels* of Irby and Mangles, which concludes with a reference to the present prediction. 'On leaving Petra, the track rises considerably, and is slippery and dangerous: our attention was particularly excited on this side, by remarking with how much care the scanty soil had been banked up into terraces, and disposed into fields and gardens: every nook that could furnish footing for a single plant was turned to account, proving that Strabo was not mistaken, in speaking of the horticultural advantages of this city: and the inhabitants seem to have made the most of them. At present the barren state of the country, together with the desolate condition of the city, without a single human being living near it, seem strongly to verify the judgment pronounced against it.'

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CHAPTER XXXVI.

1 The land of Israel is comforted, both by the destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

ALSO, thou son of man, prophesy unto the [1]mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD; [2]Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and [3]ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the [4]rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast: and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men.*

13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither [5]bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they [6]profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before [7]their eyes.

[1] Chap. 6. 2. [2] Heb. *Because for because.* [3] Or, *ye are made to come upon the lip of the tongue.* [4] Or, *bottoms, or, dales.* [5] Or, *cause to fall.* [6] Isa. 52. 5. Rom. 2. 24. [7] Or, *your.*

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24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A [8]new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my [9]spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of [10]Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: I [11]the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the [12]holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

8 Jer. 32. 39. Chap. 11. 19. 9 Chap. 11. 19. 10 Chap. 28. 13. 11 Chap. 17. 24, and 22. 14, and 37. 14.
12 Heb. *flock of holy things.*

CHAPTER XXXVII.

1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 18 *is shewed the incorporation of Israel into Judah.* 21 *The promises of Christ's kingdom.*

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open [1]valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the [2]wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and

1 Or, *champaign.* 2 Or, *breath.*

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our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and [3]one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And [4]David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

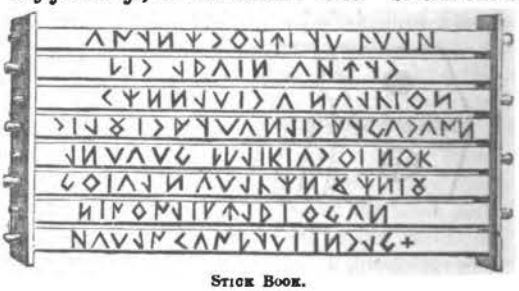
26 Moreover I will make a [5]covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my [6]sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be [7]their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

[3] John 10. 16. [4] Isa. 40. 11. Jer. 23. 5, and 30. 9. Chap. 34. 23. [5] Psal. 89. 3. Chap. 34. 25. [6] 2 Cor. 6. 16. [7] Chap. 11. 20, and 14. 11.

Verse 20. '*The sticks whereon thou writest.*'—There are many curious traces of this kind of writing upon sticks or pieces of wood. This indeed is not the first instance of the practice in scripture; for so early as the time of Moses, we find a parallel example of writing upon rods. The custom existed among the early Greeks; as we are informed that the laws of Solon, preserved at Athens, were inscribed on billets of wood called *axones*. The custom has also existed in various applications in our own and other northern countries. The ancient Britons used to cut their alphabet with a knife upon a stick, which thus inscribed, was called *Coelbren y Beirdd*, 'the billet of signs of the bards,' or the Bardic Alphabet. And not only were the alphabets such, but compositions and memorials were registered in the same manner. These sticks were commonly squared, but sometimes were three-sided, and, consequently, a single stick would contain either three or four lines. The squares were used for general subjects, and for stanzas of four lines in poetry; the trilateral ones being adapted to triads, and for a peculiar kind of ancient metre called *Triban*, or triplet, and *Englyn-Milwyr*, or the warrior's verse. Several sticks

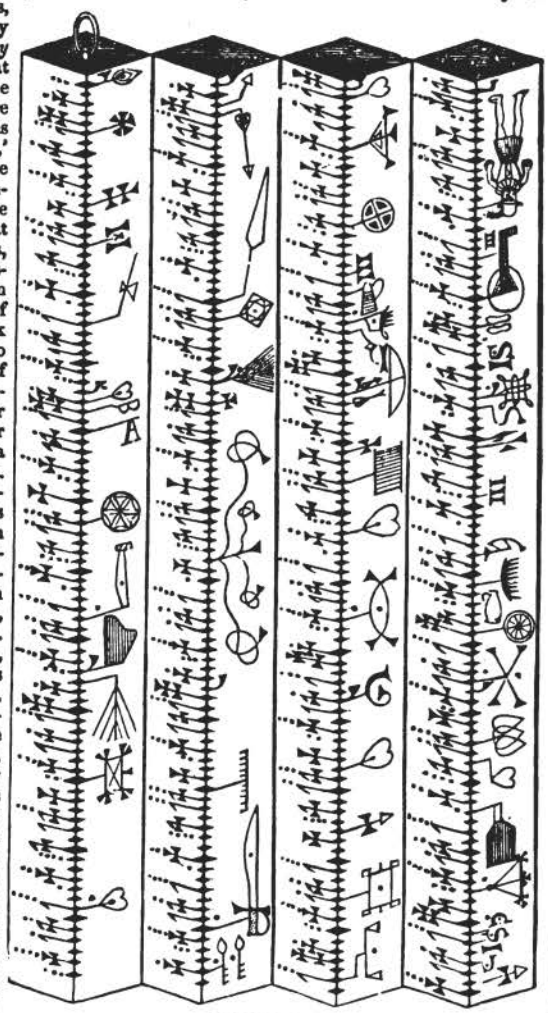


STICK BOOK.

with writing upon them were united together in a kind of frame, as represented in the above cut. This was called *Peithynen* or *Elucidator*, and was so constructed that each

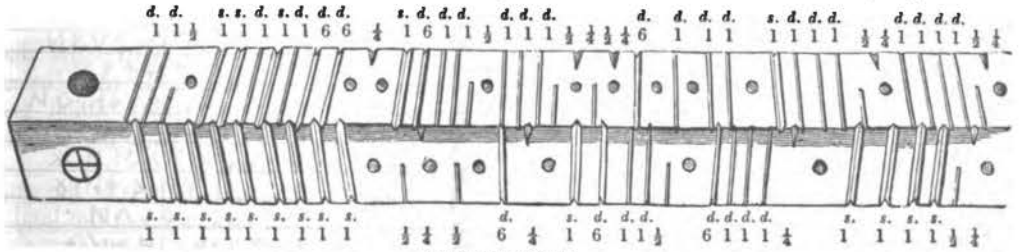
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stick might be turned for the facility of reading, the end of each running out alternately on both sides. A continuation, or different application of the same practice, is offered by the Runic *clog* (a corruption of *log*) almanacs, the employment of which was retained to a comparatively recent period, being described by Dr. Plot in his *History of Staffordshire* (1686), as still in common use in that county; some, of large size, being usually hung up at one side of the mantle-tree of the chimney, while others were smaller and carried in the pocket. Our engraving is copied from a representation of one of the family 'clogs,' given in his work. Properly, the almanac was a single four-sided stick, inscribed on each side; but, for the convenience of representation, it is shewn '*in plano*, each angle of the square stick, with the moiety of each of the flat sides, being expressed apart.' The edges have notches, answering to the days of the year; the Sundays being distinguished by a larger notch. Connected with these, on one of the flat sides, are crosses, the form and size of which are varied, for the sake of distinction or to mark the rank which the saint of that day was supposed to occupy: the dots are considered to denote the number of paternosters, aves, etc. appropriate to the day. The opposite side of the notched edge is occupied by arbitrary or significant signs to denote the greater festivals, or other commemorative occasions—as a star for the Epiphany, a branch for May-day, a sword for St. John, keys for St. Peter, and so forth. They were, in short, calendars containing similar indications to those prefixed to the books of Common-prayer. Dr. Clarke met with several of such Runic stave-calendars in Sweden, rather as curious antiquities than as things in actual use; although the inhabitants were well acquainted with them, and were often able to explain the meaning of the characters upon them, and the purpose for which these instruments were used. 'They were all of wood, about three feet and a half long, shaped like the straight swords represented in churches upon the brazen sepulchral plates of our Saxon ancestors. The blades were on each side engraved with Runic characters, and signs like hieroglyphics extended their whole length...We saw one of more elaborate workmanship, where the Runic characters had been very elegantly engraved upon a stick, like a physician's cane; but this last seemed to be of a more modern date. In every instance it was evident, from some of the marks upon them, that the first owners had been Christians: the different lines and characters denoting the fasts and festivals, golden numbers, dominical letter, epact, etc. But the custom of thus preserving written records upon rods or sticks is of the highest antiquity. There is an allusion to the custom in Ezek. xxxvii. 16—20, where mention is made of something very similar to the Runic staff.' The difference between these and the one represented in our cut, seems to be no more than in the variation of arbitrary signs and characters to denote the same objects.



CLOG ALMANAC.

The use of sticks and pieces of wood in keeping accounts, has been retained much longer than the other applications; and has indeed remained to our own day, in evidence of the various purposes of this kind for which sticks have been employed. We have seen alphabets, records, books, poems, and calendars of stick; and the account sticks may be briefly noticed to complete the series. The most perfect and interesting of those which have remained in modern use appears to be the Saxon Reive Pole, still, or down to



SAXON REIVE-POLE.



EXCHEQUER TALLY.

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a recent date, used in the island of Portland for collecting the yearly rent paid to the sovereign as lord of the manor. The lands of this island are denominated ancient customary demesne and lands of inheritance, paying a yearly rent of 14*l.* 14*s.* 3*d.*, and collected by the reive or steward every Michaelmas, the sum which each person pays being scored on a square pole, as shewn in our present engraving. The black circle at the top denotes the parish of Southwell, and that side of the pole contains the account of the tax paid by the parishioners; each person's account being divided from that of his neighbour by the circular indentations between each. In the present instance the first pays 2½*d.*, the second 4*s.* 2*d.*, the next one farthing, and so on. This will sufficiently appear from the explanatory marks which have been set along the edges of the engraving. The other side of the pole, as seen in the cut, is appropriated to the parish of Wakem, the cross within a circle being considered the mark of that district. In this, as in other instances, we find ancient methods of proceeding retained by governments long after they have been abandoned by individuals. This is shewn in the present matter, by the Reive-Pole in the island of Portland, and still more by the 'tallies' or notched sticks, so long and so recently used in the accounts of the public Exchequer, and which still give name to the office of certain public functionaries, the Tellers (Talliers) of the Exchequer.

CHAPTER XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment against him.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against [1]Gog, the land of Magog, [2]the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And [3]I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even* a great company *with* bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and [4]Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt [5]think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell [6]safely, all of them dwelling without walls, and having neither bars nor gates,

12 [7]To take a spoil, and to take a prey, to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the [8]midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it?*

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time [9]by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

19 For in my jealousy *and* in the fire of

1 Revel. 20. 8. 2 Or, *prince of the chief.* 3 Chap. 39. 2. 4 Or, *Phut.* 5 Or, *conceive a mischievous purpose.* 6 Or, *confidently.* 7 Heb. *to spoil the spoil, and to prey the prey.* 8 Heb. *navel.* 9 Heb. *by the hands.*

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my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the [10]steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I [1]magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

[10] Or, *towers*, or, *stairs*.

[1] Chap. 36. 23, and 37. 28.

Verse 2. '*Gog, the land of Magog, the chief prince of Meshech and Tubal.*'—Great diversity of opinion has been entertained concerning the situation of Gog and Magog, and the various alternatives suggested have given occasion to no common amount of discussion. This we cannot follow: but content ourselves with stating that the opinion which seems to us the most probable, and which moreover has the support of Josephus, is that these are to be understood as names applied to the Scythians of the ancients, answering to the Tahtars of the moderns—a people extending through the centre of Asia, and the south-east of Europe, and who, at various times, have left their native plains to overrun the civilized countries of Asia and eastern Europe, overthrowing thrones and kingdoms before them. Gog and Magog are probably to be understood as applied to this people in the most extensive sense; Meshech and Tubal being limited to the nearer and better known portions of the whole. Considering that the present Turks are descended from the Tahtars, many commentators seem disposed to consider that the prophecies concerning Gog and Magog have an ultimate reference to that people. It is, however, allowed, on all hands, that this is one of the most difficult prophecies of the Old Testament, and interpreters are greatly divided about its application.

4. '*I will turn thee back.*'—It therefore appears that the people in question had at this time made an incursion from their native wilds into the countries with which the Hebrews were acquainted. It corroborates the conclusion stated in the preceding note, that this actually happened in the time of Ezekiel, with respect to the Scythians, and not, so far as history certifies, with respect to any other people. This prophecy has no date: and if we assign it an early one, there is every historical and internal probability that the first part of the chapter refers to the expulsion of the Scythians, after they had for several years (28) assumed a position in south-western Asia which made them and their peculiar habits well known in that part of the world, and which may well be taken to explain the allusions which Ezekiel seems to make to them. About the time of the fall of Nineveh, they made their appearance in Upper Asia, and were about to enter Media, when they were opposed by the king of that country (Cyaxares I.) who sustained a signal defeat. The Scythians then proceeded, and extended their conquests over Syria to the confines of Egypt, which they were only prevented from entering by entreaties and valuable presents from the king. On their return they passed through the land of the Philistines, in their progress through which some stragglers of their main body plundered the temple of Venus (Astarte) at Askelon, which was believed to be the most ancient in the world dedicated to that goddess. It does not appear that they molested the kingdom of Judæa, and the already desolated country of the expatriated ten tribes offered them little temptation. They did however appropriate to themselves the town of Bethshan, in the territories of Manasseh west of Jordan, which long retained, for this reason, the name of Scythopolis, or 'city of the Scythians.' After this people had for twenty-eight years remained in possession of the two Armenias, Cappadocia, Pontus, Colchis, Iberia, and the greater part of Lydia, their chiefs were cut off by a treacherous stratagem of the same king of Media whom they had in the first instance defeated. The expulsion of their dispirited followers was then easily effected; and to this event, which happened in his own time, the prophet may well be supposed to refer, while his view extends from thence far forward into the future history of the same people, to an extent which we cannot follow through its disputed applications.

9. '*Thou shalt ascend and come like a storm.*'—This verse does very strikingly describe the character of a Scythian or Tahtar invasion, the force of which is illustrated by every account of such transactions which has been preserved. Their vast numbers covering the land like a cloud, their rapid and irresistible progress, compared to a storm—are circumstances to which the prophets allude, and which all historians describe with wonder. Gibbon's notice of the invasions of China by the Tahtars contains a passage strikingly illustrative of this verse; and it is always a pleasant office to oblige infidels to bring evidence of the truth of the descriptions and prophecies of that Divine Book which they affect to contemn. 'The cavalry of the Taujou frequently consisted of two or three hundred thousand men; formidable by the matchless dexterity with which they managed their bows and their horses; by their hardy patience in supporting the inclemency of the weather; and by the incredible speed of their march, which was seldom checked by torrents or precipices, by the deepest rivers, or by the most lofty mountains. They spread themselves at once over the face of the country; and their rapid impetuosity surprised, astonished, and disconcerted the grave and elaborate tactics of a Chinese army.' The vast numbers of men which were brought into the field by the people in question are repeatedly noticed in this and the following chapter: and indeed it used to be a matter of wonder how such immense bodies of men as the ancient Scythians and modern Tahtars assembled could be brought together. But this is accounted for by the recollection, that among all the Tahtar tribes every adult serves, when required, as a soldier; so that their thinly-peopled wildernesses have often been able to send forth armies far exceeding those which the most populous civilized countries could ever raise. One of the laws of the Mongol Tahtars, in the time of Genghiz Khan, was, 'Husbands are to be employed solely in hunting and war; all other occupations belong to women.'

15. '*All of them riding upon horses.*'—'The plains of Tahtary are filled with a strong and serviceable breed of horses, which are easily trained for the purposes of war and hunting. The Scythians of every age have been celebrated as bold and skilful riders; and constant practice has seated them so firmly on horseback, that they were

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supposed by strangers to perform the ordinary duties of civil life—to eat, to drink, and even to sleep—without dismounting from their steeds.'—GIBBON, ch. xxvi.

19. '*A great shaking in the land.*'—Most of the effects attending on a tremendous earthquake are described in this and the ensuing verse.

CHAPTER XXXIX.

1 *God's judgment upon Gog.* 8 *Israel's victory.* 11 *Gog's burial in Hamon-gog.* 17 *The feast of the fowls.* 23 *Israel, having been plagued for their sins, shall be gathered again with eternal favour.*

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and [1]leave but the sixth part of thee, and will cause thee to come up from [2]the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every [3]sort, and *to* the beasts of the field [4]to be devoured.

5 Thou shalt fall upon [5]the open field: for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell [6]carelessly in the isles: and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the [7]handstaves, and the spears, and they shall [8]burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the [9]*noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of [10]Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

14 And they shall sever out [11]men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [12]set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* [13]Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD; Speak [14]unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my [15]sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [16]goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 ¶ And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that

1 Or, *strike thee with six plagues; or, draw thee back with an hook of six teeth,* as chap. 38. 4. 2 Heb. *the sides of the north.*
3 Heb. *wing.* 4 Heb. *to devour.* 5 Heb. *the face of the field.* 6 Or, *confidently.* 7 Or, *javelins.* 8 Or, *make a fire of them.*
9 Or, *mouths.* 10 That is, *the multitude of Gog.* 11 Heb. *men of continuance.* 12 Heb. *build.* 13 That is, *the multitude.*
14 Heb. *to the fowl of every wing.* 15 Or, *slaughter.* 16 Heb. *great goats.*

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I *am* the LORD their God from that day and forward.

23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 ¶ Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and [17]am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, [18]which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have [19]poured out my spirit upon the house of Israel, saith the Lord GOD.

17 Chap. 36. 23. 18 Heb. *by my causing of them*, &c. 19 Joel 2. 28. Acts 2. 17.

Verse 3. '*I will smite thy bow out of thy left hand.*'—There are several other passages which intimate that the bow was the principal weapon of the people intended. So it has always been among the Scythian nations. 'The long Tahtar bow,' says Gibbon, 'is drawn with a nervous arm; and the weighty arrow is directed to its object with unerring aim and irresistible force.' The same has been intimated in the extract, from the same author, under verse 9 of the preceding chapter. Compare also the enumeration of other articles of their military array in verse 4 of the preceding chapter, and verse 9 of this, with the following law of Genghiz Khan's time. 'The arms appointed are the sabre, the bow, the battle-ax, with some ropes. The officers to wear helmets and breastplates of leather or iron, or an entire coat of mail. Soldiers who can afford it are permitted to wear armour. The officers are strictly to examine the edges and points of the sabres.' This law does not mention spears or lances, which we know to have been also favourite weapons among the ancient and modern Scythians. The 'hand-staves' in verse 9, are we suppose maces, which are also very common among them, and formidable in their hands.

9. '*They shall burn them with fire seven years.*'—That is to say, that the shafts or wooden parts of their weapons should be so abundant as to last the people of the land seven years for fuel. This is intended, doubtless, to convey an idea of their prodigious numbers. But it is right to add, that the inhabitants of those genial climates make but a sparing use of fuel, which will explain any difficulty the text might be supposed to offer.

11. '*The valley of the passengers on the east of the sea.*'—The Targum, followed by many Jewish and Christian interpreters, take this 'sea' to have been the Lake of Gennesareth. The valley near this sea may have been called 'The valley of passengers,' because a great number of merchants, traders, and others, from Syria and other eastern countries, passed through it, in their way to and from Egypt. We see, in Gen. xxvii. 17, 25, that the Ishmaelite merchants to whom Joseph was sold, were passing this way towards Egypt.

14. '*They shall sever out men of continual employment.*'—It was anciently the usual custom for the conquerors to leave the bodies of their slaughtered enemies for a prey to the birds and beasts of prey; and this custom is frequently alluded to in Scripture. When however the slain were in great numbers, and the slaughter occurred in a peopled district, bodies were often disposed of, in some way or other, by the inhabitants, out of a regard to their own safety and comfort. Thus, also, it seems that when the Jews gained a battle on a foreign field they left their slain enemies unburied, or to be buried by others; but when, as in the present instance, the event happened in their own country, we discover from these verses that they were accustomed to inter the dead: and to this the Hebrews had not only the inducement common to all people, but another, more immediately constraining, which arose from the pollution which they incurred by the contact of a dead body; and to which they could not fail to have been constantly subjected while so many corpses remained uninterred. It seems that two sets of men were employed in this business, one to seek out the bodies and to set up a mark of direction for the others, whose duty it was to inter the bodies thus found. The mark set up for this purpose would also, in the mean time, by warning passengers from the spot prevent the danger of accidental pollution.

CHAPTER XL.

1 *The time, manner, and end of the vision.* 6 *The description of the east gate,* 20 *of the north gate,* 24 *of the south gate,* 32 *of the east gate,* 35 *and of the north gate.* 39 *Eight tables.* 44 *The chambers.* 48 *The porch of the house.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, [1]by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like

1 Or, *upon which.*

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the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate [2]which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The [3]space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* [4]narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the [5]arches: and windows *were* round about [6]inward: and upon *each* post *were* palm trees.

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court [7]without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court [8]that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the [9]arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and

[2] Heb. *whose face was the way toward the east.* [3] Heb. *limit*, or, *bound.* [4] Heb. *closed.*
[5] Or, *galleries*, or, *porches.* [6] Or, *within.* [7] Or, *from without.* [8] Heb. *whose face was.* [9] Or, *galleries*, or, *porches.*

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the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits [10] broad.

31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40 And at the side without, [11] as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* [12] hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the [13] charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

10 Heb. *breadth.* 11 Or, *at the step.* 12 Or, *end irons*, or, *the two hearth-stones.* 13 Or, *ward*, or, *ordinance*: and so verse 46.

CHAPS. XL.—XLVIII. We have mentioned, in the Introduction, the great and acknowledged difficulty involved in the obscure vision contained in these chapters. For this reason the Hebrews forbade this portion of Scripture to be read by persons under thirty years of age; and many Christian expositors have abstained altogether from comment. We do not approve of this, being persuaded that '*all* Scripture is profitable.' But as we should despair of giving a satisfactory explanation of all the details, and as the attempt would occupy more room than a regard to our limits would allow us to spare for the subject, we shall confine our attention to a few detached passages which offer occasion for such remarks as we have been accustomed to give.

One of the great difficulties in this description is to understand its design. Perhaps none of the numerous conjectures which have been offered are entirely satisfactory, and we are not disposed to add to the number. A very common explanation is, that, as the temple and city were overthrown, and the ecclesiastical and civil polity of

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the Hebrews destroyed, these chapters were written to instruct them in what they were to do on their return from captivity, and in particular to give them such a detailed description as might enable them to build another temple, similar in form and dimensions to that of Solomon. It is under this explanation that the writers who have attempted to give us an account of Solomon's temple, have freely availed themselves of the present chapters to complete their descriptions.

It would however be difficult to shew that the temple of Zerubbabel answered to this description, or that it found a more complete fulfilment in the temple which, as reconstructed and enriched by Herod, existed in the time of our Saviour, and is described by Josephus and the Rabbins: and even allowing that the later temple did, in essential matters, correspond to this representation, it is certain that the division of the land was not the same after the return from the Exile, as is here prescribed, nor the governors and civil polity those which are here directed. On these grounds the Jews themselves admit that the directions given in these chapters have not hitherto been followed, although the Mishnah alleges that the second temple was an intended imitation of that described by Ezekiel, so far as the means of carrying it out allowed. They believe, however, that many things which these chapters contain cannot be understood till Elias (whom they still expect) shall come and explain them; and that the temple here described will not be built, nor the regulations take effect, until the Messiah comes, to whose advent they still look forward. Some Christian writers have been disposed to apply the whole to the condition of the Jews under a future restoration to their own land and privileged condition; while others interpret the whole with a mystical application to the church of Christ. We cannot enter into these explanations; but the reader will be glad to see the observations of Professor Dathe, as applying to what we have stated as the more common explanation, and as meeting the objections to which that explanation is open. His opinion, which he submits with diffidence to the consideration of others, is, that the passage 'does not contain a prophecy, nor does it predict any future event; but it describes what ought to have been done, if the whole Jewish people, consisting of all the tribes, had returned from captivity to their own country. Liberty was granted to all, and all had it in their power to return. God now orders, by the mouth of his prophet, what should be the nature and character of his worship, and what division of the country should take place between the different tribes. There is nothing in the whole description which might not have been carried into effect, provided that all of them had returned, and taken possession of the land, which God granted to them. In this new possession of the Promised Land, which God offered to his people, the same thing happened as on a former occasion, when they entered into the land, which they had so long desired, under their leader Joshua. The division which then took place was very different from that which ought to have been made, according to the will of God; for the sloth and cowardice of the people, dreading a protracted war, was the reason why a great part of the country was allowed to remain in possession of the first inhabitants; and the same baseness of disposition, or love of present advantage, now detained them where they were; so that they chose rather to live as exiles among the nations, than to return to their own country, which was now either laid waste or occupied by others.' This view receives much corroboration from the undoubted fact, that the decree of Cyrus allowed the temple to be much larger than that which was actually built, and which, therefore, it was intended to build, had the means been provided. See the note on Ezra vi. 3. The Jewish view, as set forth by Solomon Bennet in his curious work on *the Temple of Ezekiel*, 1824, agrees substantially with this—namely, that the insufficient means of the people who returned from exile prevented the original intention from being fulfilled; and as this insufficiency arose from the fact that the wealthiest, noblest, and most numerous part of the nation remained behind, the two explanations virtually coincide. Bennet says: 'Notwithstanding that at the period of the erection of the second temple, the house of Israel was rich in the possession of men skilled in divinity and jurisprudence, and eminent for heroism, yet it was far from distinguished for pecuniary wealth. As the population increased, and the territory improved, there arose a necessity for many public works, such as aqueducts, fortresses to secure them from the annoyance of their jealous neighbours, and arsenals with magazines of warlike stores. These were supplied at considerable expense, consisting principally of body-armour, of which we are told they possessed great abundance. These burdens necessarily increased with their increasing population and prosperity, and extended defensive warfare became necessary in proportion as their growing importance drew upon them the envy and the fears of their neighbours. Abundant proof of this may be seen in the books of the Maccabees, in Josephus, Philo, and others, from whom we learn, that from the time of the re-establishment of the second temple, the Hebrews were engaged in continual hostilities with the neighbouring Greeks and Arabians; and, finally, in the long and uninterrupted war with the Romans which ended in the destruction of Jerusalem by Titus Vespasian. These reasons will be considered, I hope, as a sufficient explanation, why the temple was not completed according to original intention; which the Judeans had neither the means, nor the opportunity, of effecting.'

Verse 3. '*A line of flax . . . . and a measuring reed.*'—The former for measuring large dimensions, and the latter for those of inferior magnitude.

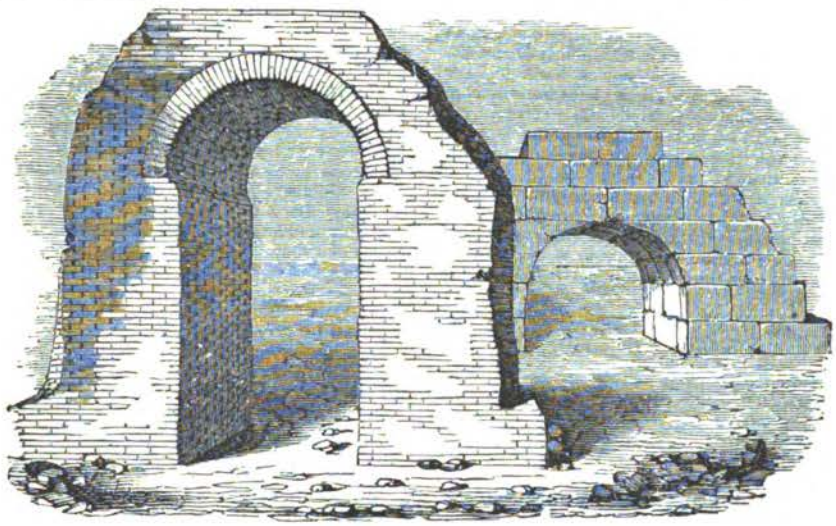
16. '*Arches.*'—The marginal reading, '*galleries*, or *porches*,' as understood of a covered walk with pillars, is that which most interpreters seem to prefer. We are not, upon the whole, disposed to contest this preference; but there is one reason adduced in support of it, from which we are obliged to withhold our assent: this is, that the arch is a comparatively late invention and could not have been known to the Hebrews. Now as this reason involves the conclusion that no arches appeared in the public or private constructions of the Hebrews, though they abound in modern Oriental architecture, a question of some interest is suggested by the occurrence of the word here, which we may be expected to notice briefly, without its being necessary to shew that the word is in the present instance properly used.

One of the arguments that was employed against the early antiquity of the arch, was its alleged absence from the more ancient architecture of the Egyptians. If therefore we can shew that this impression is incorrect, and that the more ancient Egyptians *were* acquainted with the principle of the arch and *did* employ it in their constructions, we suppose it will no longer be contended that it was unknown to the Jews, who had so much intercourse with Egypt. Belzoni was decidedly of opinion that he had found Egyptian arches of very remote antiquity, and gives the specimens which we have copied; but his evidence on the subject is less conclusive than that which has since been supplied by Wilkinson, and others.

It is shewn by Sir J. G. Wilkinson that the arch existed in brick in the reign of Amenoph I., as early as B.C. 1540; and in stone in the time of the second Psamaticus, B.C. 600. This evidence is derived from the ascertained date of arches now actually existing; but the paintings at Beni-Hassan afford ground for the conclusion that vaulted buildings were constructed in Egypt as early as the reign of Osirtasen I., who is presumed to have been contemporary with Joseph. Indeed, although the evidence from facts does not ascend beyond this, the evidence from analogy and probability can be carried back to about B.C. 2020 (*Ancient Egyptians*, ii. 116; iii. 316). Wilkinson suggests the probability that the arch owed its invention to the small quantity of wood in Egypt, and the consequent expense of roofing with timber. The proofs may be thus arranged in chronological order:—

The evidence that arches were known in the time of

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EGYPTIAN ARCHES AT THEBES.

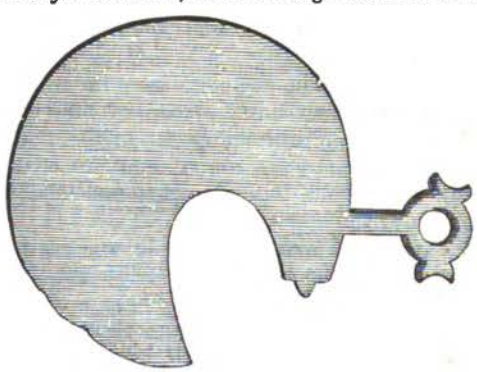
the first Osirtasen is derived from the drawings at Beni-Hassan (Wilkinson, ii. 117).

In the secluded valley of Dayr el Medeeneh, at Thebes, are several tombs of the early date of Amenoph I. Among the most remarkable of these is one whose crude brick roof and niche, bearing the name of the same Pharaoh, prove the existence of the arch at the remote period of B.C. 1540 (Wilkinson, *Topography of Thebes*, p. 81). Another tomb of similar construction bears the ovals of Thothmes III., who reigned about the time of the Exode (*Ancient Egyptians*, iii. 319). At Thebes there is also a brick arch bearing the name of this king (Hoskins, *Travels in Ethiopia*). To the same period and dynasty (the 18th) belong the vaulted chambers and arched doorways which yet remain in the crude brick pyramids at Thebes (Wilkinson, *Ancient Egyptians*, iii. 317). In ancient Egyptian houses it appears that the roofs were often vaulted, and built, like the rest of the house, of crude brick; and there is reason to believe that some of the chambers in the pavilion of Rameses III. (about B.C. 1245), at Medeenet Haboo, were arched with stone, since the devices in the upper part of the walls shew that the fallen roofs had this form. The most ancient *actually existing* arches of stone occur at Memphis, near the modern village of Saqquara. Here there is a tomb with two large vaulted chambers, whose roofs display in every part the name and sculptures of Psamaticus II. (about B.C. 600). The chambers are cut in the limestone rock, and this being of a friable nature, the roof is secured by being, as it were, lined with an arch like our modern tunnels.

To about the same period—that of the last dynasty before the Persian invasion—belong the remarkable doorways of the enclosures surrounding the tombs in the Assaséef, which are composed of two or more concentric semicircles of brick. *Ancient Egyptians*, iii. 319.

Although the oldest *stone* arch whose age has been positively ascertained does not date earlier than the time of Psamaticus, we cannot suppose that the use of stone was not adopted by the Egyptians for that style of building previous to his reign, even if the arches in the pyramids in Ethiopia should prove not to be anterior to the same era. 'Nor does the absence of the arch in temples and other large buildings excite our surprise, when we consider the style of Egyptian monuments; and no one who understands the character of their architecture could wish for its introduction. In some of the small temples of the Oasis the Romans attempted this innovation, but the appearance of the chambers so constructed fails to please; and the whimsical caprice of Osirei (about B.C. 1385) also introduced an imitation of the arch in a temple at Abydus. In this building the roof is formed of single blocks of stone, reaching from one architrave to the other, which, instead of being placed in the usual manner, stand upon their edges, in order to allow room for hollowing out an arch in their thickness; but it has the effect of inconsistency, without the plea of advantage or utility.' Another imitation of the arch occurs in a building at Thebes, constructed in the style of a tomb. The chambers lie under a friable rock, and are cased with masonry, to prevent the fall of its crumbling stone; but, instead of being roofed on the principle of the arch, they are covered with a number of large blocks, placed horizontally, one projecting beyond that immediately below it, till the uppermost two meet in the centre, the interior angles being afterwards rounded off to form the appearance of a vault as represented in the left hand figure of our cut. The date of this building is about B.C. 1500, and consequently many years after the Egyptians had been acquainted with the art of vaulting.

Thus as the temple architecture of the Egyptians did not admit of arches, and as the temples are almost the only *buildings* that remain, it is not strange that arches have



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not oftener been found. The evidence offered by the paintings, the tombs, and the pyramids is conclusive for the existence and antiquity of arches and vaults of brick and stone; and if any remains of houses and palaces had now existed, there is little doubt that the arch would have been of frequent occurrence. We observe that Sir J. G.

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Wilkinson, in portraying an Egyptian mansion (*Ancient Egyptians*, ii. 131), makes the grand entrance an archway.

After this it seems unreasonable to doubt that the arch was known to the Hebrews also, and was employed in their buildings. Palestine was indeed better wooded than Egypt; but still that there was a deficiency of wood suitable for building and for roofs is shewn by the fact that large importations of timber from the forests of Lebanon were necessary (2 Sam. vii. 2, 7; 1 Kings v. 6; 1 Chron. xxii. 4; 2 Chron. ii. 3; Ezra iii. 7; Cant. i. 17), and that this imported timber, although of no very high quality, was held in great estimation. [APPENDIX, No. 74.]

43. '*Hooks.*'—It is probable that these hooks were attached to posts, and that the victims were suspended from them to be skinned and dressed for sacrifice. Thus we are informed by the Rabbinical writers, that in the slaughter-place of the second temple, to the north of the altar, there were eight pillars of stone boarded with cedar, in each of which were fixed three rows of iron hooks, one above another, and that from the higher hooks were suspended the bullocks, from the next the rams, and from the lowest the lambs, when dressed for sacrifices. A large variety of instruments were employed in the ancient sacrifices. Of knives alone there were several kinds, and some of these have a hooked shape in ancient paintings; and something of this sort might be intended here, unless the above explanation should seem preferable.

CHAPTER XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the [1]door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 And the side chambers *were* three, [2]one over another, and [3]thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might [4]have hold, but they had not hold in the wall of the house.

7 And [5]*there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the [6]galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, [7]cieled with wood round about, [8]and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by [9]measure.

18 And *it was* made with cherubims and

[1] Or, *entrance.* [2] Heb. *side chamber over side chamber.* [3] Or, *three and thirty times*, or, *foot.* [4] Heb. *be holden.* [5] Heb. *it was made broader, and went round.* [6] Or, *several walks*, or, *walks with pillars.* [7] Heb. *cieling of wood.* [8] Or, *and the ground unto the windows.* [9] Heb. *measures.*

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palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The [10]posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

[10] Heb. *post.*

Verse 1. '*He brought me to the temple.*'—Having now concluded his description of the exterior portion of the building, the angel proceeds to describe to the prophet its more important feature, the temple itself.

— '*The tabernacle.*'—The application is derived from the tabernacle of Moses, and is applied to the temple as its representative and as being applied to similar uses.

8. '*A full reed of six great cubits.*'—This reed of six great cubits was that with which all the measurements were taken. Compare verse 5 of the preceding chapter, where this reed is called 'a measuring reed of six cubits long, by the cubit, and a hand's breadth.' It has there been disputed whether the whole reed exceeded six cubits by a hand's breadth, or that each of the six cubits was a hand's breadth more than the common cubit. To us it seems that the present text decides for the latter alternative, which is that also chosen by the Targum, followed by many Jewish and Christian interpreters. The distinction of measures (and also weights, as in our own troy and avoirdupois), great and small, has existed among different nations, ancient and modern, and was probably also found among the Hebrews. That there was such a distinction among the Babylonians, among whom the prophet was a captive, is attested by Herodotus, who so gives the measurement of the walls of Babylon in such a manner as to supply a parallel illustration of some interest. 'The width of the wall is fifty royal cubits, and its height two hundred cubits: the royal cubit exceeds the common cubit by three fingers' breadth.' (*Clio*, 178.) It may not be impossible that this 'royal cubit' was the very measure called the 'great cubit' by the prophet.

CHAPTER XLII.

1 *The chambers for the priests.* 13 *The use thereof.* 19 *The measures of the outward court.*

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries [1]were higher than these, [2]than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And [3]from under these chambers *was* [4]the entry on the east side, [5]as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

[1] Or, *did eat of these.* [2] Or, and *the building* consisted *of the lower and the middlemost.* [3] Or, *from the place.*
[4] Or, *he that brought me.* [5] Or, *as he came.*

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11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east [e]side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

[e] Heb. *wind.*

Verse 14. '*Not go out of the holy place into the utter court.*'—That is, the priests, while employed in their sacred services, or eating the holy offerings, were forbidden to interrupt their functions by going into the outer courts.

— '*There they shall lay their garments wherein they minister.*'—From this it appears still more clearly than from Exod. xxviii., that the priests did not ordinarily wear any of the sacred garments in which they discharged their sacred functions. Whether there was any thing in their dress which distinguished them in common life from the mass of the people does not appear in Scripture; but certainly they wore none of their sacred habiliments; and the probability is, that they wore the common dress of the time, being, as the Targum expresses it, 'mingled with the people.' The Jewish writers favour the opinion that the priests appeared in the common dress of private persons when not officiating. The Rabbinical writers say that the priestly wardrobe was kept by a priest, whose duty it was to deliver out and receive back the sacerdotal vestments, the several articles of which were kept separately in chests in an apartment appropriated to the purpose, each chest having on it the name of the article of dress which it contained, so that there was no confusion or mistake when the dresses were wanted.

CHAPTER XLIII.

1 *The returning of the glory of God into the temple.* 7 *The sin of Israel hindered God's presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.*

AFTERWARD he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and [1]his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* [2]according to the appearance of the vision which I saw, *even* according to the vision that I saw [3]when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, [4]*and*

[1] Chap. 4. 24. [2] Chap. 1. 4, and 8. 4. [3] Or, *when I came to* prophesy *that the city should be destroyed.* See chap. 9. 2, 5. [4] Or, *for* there was but *a wall between me and them.*

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the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the [5]pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the [6]bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the [7]edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 [8]So the altar *shall be* four cubits; and from [8]the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall [10]consecrate themselves.

27 And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your [11]peace offerings; and I will accept you, saith the Lord GOD.

[5] Or, *sum, or, number.* [6] Heb. *bosom.* [7] Heb. *lip.* [8] Heb. *Harel*, that is, *the mountain of God.*
[9] Heb. *Ariel*, that is, *the lion of God.* [10] Heb. *fill their hands.* [11] Or, *thank offerings.*

Verse 2. '*Came from the way of the east.*'—In allusion, as the Jewish writers understand, to the restoration of the people of Israel from the Babylonish captivity; Babylon lying to the eastward from Palestine.

— '*The earth shined with his glory.*'—Or rather, 'and *the land* shined with his glory'—alluding to Palestine which was to become more glorious at the period of the second temple than of the first. Compare Hagg. ii. 9. We have here the same fact differently expressed.

3. '*When I came to destroy the city.*'—That is, when he came to prophesy that the city should be destroyed. This is a strong and remarkable instance of what occurs several times in the writings of the prophets, who express themselves as doing, or having done, that which they were commissioned to foretel or declare. Some other instances of this practice have been noticed as they occurred.

7. '*By the carcases of their kings.*'—Michaelis, appa-

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rently following a hint to that effect in the Targum, suggests that some of the kings were buried and their monuments erected near the wall which surrounded the temple and its courts, and that this vicinity is regarded as a profanation of the temple. The very general disposition manifested in different countries to inter the dead in or near holy places renders this far from improbable; while, on the other hand, it is certain that the law regarded the contact and proximity of a dead body as most polluting. Other explanations of the present text have, however, been given. Some understand the passage to refer to idols, called 'carcases,' as things lifeless and abominable, while others suppose it alludes to the carcases of the human sacrifices offered to Moloch or Milcolm, understanding the word rendered 'their king' as the proper or titular name of this idol.

8. '*Threshold.*'—See the note on 1 Sam. v. 5.

CHAPTER XLIV.

1 *The east gate assigned only to the prince.* 4 *The priests reproved for polluting of the sanctuary.* 9 *Idolaters incapable of the priest's office.* 15 *The sons of Zadok are accepted thereto.* 17 *Ordinances for the priests.*

THEN he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the GOD of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, [1]mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* [2]strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things; but ye have set keepers of my [3]charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and [4]caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* [5] [6]with any thing that causeth sweat.

[1] Heb. *set thine heart.* [2] Heb. *children of a stranger.* [3] Or, *ward*, or, *ordinance:* and so verses 14 and 16.
[4] Heb. *were for a stumbling-block of iniquity unto, &c.* [5] Or, *in sweating places.* [6] Heb. *in*, or, *with sweat.*

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19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a [7]widow, nor her that is [8]put away: but they shall take maidens of the seed of the house of Israel, or a widow [9]that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no [10]dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: I [11]*am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every [12]dedicated thing in Israel shall be their's.

30 And the [13] [14]first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is [15]dead of itself, or torn, whether it be fowl or beast.

7 Levit. 21. 13. 8 Heb. *thrust forth.* 9 Heb. *from a priest.* 10 Lev. 21. 1, 11.
11 Num. 18. 20. Deut. 10. 9, and 18. 1, 2. Josh. 13. 14, 33. 12 Or, *devoted.* 13 Or, *chief.*
14 Exod. 13. 2, and 22. 29, 30. Num. 3. 13, and 18. 12. 15 Exod. 22. 31. Lev. 22. 8.

Verse 2. '*This gate shall be shut.*'—In the note to 1 Chron. ix. 18, we have taken some notice of the Oriental custom of honouring monarchs by appropriating gates to their exclusive use, keeping them closed, except when they are to enter, and of building others, which had been in common use, completely up after the sovereign has passed through them. This usage seems to explain the present passage: and to the illustrations already given we may now add the one furnished by Chardin, who informs us, that when a great man in Persia had built a palace, it was the custom for him to entertain the king and his grandees in it for several days. The great gate was then kept open; but when the festivities were over, and the king had departed, it was shut up to be opened no more. He adds, that he understood the same custom to exist in Japan.

20. '*They shall only poll their heads.*'—That is, only cut their hair: they were not to shave their heads, on the one hand, nor to allow their hair to grow long, on the other. Jerome conjectures that the regulation forbidding the priests to shave their heads was in order to distinguish them from several of the heathen priests, and particularly the Egyptian priests of Isis and Serapis, who had their heads shaved and uncovered. Most of the rules which the priests are directed to observe, in this chapter, are the same as those that occur in the Law of Moses, where the most remarkable of them have already received our attention.

CHAPTER XLV.

1 *The portion of land for the sanctuary,* 6 *for the city,* 7 *and for the prince.* 9 *Ordinances for the prince.*

MOREOVER, [1]when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, [2]an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the [3]suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD:

1 Heb. *when ye cause the land to fall.* 2 Heb. *holiness.* 3 Or *void places.*

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and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your [4]exactions from my people, saith the Lord GOD.

10 Ye shall have just [5]balances and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the [6]shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one [7]lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for [8]peace offerings, to make reconciliation for them, saith the Lord GOD.

16 All the people of the land [9]shall give this oblation [10]for the prince in Israel.

17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the [11]peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the [12]feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

[4] Heb. *expulsions.* [5] Levit. 19. 35, 36. [6] Exod. 30. 13. Levit. 27. 25. Num. 3. 47. [7] Or, *kid.* [8] Or, *thank-offerings.*
[9] Heb. *shall be for.* [10] Or, *with.* [11] Or, *thank-offerings.* [12] Num. 29. 12.

Verse 12. '*Twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.*'—'During the captivity of the Jews and after their return, they made use of the weights and measures of other nations. Ezekiel accordingly mentions foreign manehs of fifteen, of twenty, and of five and twenty shekels.' (Jahn's *Archæologia Biblica*, p. 115.) There is, however, another explanation, which supposes that we are to add these several sums together, in order to obtain the amount of the Hebrew maneh, which is thus stated at sixty shekels. And to account for the singular mode of computation, it is alleged that the component sums were pieces of money, of the

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respective values stated, and the amount of which made a maneh. Another explanation of this last matter suggests a reference to the Oriental mode of stating sums of money in contracts and acknowledgments; when, to prevent fraud by changes in single words and figures, not only is the whole sum stated, but it is added, that the half of it is so much, and the quarter so much. Nothing of all this appears very satisfactory to our minds. As it would require discussion, we will not here particularly insist that a comparison of 1 Kings x. 17, with 2 Chron. ix. 16, seems to furnish clearer evidence for taking the maneh at 100 shekels than the present text does for making it sixty; but, with respect to what is said about coins of different values, we may observe that there is not the least evidence or probability that the Hebrews had any such pieces of money, and that the text does not speak of money or value, but of *weight*. And then, as to the explanation suggested by the Oriental mode of stating values, it clearly cannot apply in the present instance, since the numbers fifteen, twenty, twenty-five, have not that corresponding relation to each other, and to the whole sum, which the practice alluded to requires. The text is however very difficult; and it is easier to object to the explanations which have been given, than to suggest one liable to no objection.

CHAPTER XLVI.

1 *Ordinances for the prince in his worship,* 9 *and for the people.* 16 *An order for the prince's inheritance.* 19 *The courts for boiling and baking.*

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs [1]as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt offering unto the LORD *of* a lamb [2]of the first year without blemish: thou shalt prepare it [3]every morning.

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them.

[1] Heb. *the gift of his hand.* [2] Heb. *a son of his year.* [3] Heb. *morning by morning.*

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18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear *them* not out into the utter court, to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, [4]in every corner of the court *there was a court.*

22 In the four corners of the court *there were* courts [5]joined of forty *cubits* long and thirty broad: these four [6]corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

[4] Heb. *a court in a corner of a court, and a court in a corner of a court.* [5] Or, *made with chimneys.* [6] Heb. *cornered.*

Verse 3. '*The people of the land shall worship at the door of this gate.*'—We have met with a very curious engraving in the *Antiquités d'Herculanum*, after an ancient painting found at Portici, representing the Egyptian worship of Isis. This we have copied; for while some allege that the *forms* of the Hebrew worship resembled, essentially, those of the Egyptians, and others contend that their forms were designedly made as different as possible from those of Egypt, it is an advantage to ascertain the truth from the unexceptionable testimony of an ancient painting.

That there are some resemblances is certain; and most of these applied not merely to the worship of the Egyptians, but to that of other nations also. And when we quietly consider the subject, while we can see very clearly why observances and ceremonies liable to misconception or abuse, should be altered or omitted, there does not appear any reason why the forms which the general consent of mankind had considered suitably to mark their reverence or adoration, should be changed to something else which had not previously been known. Bowing the knee is a ceremony; but the Hebrews were not forbidden to bow the knee, so that they did not bow it to Baal.

The resemblances we see here are:—that sacrifice and worship are not performed *in* the sanctuary, but in the court before it, where the altar also appears to occupy nearly the same position as it did in the court before the Hebrew temple. The altar, moreover, is provided with 'horns.' Other analogies are, that the worshippers are in a standing posture, with one exception; that they are all barefooted; and that one man is blowing a trumpet precisely similar to that which the Levites blew at the Hebrew sacrifices.

The differences are more considerable than the ana-



WORSHIP OF ISIS.—From 'Antiquités d'Herculanum.'

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logies. The temple is in a grove—a thing forbidden in Scripture: every individual is bareheaded, whereas the Jews never worshipped but with covered heads: the man who blows the trumpet is sitting, whereas it is a received maxim among the Jewish doctors that no one could sit in the temple courts, excepting only the king, for the time being, of the house of David. The most important difference, however, is the presence of the congregation on each side of the altar, ranged in lines between it and the sanctuary. This is evidently a mixed congregation, including even women; but among the Hebrews the congregation was not admitted at all into the court immediately before the sanctuary, which was appropriated solely to the priests and Levites; and moreover the women did not assemble in the same outer court as the men, but had a separate one of their own. So different indeed were the practices in this matter, that we see in the present example that one of the three most conspicuous of the officiating personages (those at the top of the steps) is a female, a priestess of Isis. Among the Hebrews, also, the space between the porch and the altar was accounted, after the sanctuary itself, the most holy part of 'the mountain of the Lord's house,' and hence, when an act of worship commenced, all persons entitled to be in this court, withdrew from that part, and ranged themselves *below* the altar. The present cut exhibits exactly the opposite custom. These observations, suggested by the engraving we now give, will serve to point out some of the more remarkable of the agreements and differences found in the external forms of worship among the Hebrews as compared with those of their heathen neighbours. It is more than probable, that when the Jews fell into idolatry, they worshipped some of their idols after the fashion shewn in the cut, and particularly 'the queen of heaven' and the idols borrowed from Egypt.

CHAPTER XLVII.

1 *The vision of the holy waters.* 6 *The virtue of them.* 13 *The borders of the land.* 22 *The division of it by lot.*

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the [1]waters *were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, [2]waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the [3]bank of the river *were* very many [4]trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into [5]the [6]desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the [6]rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof [7]shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, [8]shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth [9]new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof [10]for [11]medicine.

13 ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I [12] [13]lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

1 Heb. *waters of the ankles.* 2 Heb. *waters of swimming.* 3 Heb. *lip.* 4 Rev. 22. 2. 5 Or, *plain.*
6 Heb. *two rivers.* 7 Or, *and* that which *shall not be healed.* 8 Heb. *shall come up.* 9 Or, *principal.*
10 Or, *for bruises and sores.* 11 Rev. 22. 2. 12 Or, *swore.* 13 Gen. 27. 7, and 17. 8, and 26. 3, and 28. 13.

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16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; [14]Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure [15]from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to the waters of [16]strife *in* Kadesh, the [17]river to the great sea. And *this is* the south side [18]southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

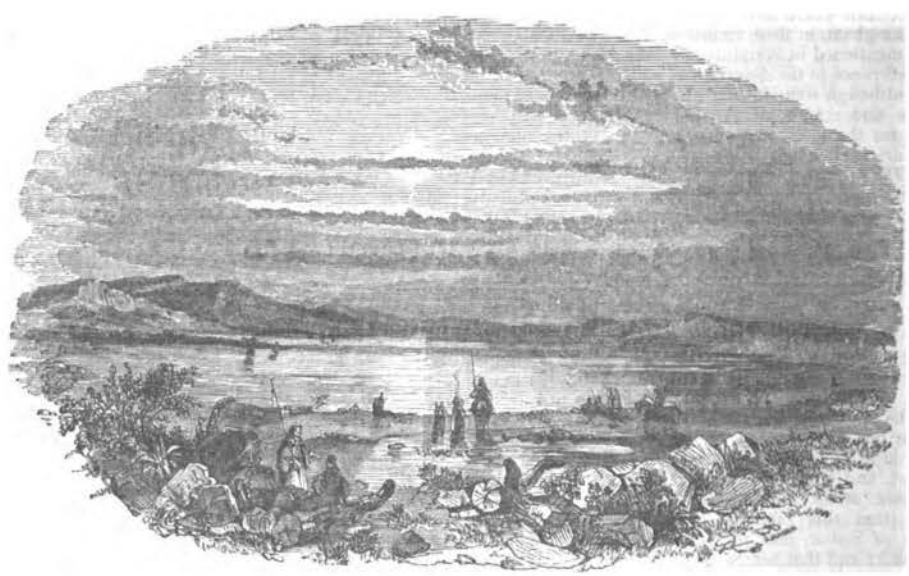
22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

[14] Or, *the middle village.* [15] Heb. *from between.* [16] Or, *Meribah.* [17] Or, *valley.* [18] Or, *toward Temen.*

Verse 1. '*Behold, waters issued out from under the threshold of the house eastward.*'—Whatever be thought of the description contained in these chapters, as a whole, it is generally admitted that the account contained in this chapter of the waters issuing from the temple, deepening and widening as they went, blessing the land through which they passed, and healing the sea of death to which they came, must be figuratively understood. And, thus understood, most commentators seem inclined to apply the allegory to the spread and the blessings of the Christian faith. It is indeed impossible to understand the account literally; yet it is certain that this figurative description is founded upon circumstances proper to the place and country, and which are applied and sustained with great felicity in this very beautiful parable.

It must be evident that a great quantity of water must have been required for the service of the temple. How this supply was obtained appears from the Rabbinical writers, and still more distinctly from Aristeas, whose book was written while the second temple stood, and whose account we give as quoted by Lightfoot (*Prospect of the Temple*, ch. xxiii.): 'There was a continual supply of water, as if there had been an abundant fountain underneath. And there were wonderful and inexpressible receptacles under ground, as appeared five furlongs' space above the temple; each one of which had divers pipes, by which waters came in on every side; all these were of lead, under ground, and much earth laid upon them. And there were many vents on the pavement, not to be seen at all but to those that served; so that in a trice, and easily, all the blood of the sacrifices could be washed away, though it were never so much. And I will tell you how I came to know of these underground receptacles: they brought me out more than four furlongs space out of the city, and one bade me stoop down at a certain place, and listen what a noise the meeting of the waters made.' From this it seems that the waters were collected from many neighbouring sources; but the Rabbins inform us



THE DEAD SEA.

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that the principal supply was derived from the fountain of Etam. It appears that these streams, after having passed under the temple and filled its cisterns, went out on the east side, and there uniting with each other, and with the waters of Siloam, Kidron, and other streams, that seem to have been more numerous and abundant about Jerusalem in ancient times than at present—the whole formed a considerable body of water, augmented by other streams as it passed, till it ultimately fell into the Dead Sea. In this climate, we may be sure that this stream, in proportion to its extent, fertilized the land through which it passed, and was lined with shrubs and bushes, if not trees also; supplying the comparison or statement in *v.* 7. We are not to suppose that this stream had any considerable effect in 'healing' the waters of the Dead Sea, for even the stream of the Jordan has not; but as the stream of living water did enter the salt and bitter waters of the Dead Sea, the figurative account, which follows, of the blessed effects of the fresh stream upon the waters of death, is most naturally and beautifully applied. The sea is supposed thus to receive that healing which it did and does still require: and the reader who has perused the accounts of this sea will not fail to observe how remarkably the healing effects are stated, so as to convey distinct intimations of the peculiarities by which that lake was distinguished from others; such as that it should abound in fish—intimating that it naturally did not; that, in consequence, fishers should frequent all its shores, which never happened in the natural state of the lake; and that its banks should be lined with trees of nourishment and health, of which it was naturally destitute.

11. '*The miry places... and the marishes... shall be given to salt.*'—See the note on 2 Kings xiv. 7.

16. '*Hauran.*'—This name occurs only here and in *v.* 18; and denotes a district to the south of Damascus, and east of the half tribe of Manasseh and the tribe of Gad, beyond Jordan. Its extent seems to have varied at different times. Colonel Leake supposes that it was of inconsiderable extent in the time of the Jews, but enlarged its boundaries under the Greeks and Romans, who modified its name to Auranitis. It has been still further increased since that time, and the district which now bears the name includes not only Auranitis but Iturræa also, together with the greater part of Bashan, or Batanæa, and Trachonitis; extending, in its greatest length, from about twenty miles to the south of Damascus to a little below Bosra.

Very little was known of this tract of country till the ample accounts which have been furnished by Burckhardt and Buckingham, in their respective *Travels*. As it is but slightly mentioned in Scripture, we may content ourselves with a reference to the descriptions which these travellers supply; although some further notice of this territory may be taken under Luke iii. 1, where the ancient districts which form the most considerable portion of the modern Hauran are particularly mentioned.

18. '*The east sea.*'—This, as we have seen, is the Dead Sea. This name, which is given to it also in Joel ii. 20, it derives from its situation on the east of Judæa, and also to distinguish it from the West Sea, or Mediterranean. It is also called the 'Sea of the Plain' (Deut. iii. 17; iv.), from its situation in the great hollow or plain of the Jordan; and the 'Salt Sea' (Deut. iii. 17; Josh. xv. 5), from the extreme saltness of its waters. By Josephus and the classical writers in general it is called Lacus Asphaltites, from the quantities of asphaltum found in it or on its shores. Mare Mortuum, or 'the Dead Sea,' was another of its names, and that by which it is now generally known in Europe; but by the natives of the country it is now known as the Bahr Lût, or 'the Sea of Lot,' and sometimes Bahr Mutneh, 'the Stinking Sea.' This lake is from its size the most important, and from its history and qualities the most remarkable, of all the lakes of Palestine. It was long assumed that this lake did not exist before the destruction of Sodom and the other 'cities of the plain' (Gen. xix.); and that before that time the present bed of the lake was a fertile plain, in which these cities stood. It was also concluded that the river Jordan then flowed through this plain, and afterwards pursued its course through the great valley of Arabah, to the eastern arm of the Red Sea. The careful observations of Professor Robinson have now, however, rendered it more probable that a lake which, as now, received the river Jordan, existed here before Sodom was destroyed; but that an encroachment of the waters, southward, then took place, overwhelming a beautiful and well-watered plain which lay on the southern border of the lake, and on which Sodom, Gomorrah, Admah, Zeboim, and Zoar were situated. The promontory, or rather peninsula, towards the south which is so distinct a feature of this lake, probably marks its original boundary in that direction, and shews the point through which the waters broke into the plain beyond.

The Dead Sea is about thirty-nine or forty geographical miles long from north to south, and nine or ten miles wide from east to west; and it lies embedded very deep between lofty cliffs on the western side, which are about 1500 feet high, and mountains on the eastern shore, the highest ridges of which are reckoned to be from 2000 to 2500 feet above the water. According to the accurate measurements of Lieut. Symonds, R.E., it has been found that the Dead Sea is not less than 1312·2 feet *below* the level of the Mediterranean. The water of the lake is much salter than that of the sea. From the quantity of salt which the water holds in solution it is thick and heavy, and no fish can live, or marine plants grow in it. The presence of shell-fish upon the shore was thought to disprove the opinion that no fish could live in these waters; but Dr. Wilson remarks that the few shell-fish to be found on the shore are of fresh-water species, and had without doubt been brought down into the sea by the waters of the Jordan. The waters have been subjected to chemical analysis, formerly by Dr. Marcet, and more recently by Dr. Gregory, who operated upon some of the water brought home by Dr. Madden. The results exhibit only such difference as the difference of the places or of the time of the year in which the two portions of water were taken from the lake may account for.

MARCET.

Muriate of lime	3·920
Muriate of magnesia	10·246
Muriate of soda	10·360
Sulphate of lime	0·034
	24·380

GREGORY.

Chloride of soda	9·58
Chloride of magnesium	5·28
Chloride of calcium	3·05
Sulphate of lime	1·34
	19·25

When taken up in a glass the water appears perfectly clear; but when viewed *en masse* under a cloudless sky, though in some parts it reflects imperfectly the azure hue, yet in others it is quite brown, owing probably to variations in its depth. The taste is described by Mr. Elliot as indescribably nauseous, salter than the ocean, and singularly bitter, like sea-water mixed with Epsom salts and quinine, or, as Madden describes, like a solution of nitre mixed with an infusion of quassia. It acts on the eyes as pungently as smoke, and produces on the skin a sensation resembling that of 'prickly heat,' leaving behind a white saline deposit.

The quantity of salts which this water holds in solution accounts for its remarkable specific gravity, which every writer, from Josephus downward, has noticed. This has been found, by experiment, to exceed that of rain-water by more than sixteen per cent. 'We found it practically,' says Mr. Elliot, 'for our whole party, consisting of five persons, plunged in and remained some time in the water. Although the assertion be not true that a flat dense mass of iron will be sustained on the surface, yet a man who cannot float elsewhere, finds no difficulty here. Having

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proceeded some way into the lake till his shoulders are nearly immersed, his feet are actually borne off the ground, and he walks, as it were, on water; or else his legs are forcibly raised, and he is *compelled* either to float or swim. To sink or dive would require some effort.' The specific gravity of the water accounts also for its reputed immobility; it is less easily excited than any other known lake, and sooner resumes its wonted stillness. The old stories about the pestiferous qualities of the Dead Sea and its waters are mere fables or delusions; and actual appearances are the natural and obvious effects of the confined and deep situation, the intense heat, and the uncommon saltness of the waters. Lying in its deep cauldron, surrounded by lofty cliffs of naked limestone rock, exposed for seven or eight months in the year to the unclouded beams of a burning sun, nothing but sterility and solitude can be looked for upon its shores: and nothing else is actually found, except in those parts where there are fountains or streams of fresh water; in all of which places there is a fertile soil and abundant vegetation. Birds also abound, and they are observed to fly over and across the sea without being, as old stories tell, injured or killed by its exhalations. Professor Robinson was five days in the vicinity of its shores, without being able to perceive that any noisome smell or noxious vapour arose from the bosom of the lake. Its coasts have always been inhabited, and are so now; and although the inhabitants suffer from fevers in summer, this is not more than might be expected from the concentrated heat of the climate in connection with the marshes. The same effects might be experienced were there no lake, or were the waters fresh instead of salt.

CHAPTER XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *of the sanctuary,* 15 *of the city and suburbs,* 21 *and of the prince.* 30 *The dimensions and gates of the city.*

Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; [1]a *portion for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand in *length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 [2]*It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my [3]charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten

[1] Heb. *one* portion.
[2] Or, *The sanctified* portion shall be *for the priests.*
[3] Or, ward, or, *ordinance.*

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thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 ¶ And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* [a] *portion.*

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of [b]strife *in* Kadesh, *and* to the river toward the great sea.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures:* and the name of the city from *that* day *shall be,* [c]The LORD *is* there.

[a] Heb. *one* portion. [b] Heb. *Meribah-kadesh.* [c] Heb. *Jehovah-shammah.*

Verse 16. '*These shall be the measures thereof:*'—That is, of the city; which, it will be seen, was an exact square, measuring 4500 on each side, and being 18,000 in circumference, and each side of the square having three gates, called after the tribes of Israel. The dimensions have occasioned some discussion; for the measure, in which the estimate is made, not being mentioned, has been variously supplied. Many suppose that the measure was the 'reed,' in which the other measurements were taken; and our translators appear to have been of this opinion, as they supply the word in verse 8. This, according to the usual computation of Ezekiel's 'reed,' would make the circumference about thirty-six miles. Others suppose the cubit to be intended, which would reduce the dimensions so as not to greatly exceed the thirty-three stades which Josephus gives as the circuit of Jerusalem. There have however been some who interpret the dimensions in such an extent that, as they state, not all the land of Israel, nor even all Europe, if all the world could contain it: and then allege this impossibility as an argument for the figurative interpretation of the whole account contained in these final chapters of Ezekiel. Luther, for one, makes the circumference of the city to be thirty-six thousand German miles—each being equal to four and a half of our own miles: and this computation is really moderate compared with some that we have seen. Our own impression is, that the 'reed' is the highest measure which can in this instance be taken; and that very probably the cubit rather than this reed is to be understood. Whatever measure be taken in this instance, must of course be applied to the other parts, describing the lands of the priests, and the Levites, in the neighbourhood of the city. The whole of this, it appears, formed one great square containing five rectangles—thus; that for the priests (verses 9, 10) was 25,000 by 10,000; that for the Levites (verse 13), also 25,000 by 10,000; that for the city and suburbs (verses 16, 17), 5000 by 5000; adding two on each side of 10,000 by 5000 (verse 18), equal to 10,000 by 10,000—making altogether, a rectangle of 25,000 by 25,000, which would, by Ezekiel's reed, afford a circuit of about 200 miles, but only of about thirty miles by the cubit. This statement serves for little more than to shew the uncertainty in which the whole subject is involved.

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THE BOOK

OF

DANIEL.

THE history of Daniel is contained in the book which bears his name. From this we learn that he was in the first band of Hebrew captives sent to Babylon in the fourth year of Jehoiakim, about seven years before the deportation of the second band, which included Ezekiel. It appears from the history that he was quite a youth at this time; and as those carried into captivity on this occasion appear to have been exclusively persons of consideration and youths of distinguished families, there is every reason to believe that Daniel must have belonged to a family of rank and consequence. The Jews indeed go further, and believe that he was of the royal family, and descended from Hezekiah; and therefore cite his history in confirmation of the prophecy of Isaiah (xxxix. 7) to that monarch, 'Of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.' Daniel, being one of the youths selected to be brought up for future service at the court of the conqueror, received instruction in all the learning of the Chaldæans. But it was through the wisdom given him from above, and the signal favour of God manifested remarkably towards him before the eyes of the heathen, that he rose to distinction at the court of Babylon, and was held in high consideration by its successive kings, through all the seventy years in which his nation remained in captivity, and whose condition in captivity was probably much meliorated through his influence. As Josephus observes, he was the only one of the prophets who enjoyed a high degree of worldly prosperity. His life was however not without its trials, disturbed as it was by the envy and murderous plots of jealous courtiers; but all these served but the more to manifest his righteousness and faith, and in the end tended to establish him all the more firmly in his high place. Daniel must have lived to a great age. There is an interval of seventy years between the dates of his first prophecy (ii. 1) and of his last (x. 1). Some suppose him to have been twenty years of age when carried into captivity; he was very possibly younger. However, ten years after, we find him celebrated for his piety and wisdom (Ezek. xiv. 14, 20), which seems indeed to have become proverbial (Ezek. xxviii. 3). At the date of his last prophecy, in the third year of Cyrus, he must have been about ninety years of age; and it is not probable that he survived much longer.

There is little reason to doubt that Daniel retained much authority and influence so long as he lived in the reign of Cyrus; and there is much ground to conclude that he brought that great prince acquainted with those prophecies which had a long time before predicted not only the restoration of the Jews to their own land, but that this restoration was to be effected under a king named Cyrus. But although he had thus probably an important part in bringing about this result, there is no evidence that he availed himself of the privilege conceded to his countryman. Some have asserted that he returned from captivity with Ezra, and took upon him the government of Syria; but it is more likely that he was too old to take part in so great a charge, and that, according to the usually received opinion, he died in Persia. Epiphanius and others affirm that he died at Babylon; and they say that his sepulchre was to be found there, many ages after, in the royal cave. But it seems more probable that, according to the common tradition, he was buried at Susa or Shusan, where he sometimes resided, probably in his official capacity, and where he was favoured with some of his last visions (Dan. viii. 2, 8). Josephus says that there was at Susa a magnificent edifice in the form of a tower, which was said to have been built by Daniel, and which served as a sepulchre for the Persian and Parthian kings. This in the time of the historian retained its perfect beauty, and presented a fine specimen of the prophet's skill in architecture. That this tower was built by Daniel there is little ground to believe; but that a monument of the kind would be ascribed to him by the numerous Jews resident in those parts in and before the time of Josephus, is highly probable. Benjamin of Tudela mentions that he was shewn the reputed tomb of Daniel at Susa on the Tigris; and at the present day, a tomb bearing his name is the only standing building among the ruins of Shus—the ancient Susa.

The Hebrews always accounted this book as canonical. Josephus calls Daniel not only a prophet,

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but one of the greatest of the prophets; adding, that he not only, in common with other prophets, foretold future things, but also fixed the precise time of their coming to pass. Our Saviour also cites him as 'Daniel the prophet' (Matt. xxv. 14), and gives himself, in virtue of the expression in Dan. vii. 13, the title of 'Son of Man;' while the apostles repeatedly appeal to it as an authority (*ex. gr.* 1 Cor. vi. 2; 2 Thess. ii. 3; Heb. xi. 33). It is important to note this, as, in the Hebrew bibles, the book of Daniel does not appear among those of the prophets, but in the Hagiographa; that is to say, the Jews fully recognize the book of Daniel as holy writ, but refuse to consider it prophetic, or to regard Daniel as a prophet, and therefore give it no place among their prophetic books. For this they assign many frivolous reasons; but the real one is conjectured by many Christian commentators to be, that Daniel's famous predictions concerning the Messiah so remarkably corresponded to the history of Christ, and, what is more, *to the time of his appearance*, that they could not justify their refusal to consider him as the expected Messiah, without altogether denying the prophetic character of Daniel's book. This was done; and certainly *after* the time of Christ and the destruction of Jerusalem; for we have not only the testimony of Josephus, as to the belief of the Jews in his time, but we know that so fully did they acknowledge the prophetic character of Daniel, and so accurately calculate the *time* given by him, that at the date of our Saviour's appearance there was a general expectation in the nation that the time for the Messiah's advent was come. And he did come, but they knew him not: he came unto his own, and his own received him not (John i. 10, 11).

Yet in the face of evidence so conclusive, the authenticity of Daniel has been subject to the most vigorous and elaborate assaults, the *leading* object of which has been to regard the particularity with which the remotely future events are described, and with which the fate of empires that had not yet risen is defined, down to the very dates, as proving that the book was written after the age of Antiochus Epiphanes, beyond whose time this particularity does not extend, and as leading to the conclusion that the alleged prophecies were *after* the events which they describe—making in fact the very excellence of the prophecies, and the fulness of their inspiration, an argument against their truth. These assaults have in recent days been most ably and victoriously repelled by such writers as Jahn, Hävernick, and Hengstenberg. The work on the Authenticity of Daniel, by the last named, is an enduring monument of the consummate abilities and fine acquirements of that great writer. To that work, which exists in the English language, we must be content to refer the reader, as the discussion runs too much into details to be suitably produced within the limits of a short Introduction. There is however a summary of the arguments given by Hävernick in the 'Cyclopædia of Biblical Literature;' in which, besides enforcing the points of evidence to which we have referred, he proves that the period of the exile would be altogether incomprehensible without the existence of a man like Daniel, exercising great influence upon his own people, and whose return to Palestine was effected by means of his high station in the state, as well as through the peculiar assistance of God with which he was favoured—that the first book of the Maccabees, which is almost contemporary with the events prophetically related in it, not only presupposes the existence of the book of Daniel, but actually betrays an acquaintance with the Alexandrine version of it (1 Macc. i. 54; comp. Dan. ix. 27; ii. 59; comp. Dan. iii.)—that in the Maccabæan age the canon had long been completed and closed, so that it is utterly improbable that a work then recent should have acquired a canonical character—that too much weight cannot be assigned to the testimony in favour of the authenticity of the book which is to be deduced from the mention of Daniel in Ezek. xiv. 14, 20; xxviii. 3; where the character assigned to him is perfectly conformable to that which his own book exhibits—that the book betrays such an intimate acquaintance with Chaldæan manners, customs, history, and religion, as none but a contemporary writer could fairly be supposed to possess—that the religious, the ardent belief in the Messiah, the purity of that belief, the absence of all the notions and ceremonial practices of later Judaism, the agreement of the book in these respects with the genuine prophetic books, and more especially with the prophets in and after the Exile—all this testifies the genuineness of Daniel—and, lastly, that the linguistic character of the book is most decisive for its authenticity. In the first instance the language in it, by turns Hebrew and Aramæan (Chaldee), is particularly remarkable. In that respect it bears a close analogy to that of Ezra. The author must certainly have been equally conversant with both languages—an attainment exactly suited to a Jew living in the time of the Exile, but not in the least to an author living in the Maccabæan age, when the Hebrew had long ceased to be a living language, and had been supplanted by the Aramæan vernacular dialect.

There are Jewish commentaries on Daniel by the Rabbis Saadias Hag-Gaon, Jarchi, Abarbanel, and Aben-Ezra, but not separate ones. Of later date is the commentary on Daniel and the five Megilloth, under the title (derived from Prov. ix. 17) of *Bread of Secrecies*, Venice, 1608; the Paraphrase of R. Joseph Ben David Jachia, Bologna, 1538, reproduced with a Latin version and annotations by Constantine l'Empereur, at Amsterdam, in 1633; a Commentary by Moses Alshech, under the title of the *Rose of Sharon*, produced at Saphet in Upper Galilee, in 1568, and printed at Venice in 1592; and one by R. Samuel ben Judah Valerius, Venice, 1586. Of the ecclesiastical fathers we have commentaries by Jerome, Theodoret, and Hippolytus. That of Jerome is applied chiefly to the

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refutation of Porphyry, who devoted one of the twelve books which he composed against the Christians to an attack on the authenticity of Daniel. The testimonies from ancient historians which Jerome has preserved are of great value to modern interpreters. There are commentaries on Daniel by Luther, Œcolampadius, Melanchthon, Calvin, and Victor Strigel, to which the following may be added —giving only the author's name, place of publication, and date, when the title is the common one of *Commentarius in Danielem*. Pinto, Coimbra, 1582; Pererius, Romæ, 1586; Heilbrunneri *Danielis prophetæ Vaticinia*, Lauingae, 1587; Marcellinus, Venetiis, 1588; Rollock, *Comment. in librum Danielis prophetæ*, Edinb., 1591; Junius, *Expositio prophetæ Danielem*, Heidelb., 1593; Hugh Broughton, *Exposition of Daniel's Visions*, Lond., 1596; Polani, Basil, 1599; Veldius, Antwerp, 1602; Leyser, Darmstadt, 1610; Willet, *Hexapla, that is a Sixfold Commentary on the Prophecies of Daniel*, Lond., 1610; Sanctius, Lugd., 1612; Parker, *Expositio visionum et prophetiarum Danielis*, Lond., 1646; Geieri *Prælectiones Academicæ in Danielem prophetam*, Lips., 1667; Wingendorpii *Prophetia Danielis paraphrasi reddita et cum prophanæ historiæ monumentis collata*, Leidæ, 1674; Jungmanni *Propheta Daniel modo novo et hactenus inaudito reseratus*, etc., Cassel, 1681; Bekker, *Uitlegginge van den Prophet Daniel*, Amsterd., 1688; Meissner, *Der heilige Prophet Daniel*, etc., Hamb., 1695; Wells, *A Help for the Understanding of the Book of Daniel*, Lond., 1716; C. B. Michaelis, *Adnotationes philologico-exegeticæ in Danielem*, Halle, 1720; Petersen, *Sinn des Geistes in dem Prophetem Danielem*, Frankf., 1720; Newton (Sir Isaac), *Observations upon the Prophecies of Daniel and the Apocalypse of St. John*, Lond., 1733; Koch, *Entsiegelter Daniel*, Lemgo, 1740; Venema, *Dissertationes ad Vaticinia Danielis emblematica cap.* II. VII. et VIII. Leovard., 1746; Venema, *Comm. ad Danielis cap.* XI. 4—XII. 3, Leovard., 1752; Roos, *Auslegung der Weissagungen Daniels*, Leipz., 1771; Harenberg, *Aufklärung des Buchs Daniels*, etc., Blankenburg, 1773; Amner, *An Essay towards an interpretation of the Prophecies of Daniel*, Lond., 1776; Zeise, *Uebersetzung und Erklärung des Buchs Daniel*, Dresd., 1777; Wintle, *Daniel; an improved Version attempted, with a Preliminary Dissertation, and Notes, critical, historical, and explanatory*, Lond., 1792; Thube, *Das Buch des Propheten Daniels*, Schwerin, 1797; Bertholdt, *Daniel, aus dem Hebräisch-Aramäischen neu übersetzt und erklärt, mit einer vollständigen Einleitung, und einigen Historischen und Exigetischen Excursen*, Erlangen, 1806; Bleek, *Ueber Verfasser und Zweck des Buchs Daniel*, Berlin, 1822; Wilson, *Horæ Prophetica, or Dissertations on the Book of the Prophet Daniel*; Kirms, *Commentatio historico-critica, exhibens descriptionem et censuram recentium de Danielis libro opinionum*, Jenæ, 1828; Hävernick, *Commentar über das Buch Daniel*, Hamb., 1832; Langerke, *Das Buch Daniel*, Konigsb., 1835. Besides these works there is a vast number of Dissertations on particular parts of Daniel, and on the interpretation of his Prophecies. Of these our English theologians have contributed a far larger proportional share than of regular Commentaries on the Book. [Hengstenberg, *Dissertations on the Genuineness of Daniel*, 1847.]

CHAPTER I.

1 *Jehoiakim's captivity.* 3 *Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah.* 8 *They refusing the king's portion do prosper with pulse and water.* 17 *Their excellency in wisdom.*

IN the third year of the reign of Jehoiakim king of Judah [1]came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of [2]the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

1 2 Kings 24. 1. 2 Chron. 36. 6.

2 Heb. *the wine of his drink.*

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6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces [3]worse liking than the children which *are* of your [4]sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to [5]Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us [6]pulse [7]to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and [8]Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of [9]wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel continued *even* unto the first year of king Cyrus.

[3] Heb. *sadder.* [4] Or, *term, or, continuance.* [5] Or, *the steward.* [6] Heb. *of pulse.*
[7] Heb. *that we may eat, &c.* [8] Or, *he made Daniel understand.* [9] Heb. *wisdom of understanding.*

Verse 4. '*Children in whom was no blemish, but well favoured.*'—That a fine person is one of the recommendations for the royal service will be seen in the succeeding note. On this point the following remark may be quoted from Sir Paul Ricaut's '*Present State of the Ottoman Empire*:'—'The youths that are designed for the great offices of the Turkish empire must be of admirable features and pleasing looks, well shaped in their bodies, and without any defects of nature; for it is conceived that a corrupt and sordid soul can scarce inhabit in a serene and ingenuous aspect; and I have observed, not only in the seraglio but also in the courts of great men, their personal attendants have been of comely, lusty youths, well habited, deporting themselves with singular modesty and respect in the presence of their masters.'

— '*Such as had ability in them to stand in the king's palace.*'—The whole of the account here given of the arrangements for these picked Hebrew youths, together with the high distinction which Daniel and some of the others ultimately attained, is very instructive as to the usages of the Chaldæan court; and we have been interested in observing that there is not a single intimation in the account which may not be illustrated from the customs of the Turkish seraglio, till some alterations were made in this, as in other matters, by the late sultan. The pages of the seraglio and officers of the court, as well as the greater part of the public functionaries and governors of provinces, were originally Christian boys, taken captive in war, or bought or stolen in time of peace. The finest and most capable of these were sent to the palace, and, if accepted, were placed under the charge of the chief of the white eunuchs. The lads did not themselves become eunuchs; which we notice, because it has been erroneously inferred that Daniel and the other Hebrew youths *must* have been made eunuchs, *because* they were committed to the care of the chief eunuch. The accepted lads were brought up in the religion of their masters; and there were schools in the palace where they received such complete instruction in Turkish learning and science as it was the lot of few others to obtain. Among their accomplishments we find it mentioned that the greatest pains were taken to teach them to speak the Turkish language (a foreign one to them) with the greatest purity, as spoken at court. Compare this with 'Teach them the learning and tongue of the Chaldæans.' The lads were clothed very neatly, and well, but temperately, dieted. They slept in large chambers, where there were rows of beds. Every one slept separately; and between every third or fourth bed lay a white eunuch, who served as a sort of guard, and was bound to keep a careful eye upon the conduct of the lads near him, and report his observations to his superior. When any of them arrived at a proper age they were instructed in military exercises, and pains were taken to render them active, robust, and brave. Every one also, according to the custom of the country, was taught some mechanic or liberal art, to serve him as a resource in adversity.

When their education was completed in all its branches, those who had displayed the most capacity and valour were employed about the person of the King, and the rest given to the service of the treasury and the other offices of the extensive establishment to which they belonged. In

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due time the more clever or more successful young men got promoted to the various high court offices which give them access to the private apartments of the seraglio, so that they could at almost any time see and speak to their great master. This advantage soon paved the way for their promotion to the government of provinces and to military commands; and it has often happened that favoured court officers have stepped at once into the post of grand vizier, or chief minister, and other high offices of state, without having been previously abroad in the world as pashas and military commanders. How well this agrees with and illustrates the usages of the Babylonian court will clearly appear to the reader without particular indication. See Habesci's '*Ottoman Empire*;' Tavernier's '*Relation de l'Intérieur du Sérail du Grand Seigneur*,' etc.

7. '*Unto whom the prince of the eunuchs gave names.*'—The captive youths of whom we have spoken in the preceding notes also receive new names, that is, Mohammedan names, their former names being Christian. So in the present case, the names are changed from Hebrew to Babylonian. Names are almost everywhere changed with a change of religion: but in the present case, we know that no change on that account took place. The circumstance is therefore to be explained with reference to the general custom of changing the native names of foreign slaves, and which is as well illustrated by the practice with regard to the negro slaves in European colonies, as by any other reference. It is uncertain whether the Chaldæans had any particular ideas concerning the names they gave to their slaves and captives. It might almost seem so, as the names here mentioned nowhere occur as names of native Chaldæans: that given to Daniel, indeed, resembles that of a future king of Babylon (Belshazzar), but is a syllable longer. The Athenians were very particular that *their* slaves should not bear names accounted dignified or respectable. They commonly gave them short names, seldom of more than two syllables, probably that they might be the more easily and quickly pronounced when called by their masters; and hence, when a slave became free, he changed his name again, taking good care that his new name should be a long one. We see that Daniel continues to call himself by his native name: and it is probable that the Hebrew captives did not, among themselves, acknowledge the names which their masters imposed.

8. '*Would not defile himself with the portion of the king's meat.*'—The regulations of the law rendered it impossible that a strict Israelite should eat victuals prepared by any not subject to that law. This did not rest upon the mere distinction of animals fit or unfit for food: for the law required that the animal used for food should be killed in a peculiar manner, that the blood might be thoroughly extracted from it; which was alone enough to prevent them from eating of a lawful animal killed by one not an Israelite; and besides this, although the animal might be not only lawful, but might have been lawfully killed, they could not know that it had not been dressed in combination with unlawful substances. These considerations were sufficient to prevent conscientious Israelites from eating food prepared not merely by heathens, but by all who were not Jews; and hence they still operate in preventing rigid Jews from eating of meat prepared for the table by Christians: they will eat at table with them, but not of their food, at least not of such of their food as can be open to any suspicion of having been prepared contrary to the Mosaical requirements. But, as against the heathen, there was further reason of great weight. It was the custom of most nations, before their meals, to make an oblation to their gods of some part of what they ate and drank—which stood them in the place of our own grace before meat—as a thankful acknowledgment that every thing which they enjoyed was their gift. This gave to every meal something of the character of a sacrifice to the gods they worshipped. As this practice so generally prevailed, it doubtless existed among the Babylonians, and it would make Daniel and his friends look upon the meat that came from the king's table as no better than meat offered to idols, and by being so offered, to be accounted unclean or polluted.

15. '*Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.*'—There was perhaps nothing strange in this, the simple diet used by them being much more favourable to health and goodly appearance than the luxurious food from the king's table. Harmer here quotes the remark of Chardin: 'I have observed that the countenances of the Kechichs are in fact more rosy and smooth than those of others, and that these people who fast much—I mean the Armenians and the Greeks—are notwithstanding very beautiful, sparkling with health, with a clear and lively countenance.'

CHAPTER II.

1 *Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings.* 10 *They acknowledging their inability are judged to die.* 14 *Daniel obtaining some respite findeth the dream.* 19 *He blesseth God.* 24 *He staying the decree is brought to the king.* 31 *The dream.* 36 *The interpretation.* 46 *Daniel's advancement.*

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, [1]O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [2,3]cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and [4]rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the

[1] Chap. 3. 9 [2] Chap. 3. 29. [3] Chald. *made pieces.* [4] Or, *fee*, Chap. 5. 17.

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king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would [5]gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel [6]answered with counsel and wisdom to Arioch the [7] [8]captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies [9]of the God of heaven concerning this secret; [10]that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, [11]Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, [12]I have found a man of the [13]captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and [14]maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts [15]came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, [16]sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his [17]thighs of brass,

5 Chald. *buy.* 6 Chald. *returned.* 7 Or, *chief marshal.* 8 Chald. *chief of the executioners*, or, *slaughtermen.*
9 Chald. *from before God.* 10 Or, *that they should not destroy Daniel*, &c. 11 Psal. 113. 2, and 115. 18.
12 Chald. *that I have found.* 13 Chald. *children of the captivity of Judah.* 14 Chald. *hath made known.*
15 Chald. *came up.* 16 Chald. *wast seeing.* 17 Or, *sides.*

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33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out [18]without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly [19]broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave [20]one to another, even as iron is not mixed with clay.

44 And in [21]the days of these kings shall the God of heaven set up a kingdom, [22]which shall never be destroyed: and the [23]kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain [24]without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass [25]hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and [26]chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

[18] Or, *which was not in hand;* as verse 45. [19] Or, *brittle.* [20] Chald. *this with this.* [21] Chald. *their days.*
[22] Chap. 4. 3, 34; and 6. 26; and 7. 14, 27. Mich. 4. 7. Luke 1. 33. [23] Chald. *kingdom thereof.*
[24] Or, *which was not in hand.* [25] Chald. *after this.* [26] Chap. 4. 9.

Verse 2. '*The magicians, and the astrologers, and the sorcerers, and the Chaldeans.*'—It is no use to distinguish these various professors of what seems to have formed the boasted learning and science of the Babylonians, and which appears to have consisted in the neglect of really practical and useful knowledge, for the vain pursuit, and not very humble profession, of that which must ever be unattainable to man, and which would be useless and mischievous could it be attained. The present was made the handmaid of the future; and the abilities which might have profited for the existing time, were exhausted in the attempt to unveil the secrets of the time to come. Their boasted cultivation of astronomy was merely an accident resulting from the attempt to read the future in the stars. Astronomy, as it ever has been in the East, was attended to so far, and no farther, than the vain science of astrology made it necessary. The best account we possess of the learning and science of the Chaldæans is that given by Diodorus Siculus (b. ii. chap. 3); and although he speaks of it with respect, it is easy enough, from his account, to see its false foundations and delusive character. He mentions the Chaldæans, as so called by the Babylonians themselves, and intimates the distinction by describing them as 'the more ancient Babylonians.' They seem, in fact, to have formed the learned caste, occupying the same station as the priests did in Egypt. They spent all their time in the study of 'philosophy,' and were especially famous in the art of *astrology*. They were greatly given to divination, and the foretelling of future events, and employed themselves, either by purifications, sacrifices, or enchantments, in averting evils and in procuring good fortune and success. They were also skilful in the art of divination by the flying of birds, and in the *interpretation of dreams and prodigies:* and the presages which they derived from the exact and diligent inspection of the entrails of sacrifices, were received as oracles by the

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people. Diodorus makes some approving observations on their method of study, stating that their knowledge and science were traditionally transmitted from father to son, thus proceeding on long established rules: and he then proceeds to inform us, that the Chaldæans held the world to be eternal, that it had no certain beginning and should have no end. But they all agreed that all things were ordered, and the beautiful fabric of the universe supported, by a divine providence; and that the motions of the heavens were not performed by chance, or of their own accord, but by the determinate will and appointment of the gods. Therefore, from long observation of the stars, and an exact knowledge of the motions and influences of every one of them (in which they excelled all other nations), they professed to foretell things that should come to pass. The five planets, the Sun, Mars, Venus, Mercury, and Jupiter, they called 'Interpreters,' as being principally concerned in making known to man the will of the gods. Future events they held to be foreshewn by their rising, their setting, and their colour, presaging hurricanes, tempestuous rains, droughts, the appearance of comets, eclipses, earthquakes, and all other circumstances which were thought to bode good or evil not only to nations in general, but to kings and private persons in particular. The planets also, in their courses through the twelve signs, into which the Chaldæans divided the visible heavens, were held, as by more modern astrologers, to have a great influence, either good or bad, on men's nativities, so that, from a consideration of their several natures, and respective positions, it might be foreknown what should befall people in after life. The following is remarkable:—'*As they foretold things to come to other kings formerly*, so they did to Alexander who conquered Darius, and to his successors Antigonus and Seleucus Nicator; and accordingly things fell out as they declared. They also tell private men their fortunes, so certainly, that those who have found the thing true by experience, have esteemed it a miracle, and beyond the art of man to perform.' After giving some account of their astronomical system, Diodorus adds:—'This we may justly and truly say, that the Chaldæans excel all men in astrology, having studied it more than any other art or science. But the number of years during which the Chaldæans allege that their predecessors have been devoted to this study is incredible: for when Alexander was in Asia, they reckoned up four hundred and seventy thousand years since they first began to observe the motions of the stars.' Cicero also ridicules this pretension. The Chaldæans did, certainly, make and record astronomical observations from very ancient times, since Calisthenes, the philosopher who accompanied Alexander, found at Babylon such observations, extending backwards for 1903 years; and the above preposterous statement will be within this account, if we understand that the number (as corrected) of 473,040 years was, as Dr. Hales concludes, produced by the multiplication of two factors—the square of the Chaldæan Saros (a period of lunar inequalities), $18 \times 18 = 324$, and the Nabonassarean or Sothiacal period of 1460 years. Whether the statement of the result as 'years,' arose from a misconception of their statement, or from an intention to deceive, is not very clear; but it does appear that the later Chaldæans were in the habit of turning days into years, to give to themselves an antiquity somewhat more commensurate than the truth could be to their belief that the world had no beginning.

Such were the principles and practices of the men who now appeared before Nebuchadnezzar, and over whom Daniel was ultimately appointed to preside.

5. '*The dream, with the interpretation thereof.*'—Dr. Hales observes on this:—'The king's requisition to the wise men of Babylon, to *tell* him his dream, in the first instance, before they attempted to *interpret* it, though, as they alleged in excuse for not doing so, unusual and impossible for mere mortals, was yet founded on profound policy. He justly considered their telling the dream itself, as a sure *test* of the truth of the interpretation afterwards, and which it was not unreasonable to require of them even upon their own principles: because the same divine power which could communicate to them the *interpretation* as they professed, could also communicate to them the *dream* itself. He did not forget the dream, as generally imagined, from the expression "*the thing is gone from me*," and which may rather be rendered, with the Septuagint and Arabic, "*the decree is gone forth from me*," and shall not be reversed; or with the Syriac version, "*the decree which I have pronounced is certain*," or unalterable; namely, for putting them all to death, if they could not tell the dream. And this surely was a more consistent reason, why the wise men wished to gain time, or suspend the execution of it (verse 8); and why Daniel, who was involved in their danger, complained, "why is *the decree so hasty* from the king?"' *Analysis*, ii. 456.

31. '*A great image.*'—In ancient coins and medals, nothing is more common than to see cities and nations represented by human figures, male or female. According to the ideas which suggested such symbols, a vast image in the human figure was, therefore, a very fit emblem of sovereign power and dominion, while the materials of which it was composed did most significantly typify the character of the various empires, the succession of which was foreshewn by this vision. This last idea, of expressing the condition of things by metallic symbols, was prevalent before the time of Daniel. Hesiod, who lived about two centuries before Daniel, characterizes the succession of ages (four) by the very same metals—the ages of gold, silver, brass, and iron.

The vision which follows is so clear—as explained by Daniel and with the illustration derived from his own future visions—that it has been explained with little difference of opinion in essential points, except in that portion which is still considered to remain to be fulfilled. Daniel himself declares the head of gold to represent the Babylonian empire; and the other parts, downward, the great empires which should successively arise. The breast and arms of silver must therefore denote the empire of the Persians: the belly and thighs of brass, the empire of Alexander and his successors: the third kingdom of iron, which broke in pieces and subdued all things, must mean that of the Romans; and the toes, partly iron and partly clay, cannot but denote the several kingdoms, some strong and some weak, which arose upon the ruin of their magnificent empire. The last empire, typified by the stone cut out without hands from the mountain, and breaking in pieces the iron, the brass, the clay, the silver, and the gold—subduing all kingdoms and enduring for ever—is by the Jews referred to the kingdom of their still expected Messiah. Christians also apply it to the kingdom of Christ, but under various modifications of explanation and hypothesis, which it is not our object to follow: there can, however, be no question that this part of the vision can refer to nothing else than to our Saviour's dominion upon earth, whatever form or character that dominion may be considered to bear.

33. '*Part of iron and part of clay.*'—The following sensible observation on the description of the component parts of the image is by Professor Bush:—'There is usually an obvious and striking congruity in the prophetic and parabolic images of the Scriptures. In the present case there would seem to be an exception; for who can conceive of the manner in which iron and clay could be made to combine in the same mass? In respect to the other materials, the gold, the silver, the brass, they are sufficiently homogeneous in their nature to allow of being united in the manner supposed in the vision. But how a soft yielding substance like clay could form a constituent part of the same image, and that too of the very base and pediment upon which it rested, is by no means obvious. We see not, therefore, why the definition given to the original Chaldaic word by Cocceius, Buxtorf, Gesenius, Simonis, Gibbs, and others, viz., *potter's ware*, or *burnt baked clay*, is not decidedly to be preferred. And of the original phrase subsequently occurring, "miry clay," v. 41, 42, the first of these lexicographers says expressly, "Non igitur lutum vel limum notat, sed opus coctum ex

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limo, vel limum excoctum;" *it does not therefore signify clay or mud in its soft state, but something formed by baking from clay.* This interpretation gives consistency to the whole imagery, and, if needs be, can be abundantly confirmed from the frequent use of the same term by the Chaldee Targums.'

48. '*Ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.*'—The latter office is the same as that which is designated by the title of *Rab-mag*, or Archimagus, in Jer. xxxii. 3, and the offices together formed two of the highest civil and scientific employments in the state. It seems from the next verse that Daniel's three friends were appointed to conduct under him the affairs of his provincial government, while he himself took a high place, if not the very first place, in the civil councils of the king.

CHAPTER III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accused for not worshipping the image.* 13 *They, being threatened, make a good confession.* 19 *God delivereth them out of the furnace.* 26 *Nebuchadnezzar seeing the miracle blesseth God.*

NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried [1]aloud, To you [2]it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, [3] [4]dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, [5]have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* [6]true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar [7]full of

[1] Chald. *with might.* [2] Chald. *they command.* [3] Or, *singing.* [4] Chald. *symphony.* [5] Chald. *have set no regard upon thee.* [6] Or, *of purpose*; as Exod. 21. 13. [7] Chald. *filled.*

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fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the [8]most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their [9]coats, their hosen, and their [10]hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's [11]commandment was urgent, and the furnace exceeding hot, the [12]flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his [13]counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and [14]they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the [15]mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore [16]I make a decree, That every people, nation, and language, which speak [17]any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be [18][19]cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 ¶ Then the king [20]promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

[8] Chald. *mighty of strength.* [9] Or, *mantles.* [10] Or, *turbans.* [11] Chald. *word.* [12] Or, *spark.*
[13] Or, *governors.* [14] Chald. *there is no hurt in them.* [15] Chald. *door.* [16] Chald. *a decree is made by me.*
[17] Chald. *error.* [18] Chap. 2. 5. [19] Chald. *made pieces.* [20] Chald. *made to prosper.*

Verse 1. '*An image of gold.*'—Dr. Hales suggests that this image of gold may have been made and erected by the haughty and arrogant conqueror in opposition to his dream, and the foregoing interpretation thereof. 'The *whole image*, and not the *head* only, was made of gold to denote the *continuance* of his empire, and it was consecrated to his tutelary god Bel, or Belus (ver. 14; ch. iv. 18), whose power he now considered superior to that of the God of the Jews, revoking his former confession.' Some think that the image was intended as a statue of Nabopolassar, the father of Nebuchadnezzar, and whom he proposed to rank among the gods; and others imagine that the image represented Nebuchadnezzar himself, who intended to be adored under this form. But the opinion that it was consecrated to the great Babylonian god Bel, or Baal, is the most probable and the best supported. The dimensions given, sixty cubits high by six in breadth, would be quite disproportionate if understood of the figure alone, and we are, therefore, probably to understand that the height included the pedestal or pillar on which the statue was elevated. That the Chaldæans were accustomed to set up vast golden images of their gods, and particularly of Belus, appears from Herodotus, who, after describing the famous temple dedicated to him, and in which there was no statue, adds, that within the precincts of this temple, there was a smaller sacred edifice upon the ground; within which there was an immense golden statue of Jupiter (Belus), in a sitting posture: around the statue were large tables, which, with the steps and throne, were all of gold, and as the Chaldæans affirmed, contained eight hundred talents of gold. He adds that there was also, not long since, within the sacred enclosure, a statue of solid gold, twelve cubits in height. Darius Hystaspes would fain have taken away this figure, but dared not execute his wishes: but his son Xerxes not only did so, but put to death the priest who endeavoured to prevent its removal. It may seem by no means unlikely that one of these statues, and more particularly, perhaps, the one mentioned last, was the very same that was made by Nebuchadnezzar, and which, after the transaction recorded in this chapter, we may suppose to have been removed from the plain of Dura to the sacred enclosure of the temple.

6. '*Hour.*'—This is the first instance in which division of time by *hours* occurs in Scripture; and we are, therefore, supplied with a tolerably certain intimation that this was one of the useful things which the Hebrews learnt from the Chaldæans. We merely notice this circumstance in passing; as John ix. 11, will afford us a better opportunity of considering *the manner* in which the day was anciently divided into hours.

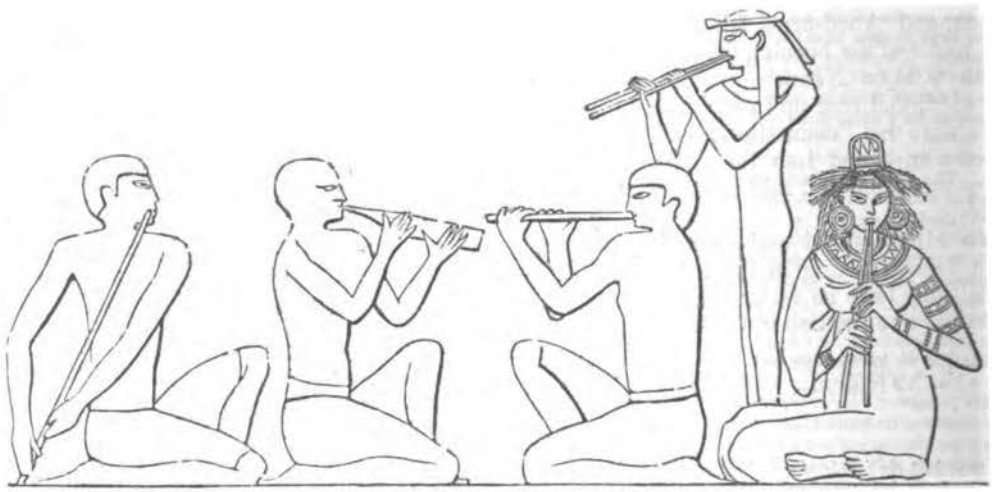
— '*Into the midst of a burning fiery furnace.*'—Something like this mode of capital punishment has subsisted in the East even to recent times. Chardin, after speaking (in his *Voyages*) of the most common modes of punishing with death in his time, in Persia, goes on to say—'But there is still a particular way of putting to death such as have transgressed in civil affairs, either by causing a dearth, or by selling above the prescribed rate by means of a false

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weight, or who have committed themselves in any other way. The cooks are put upon a spit, and roasted before a slow fire; bakers are thrown into a hot oven. During the dearth of 1668 I saw such ovens heated in the royal square at Ispahan, to terrify the bakers, and to deter them from deriving advantage from the general distress.' Perhaps the equally recent custom in Europe of burning heretics and witches might also be quoted in illustration.

10. '*The sound of the cornet*,' etc.—All the inquiry which has been directed to the discrimination of the several instruments of music mentioned in this chapter has not been attended with any very satisfactory results. The whole subject is involved in great obscurity, which there seems no hope of seeing dispelled; for which reason, as well as because the general subject, and also several of the instruments, have already received some attention in the notes to the book of Psalms, we shall avoid any extended investigations, and confine ourselves to a few brief notices on such points as have not already been considered. 'Cornets' or horns, 'harps' and 'psalteries,' do not appear to require further notice than they have already obtained.

— '*Flute*.'—The Chaldee word used here (מַשְׁרוֹקִיתָא *mashrokitha*) occurs nowhere but in this chapter, and appears to denote all such instruments of the pipe or flute class as were in use among the Babylonians. The corresponding Hebrew word is חָלִיל *chalil*, usually rendered 'pipe' in our version, which we suppose not only to have been a general term, but to have specially denoted the pipe of a single stem, with an orifice through it, while the occurrence of the word נְחִילוֹת *nechiloth*, in a plural form with a singular sense, may suggest that they had also the double pipe or flute. Both words come from roots which signify 'to bore through.' Some also find the name of a pipe, as our translators do, in the word נֵקֶב *nekeb* (Ezek. xxviii. 13); but this sense does not agree with the context, and a *casket* is more probably intended. Flutes and pipes are mentioned under a great many different names by ancient writers, the specific distinctions of which it is now impossible to discover. They acquired such different names rather perhaps from the dispositions of parts producing variations of musical power, than from any marked distinctions of form. We shall therefore only generally state that the ancient flutes were cylindrical tubes, sometimes of equal diameter throughout, but often wider at the off than the near end, and sometimes widened at the end into a funnel shape, resembling a clarionet. They were always blown, like pipes, at one end, never transversely:



ANCIENT EGYPTIAN FLUTES, Single and Double.



MODERN EGYPTIAN FLUTE (Nây).

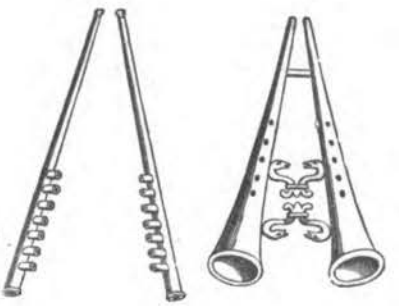


DOUBLE FLUTE (Greek).

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A PERFORMER ON THE KHANOON.





DOUBLE FLUTES (ROMAN).

they had mouth-pieces, and sometimes plugs or stopples, but no keys to open or close the holes beyond the reach of the hands. The holes varied in number in the different varieties of the flute. In their origin they were doubtless made of simple reeds or canes, but in the progress of improvement they came to be made of wood, ivory, bone, and even metal. They were sometimes made in joints, but connected by an interior nozzle, which was generally of wood. The flutes were sometimes double, that is, a person played at once on two instruments, either connected or detached; and among the classical ancients, the player on the double flute often had a leathern bandage over his mouth to prevent the escape of his breath at the corners. The ancient Egyptians, as appears by our first engraving, used the double flute; but we have not, among them, been able to find any example of the bandaged mouth, of which many instances occur in classical remains. To our other illustrations we have added a very simple instrument (the *nây*), which is a favourite with the modern Orientals: and appears to answer very correctly in its form and use to the more common instrument of ancient times. Instruments of the pipe class are of such high antiquity, and so universally diffused, that we have deemed it useless to inquire concerning the inventor, or the time and place of its origin. Examples of the instruments similar to those which appear in the subjoined engraving, have been found in the sculptures of a tomb behind the Great Pyramid, between 3000 and 4000 years old. The reader may find much curious information on the ancient and the modern Oriental instruments of this class in the following papers in the *Description de l'Egypte;—Mémoire sur la Musique de l'Antique Egypte; Dissertation sur les Instrumens de Musique des Egyptiens;* and *Instrumens de Musique des Orientaux;* and Wilkinson's *Ancient Egyptians*, ch. vi. Rosellini has also something on this subject; and Lane's *Modern Egyptians* should not be overlooked.

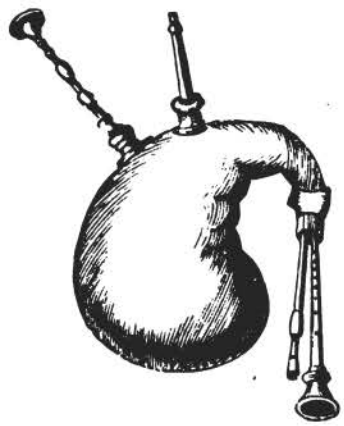
— '*Sackbut.*'—The word in the orignal is סַבְּכָא and שַׂבְּכָא *sabbeca;* whence evidently the Greek σαμβύκη. We must look for it in the *sambuca* of the ancients. The classical writers mention this instrument as very ancient, and seem to ascribe its invention to the Syrians. Porphyry and Suidas describe it as a triangular instrument of music, furnished with cords of unequal length and thickness; a description which suggests that it was an instrument of the harp kind, perhaps resembling the triangular lyre, of which we have spoken in the note on Psalm xcii. 3. Or it may be that it bore still greater resemblance to the instrument which old writers figure under the name of the sackbut; and which certainly is not materially different from such as the *khanoon* and *tchenk*, which are still in frequent use in Syria, Arabia, Egypt and Persia. They correspond to all the conditions which the information derived from the ancients seems to exact: they are large stringed instruments, and exhibit more or less of a triangular appearance. Musonius describes the *sambuca* as rendering a sharp sound; and we are also told that it was much employed to accompany the voice in singing iambic verses.

— '*Psaltery.*'— The word פְּסַנְתֵּרִין *pesanterin*, the ψαλτήριον of the Greeks, whence our word psaltery comes, occurs only in this chapter, the word rendered 'psaltery' in the Psalms being נֵבֶל *nabel*, which has been considered under Ps. xcii. 3. Our translators, of course, by this indicate that they regarded the *pesantrin* of this text as the Chaldee name of the instrument which the Hebrews called *nabel*, being influenced to this by the example of the Septuagint, which in both cases uses the word *psalterion*. But this term is applied by the Greek translators so arbitrarily to instruments that have different names in the original, that no confidence can be placed in any use of it by them: still less are we disposed to accept the conclusion of Gesenius and others, that the Chaldee word was in this instance *derived from the Greek*—by which he insinuates the opinion that the book of Daniel was composed long after the times to which it refers. It is surely a more natural and fair conclusion that the Greek translators, finding this word *pesantrin*, and not well knowing what it was, called it by the Greek name which had the greatest resemblance of any other to it, even though they had already applied the same name to other instruments. The Chaldee name, and perhaps the instrument denoted by it, may be recognized in the modern Arabic *santeer*—which belongs to the same class of stringed instruments as those mentioned in the last note, but is of a different shape.

— '*Dulcimer.*'—The word thus rendered is סוּמְפֹנְיָה *sumponyah*, being just the same word as the συμφωνία of the Greek. Although the Greek word certainly denotes, primarily, a concert or harmony of many instruments, yet it seems also, as in the text, to have been the name of a musical instrument. Servius (on Virgil, *Æn.* xi. 27)

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describes the *symphonia* as a sort of bagpipe; which is in remarkable conformity with the Hebrew writers, who describe the present instrument also as a bagpipe, consisting of two pipes thrust through a leathern bag, and affording a mournful sound. When we add to this, that the very same name was that which the bagpipe bore among the Moors of Spain, we seem to have a greater mass of probabilities in favour of the bagpipe than can often be obtained in this class of subjects, or than can be produced for any other alternative which has been suggested. The known



BAGPIPE.

antiquity of this instrument, together with its continued existence in the East, are also corroborative circumstances. The modern Oriental bagpipe is composed of a goat-skin, usually with the hair on, and in the natural form, but deprived of the head, the tail, and the feet: being thus just of the same shape as that used by the water-carriers. The pipes are usually of reeds, terminating in the tips of cow's horns, slightly curved; the whole instrument being most primitively simple in its materials and construction.

21. '*Their coats, their hosen, and their hats.*'—It is exceedingly difficult to determine what articles of dress are really denoted by the words thus translated. The סַרְבָּל *sarbal* is considered by Gesenius to denote such wide drawers or trousers as are still worn by the Persians and others, and he thinks that the present Persian name for this article of dress (*shalwar*) is the same word in a transposed form. He adds, 'the name has passed with the article of dress into the western language, as in Greek *σαράβαρα, σαράβαλλα, σαράγαραι*; in Latin *sarabara, sarabalta*; in Spanish, *ceroulas*; in Hungarian and Sclavonic, *shalwary*; in Polish, *sharmvari*.' To understand these analogies, it should be observed that *b* and *v* are convertible powers in the Hebrew, Chaldee, and other Oriental dialects ancient and modern. As to the rest, the marginal readings, of 'mantle' for 'coat,' and turban' for 'hat,'—probably furnish as correct an interpretation as can now be obtained.

25. '*Walking in the midst of the fire.*'—Taylor, in one of his *Fragments*, alludes to the difficulty in the comprehension of the incidents of this transaction, which arises from our ignorance of the true form of that which is called 'the furnace' into which the Hebrew youths were cast. A knowledge of this would render the whole perfectly intelligible. It is usually conceived of, Taylor says, 'as being somewhat like our tile-kilns, a solid, enclosed, brick building, with an aperture only fit for entrance, or at most, with a door-way below, and a vent above for the flame, smoke, etc. But the circumstances of the story do not warrant an edifice of this construction; for it appears that Nebuchadnezzar, still seated on his throne, saw the persons in the fire. Now this he could not do, *through* the solid wall of such a building; neither could the flame, issuing from a narrow orifice, *easily* slay those men who threw in the Hebrews, the solid wall being *between* them and the fire. Either, then, the opening to this furnace, if it were a solid edifice, was large enough to admit of full view into it; or we must seek some other construction for it. We may carry this idea somewhat further, and infer the propriety of supposing Nebuchadnezzar to see throughout the structure; by consequence the building had no covering; but was, at most, an enclosure of fire; or, an area surrounded by a wall, within which the fire raged.'

CHAPTER IV.

1 *Nebuchadnezzar confesseth God's kingdom,* 4 *maketh relation of his dream, which the magicians could not interpret.* 8 *Daniel heareth the dream.* 19 *He interpreteth it.* 28 *The story of the event.*

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 [1]I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* [2]an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my God, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying,*

9 O Belteshazzar, [3]master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; [4]I saw, and behold a tree in the

[1] Chald. *It was seemly before me.* [2] Chap. 2. 44. [3] Chap. 2. 48. [4] Chald. *I was seeing.*

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midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried [5]aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

25 That they shall [6]drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be [7]a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked [8]in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven

[5] Chald. *with might.* [6] Chap. 5. 21, &c. [7] Or, *an healing of thine error.* [8] Or, *upon.*

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from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* [9]an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, [10]What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

[9] Chap. 7. 14. Micah 4. 7. Luke 1. 33.

[10] Job 9. 12. Isa. 45. 9.

Verse 30. '*Is not this great Babylon, that I have built?*'—Nebuchadnezzar did not found Babylon, which existed as a town from the earliest ages; but he did liberally employ his vast resources in its improvement, extension, and aggrandizement, until it became that great and magnificent town which the ancient world regarded with equal wonder and admiration. The Greek writers do not indeed notice Nebuchadnezzar as the author of the great works at Babylon, but rather refer them to two queens—Semiramis, who lived before him, and Nitocris, who was after him. But, on the other hand, the native historian Berosus, together with Megasthenes and Abydenus, expressly attribute them to this great monarch; and moreover it would seem that Nitocris, whom some make the queen of Nebuchadnezzar, and others the wife of his son Evilmerodach, merely completed the great works which he had begun. Indeed, these could only have been accomplished after the fall of Nineveh, and when Babylon had become the seat of a great empire, neither of which events happened till the time of Nebuchadnezzar.

It would occupy far more room than we can spare to describe, after the ancient writers, the glories of 'the golden city.' We must therefore content ourselves with a very limited statement.

The Euphrates passed through the city, dividing it into two parts, of which that on the western side of the stream exceeded in magnificence, and comprehended most of the new improvements. According to Herodotus, the city, as a whole, was a perfect square, each side of which was equal to 120 stadia, and, consequently, its circuit to 480 stadia, which (Greek stadia being of course intended) would make not much less than fifty miles. This extent seems so enormous, that various attempts have been made to reduce it: but not, we think, on authority equal to those which furnished and have corroborated the statement: and when we see how our own metropolis is spreading around, and may be expected at no very remote period to reach the same dimensions; and, still more, when we are told that the city was very loosely built, and much of the ground enclosed by the walls was left vacant, or laid out in cultivated fields and gardens, it may very well be doubted whether it contained a population equal to that of the present London, or comprehended as large a number of buildings. However surprising, therefore, the account may seem in the first instance, it is much less incredible than has sometimes been supposed.

A deep ditch, lined with brickwork and full of water, went round the city; and as the soil dug out from it furnished the bricks with which the wall was built, some idea of its capacity may be formed from the alleged dimensions of the wall, which was 200 royal cubits high by 50 in thickness. These bricks were baked in a furnace and cemented with hot bitumen. In the wall there were a hundred gates, twenty-five on each side; all these gates were of solid brass and of prodigious size and strength; besides which there were, in the wall lining the river, smaller gates of the same metal, from which steps conducted down to the stream. Between every two of the great gates there were three watch-towers, ten feet higher than the walls, with four such towers at each of the four angles of the wall, and three more between each of these angles and the next adjoining gate on either side. There were, however, but 250 towers in all, as there were none on that side where the morasses rendered unnecessary the protection which they offered. This great square was divided into twenty-five grand streets, which intersected each other, dividing the city into 626 squares. Each of these streets went quite across the city in a straight line, extending from a principal gate on one side to another on the opposite side. The vast squares formed, in so extensive a plot, by the intersection of the streets, were not built upon, but hollow, and were laid out in fields, gardens, and pleasure grounds; and, besides this, the houses which lined at the same time the streets and the squares, stood much apart from each other, which suffices to shew how loosely the city was constructed. The houses are described as being three or four stories high, and adorned with all the splendour and magnificence of ancient Oriental taste.

The wonders at Babylon which seem most to have attracted the attention of ancient travellers were the *temple of Belus*, or rather the pile on which it stood, which pile, from the description given of it, may seem very possibly to have been the famous Tower of Confusion, which may have been repaired, and this temple or chapel built thereon, probably by Nebuchadnezzar. (See the note on Gen. xi. 4.) The tower was in the midst of a large enclosure, two stadia square, with gates of brass: and within which were other sacred buildings, as alluded to in the note on ch. iii. 1. The banks of the river, in that part which ran through the city, were faced with brick, like the enclosing trench, and a continued quay was formed, the whole length of the town. The river was crossed by a bridge said to have been rather more than a furlong in length, and constructed on some new and much admired principle, to supply a defect in the bottom of the river, which was all sandy. Another communication was afforded by a tunnel under the bed of the river. At the western end of the bridge stood the palace, which Nebuchadnezzar is said to have built to supersede another, smaller and less magnificent, which stood on the other side of the stream. This palace may be taken as that so often mentioned in the present book. It was enclosed by a triple wall, and with its parks and gardens was included in a circuit of little less than eight miles. Adjoining this palace, and within the general enclosure, were the *hang-*

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ing gardens, which were constructed by the king to gratify his wife, who was a native of the hilly and wooded Media, with a resemblance to her own country in the plain of Babylon. According to Diodorus, these gardens formed a square of 400 feet (about three acres and a half), and were raised on terraces supported by walls or piers eleven feet asunder, ascending one above another till the uppermost was brought to the level of the top of the city wall, commanding a most extensive prospect. The terraces were covered with a deep layer of mould, in which were planted various plants, shrubs, and trees, many of the latter being of considerable girth: and as some trees are found on this site no specimens of which exist elsewhere in the country, it is not impossible that some of these may have been perpetuated to this day, notwithstanding the sinking of the terraces through the mouldering of the piers by which they were supported.

To the canals and lake we have incidentally referred on former occasions; and have no room to enumerate all the minor wonders of ancient Babylon. What we have stated will suffice to suggest a general notion of the works which raised the fatal pride of the Babylonian king—of the scenes which were continually before the eyes of Daniel—and of the city whose streets were so often traversed by the captives of Israel.

33. '*He was driven from men, and did eat grass as oxen*,' etc.—The malady by which the Divine judgment punished the pride of Nebuchadnezzar is a subject on which opinions have been very much divided. The principal explanations have been recapitulated in the interesting *Dissertation sur la Métamorphose de Nebuchodonosor* of Dom. Calmet, who himself gives the explanation which is now generally received, and seems the most probable of any. The same view has also been taken by Dr. Mead in his *Medica Sacra*, and by Dr. J. M. Good in his *Study of Medicine*. We cannot perhaps do better than transcribe the opinion of the former of these learned and pious physicians.

'All the circumstances of Nebuchadnezzar's case agree so well with an hypochondriacal madness, that to me it appears evident that Nebuchadnezzar was seized with this distemper, and under its influence ran wild into the fields, and that, fancying himself transformed into an ox, he fed on grass, after the manner of cattle. For every sort of madness is the disease of a disturbed imagination; which this unhappy man laboured under full seven years. And through neglect of taking proper care of himself, his hair and nails grew to an uncommon length; whereby the latter, growing thicker and crooked, resembled the claws of birds. Now the ancients called the people affected with this kind of madness λυκανθρωποι (wolf-men) or κυνανθρωποι (dog-men); because they went abroad in the night imitating wolves or dogs; particularly intent upon opening the sepulchres of the dead, and had their legs much ulcerated, either from frequent falls or the bites of dogs. In like manner are the daughters of Prœtus related to have been mad, who, as Virgil says (*Ecl.* vi. 48),—

—"Implerunt falsis mugitibus agros."
"With mimic howlings fill'd the fields."

For, as Servius observes, Juno possessed their minds with such a species of fury, that, fancying themselves cows, they ran into the fields, bellowed often, and dreaded the plough. Nor was this disorder unknown to the moderns; for Schenckius records a remarkable instance of it in a husbandman of Padua, who, imagining himself a wolf, attacked and even killed several people in the fields; and when at length he was taken, he persevered in declaring himself a real wolf, and that the only difference consisted in the inversion of his skin and hair. But it may be objected to our opinion that this misfortune was foretold to the king, so that he might have prevented it by correcting his morals; and therefore it is not probable that it befel him in the course of nature. But we know that those things which God executes either through clemency or vengeance are frequently performed by the assistance of natural causes. Thus, having threatened Hezekiah with death, and being afterwards moved by his prayers, he restored him to life, and made use of figs laid on the tumour as a medicine for his disease. He ordered king Herod, upon account of his pride, to be devoured by worms. And nobody doubts but that the plague, which is generally attributed to Divine wrath, most commonly owes its origin to corrupted air.'

The probability therefore seems to be that the proud mind of Nebuchadnezzar was so shattered that he fell into a kind of monomania, which made him fancy himself some animal, in consequence of which it was judged advisable by his physicians to humour his fancy by treating him as such, and by allowing him, within certain limits, to act as such. In corroboration of the view here taken, it may be observed, that after the seven years, the king describes his reason as returning to him, which as clearly as possible intimates that it had previously been taken from him.

[*V.* 30. APPENDIX, No. 75.]

CHAPTER V.

1 *Belshazzar's impious feast.* 5 *A handwriting, unknown to the magicians, troubleth the king.* 10 *At the commendation of the queen, Daniel is brought.* 17 *He, reproving the king of pride and idolatry,* 25 *readeth and interpreteth the writing.* 30 *The monarchy is translated to the Medes.*

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had [1]taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's [2]countenance [3]was changed, and his thoughts troubled him, so that the [4] [5]joints of his loins were loosed, and his knees smote one against another.

[1] Chald. *brought forth.* [2] Chald. *brightnesses.* [3] Chald. *changed it.* [4] Or, *girdles.* [5] Chald. *bindings*, or, *knots.*

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7 The king cried [6]aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with [7]scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his [8]countenance was changed in him, and his lords were astonied.

10 ¶ *Now* the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 [9]There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy [10]father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy [11]father, the king, *I say*, thy father, made [12]master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, [13]interpreting of dreams, and shewing of hard sentences, and [14]dissolving of [15]doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my [16]father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst [17]make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy [18]rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened [19]in pride, he was [20]deposed from his kingly throne, and they took his glory from him:

21 And he was [21]driven from the sons of men; and [22]his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

[6] Chald. *with might.* [7] Or, *purple.* [8] Chald. *brightnesses.* [9] Chap. 2. 48. [10] Or, *grandfather.* [11] Or, *grandfather.* [12] Chap. 4. 9. [13] Or, *of an interpreter, &c.* [14] Or, *of a dissolver.* [15] Chald. *knots.* [16] Or, *grandfather.* [17] Chald. *interpret.* [18] Or, *fee,* as chap. 2. 6. [19] Or, *to deal proudly.* [20] Chald. *made to come down.* [21] Chap. 4. 32. [22] Or, *he made his heart equal, &c.*

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29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, [33]*being* [34]about threescore and two years old.

[33] Chald. he as *the son of*, &c.

[34] Or, *now*.

Verse 1. '*Belshazzar.*'—The name of Belshazzar does not occur in the profane historians; and it has therefore become a question, with which of the Babylonian kings mentioned by them he should be identified. The other perplexities, historical and chronological, which involve this period of Babylonian history, have also been alluded to by us on more than one occasion. Under Ezra i. we have furnished what appears to us the most probable statement on the subject, collected from Dr. Hales. That is not, however, the account most usually followed; and as this matter is of importance to the proper understanding of this chapter, we wish here to return to it, but not further than to enable the reader to see clearly the effect of the different statements. The common account we shall collect from *L'Art de Vérifier les Dates*, and the other from Hales's *Analysis*, disposing them in opposite columns for the sake of comparison.

B.C.	FROM 'L'ART DE VÉRIFIER.'
605	NEBUCHADNEZZAR, who was succeeded by his son
562	EVILMERODACH, who having provoked general indignation by his tyranny and atrocities, was, after a short reign of about two years, assassinated by his brother-in-law
560	NERIGLISSAR, or NERICASSOLASSAR, who was regarded as a deliverer, and succeeded by the choice of the nation. He perished in a battle against Cyrus the Persian, and was succeeded by his son
555	LABOROSOARCHOD, notorious for his cruelty and oppression, and who was assassinated by two nobles, Gobryas and Gadatas, whose sons he had slain. The vacant throne was then ascended by
554	NABONADIUS, the LABYNETUS of Herodotus, the NABOANDEL of Josephus, and the BELSHAZZAR of Daniel, who was the son of Evilmerodach, and who now succeeded to the throne of his father. After
538	a voluptuous reign, his city was taken by the Persians, under Cyrus, on which occasion he lost his life.

B.C.	FROM HALES'S 'ANALYSIS.'
604	NEBUCHADNEZZAR, was succeeded by his son
561	EVILMERODACH, or ILVERODAM, who was slain in a battle against the Medes and Persians, and was succeeded by his son
558	NERIGLISSAR, NIRICASSOLASSAR, or BELSHAZZAR, the common accounts of whom seem to combine what is said both of Neriglissar and his son, opposite. He was killed by conspirators on the night of the 'impious feast,' leaving a son (a boy)
553	LABOROSOARCHOD, on whose death, nine months after, the dynasty became extinct, and the kingdom came peaceably to 'Darius the Mede,' or Cyaxares, who, on the well-known policy of the Medes and Persians, appointed a Babylonian nobleman, named NABONADIUS, or LABYNETUS, to be king or viceroy. This person revolted against Cyrus, who had succeeded to the united empire of the Medes and Persians. Cyrus could not immediately attend to him,
536	but at last marched to Babylon, and took the city, as foretold by the prophets, and as we have described in the notes on Jer. li.

We believe that this form of stating the question too clearly exhibits the difference generally, and concerning Belshazzar in particular, to render further explanation necessary. It will be observed that the principal point is, that Hales contends that the succession of Darius the Mede to the Babylonian throne was not attended with war; that Belshazzar was not the king in whose time the city was taken by Cyrus; and, consequently, that the events which took place this night were quite distinct from, and anterior to that siege and capture of the city by the Persian king, which Isaiah and Jeremiah so particularly and remarkably foretold. [APPENDIX, No. 76.]

8. '*They could not read the writing.*'—'The reason why the wise men of Babylon could not read the Divine inscription was, that it was written in the primitive Hebrew character, which differed totally from the Chaldee. It was the original from which the Samaritan was formed, and which therefore it nearly resembled, though greatly superior to it in beauty, symmetry, and elegance. Some advantageous specimens of it are fortunately preserved on sacred shekels and Jewish coins of high antiquity, drawings of which may be seen in Walton's *Supplementum de Siclorum formis et inscriptionibus*, prefixed to the first volume of the London Polyglott Bible, and elsewhere.' Hales's *Analysis*, ii. 463.

10. '*The queen ... came into the banquet-house.*'—We are informed above, that the 'wives and concubines' of the king were present at the banquet. It therefore seems probable that the 'queen' who now first appears was the *queen-mother*; and this probability is strengthened by the intimate acquaintance which she exhibits with the affairs of Nebuchadnezzar's reign; at the latter end of which, she, as wife of Evil-merodach, who was regent during his father's alienation of mind, took an active part in the internal policy of the kingdom, and in the completion of the great works which Nebuchadnezzar had begun at Babylon. This she continued during the reigns of her husband and of her son, the present Belshazzar. This famous queen Nitocris could not therefore but be well acquainted with the character and services of Daniel. But how happens it that Belshazzar needed the information concerning Daniel which the queen afforded: and how was it that he should have been unacquainted even with the person (as it appears from v. 13—'Art thou that Daniel?'—that he was) of so eminent a person and important public officer as Daniel? An ingenious and not improbable solution of this difficulty has been afforded by Sir John Chardin, in his MS., quoted by Harmer. As mentioned by the queen, Daniel had been made, by Nebuchadnezzar, 'master of the magicians, astrologers, Chaldæans, and soothsayers.' Of this employment, Chardin conjectures that he had been deprived on the death of that king; and obtains this conclusion from the fact, that when a Persian king dies, both his astrologers and physicians are driven from court—the former for not having predicted, and the latter for not having prevented, his death. If such was the etiquette of the ancient Babylonian, as it is of the modern Persian court, we have certainly a most satisfactory solution of the present difficulty, as Daniel must then be supposed to have relinquished his public employments, and to have lived retired in private life during the eight years occupied by the reigns of Evil-merodach and Belshazzar.

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25 'MENE, MENE, TEKEL, UPHARSIN.'—The word PERES, below in *v.* 28, is the singular of the word which is here as PHARSIN, with the prefixed U (וּ), or 'and.' Whether this *singular* is in exchange for the *plural* of the text, or whether it should be inserted before that plural, is doubtful. A repetition of the same words, both singular, as in 'MENE, MENE,' or one singular and the other plural, as would be 'PERES, UPHARSIN,' are forms employed to give intensity to the sense. The words are Chaldæan; but being in the ancient Hebrew character, the Chaldæans could not read them; and if they could have done so, it would have been beyond their power to supply that interpretation which Daniel gives. We may take the following view of the inscription and interpretation from Hales:—

THE INSCRIPTION.

MENE,	MENE,	TEKEL,
'NUMBER,'	'NUMBER,'	'WEIGHT.'
[PERES]	UPHARSIN.	
['DIVISION']	'AND DIVISIONS.'	

THE INTERPRETATION.

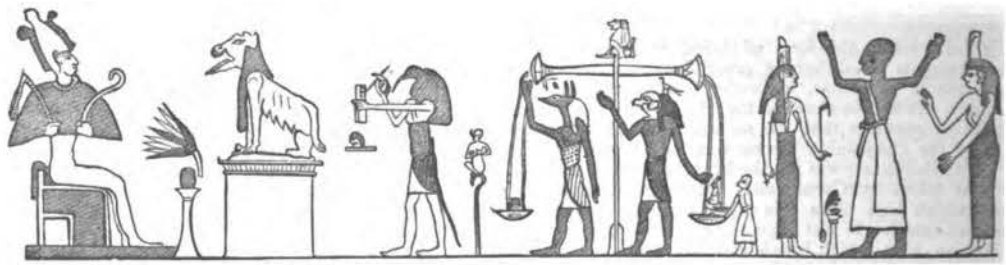
MENE—'God hath *numbered* thy reign, and
MENE—'hath *finished* it.' The repetition emphatically signifying that the decree was *certain*, and should *shortly* come to pass. (See Gen. xli. 32.)
TEKEL—'Thou art *weighed* in the balance and found wanting.' (See Job xxxi. 6; Rev. vi. 5.)
PERES—'Thy kingdom is *divided*,'
[UPHARSIN]—'*And* given to the Mede and the Persian' [Darius and Cyrus.]

27. '*Thou art weighed in the balances, and art found wanting.*'—The idea involved in this is sufficiently obvious in itself. But it is by no means impossible that the allusion received more force and meaning than we give to it from a reference to some opinion or custom common among the Babylonians. What that was, we cannot say precisely; but probabilities may be suggested by analogies derived from other sources. Thus the Egyptians entertained the belief that the actions of the dead were solemnly weighed in balances before Osiris, and that the condition of the departed was determined according to the preponderance of good or evil. Such judgment scenes are very frequently represented in the paintings and papyri of ancient Egypt, and one of them we have copied as a suitable illustration of the present subject. One of these scenes, as represented on the walls of a small temple at Dayr-el-Medeeneh, has been so well explained by Wilkinson, that we shall avail ourselves of his description; for although that to which it refers is somewhat different from the one which we have engraved, his account affords an adequate elucidation of all that ours contains. 'Osiris, seated on his throne, awaits the arrival of those souls that are ushered into Amenti. The four genii stand before him



ANCIENT EGYPTIAN SCALES.

on a lotus-blossom [ours has the lotus without the genii], the female Cerberus sits behind them, and Harpocrates on the crook of Osiris. Thoth, the god of letters, arrives in the presence of Osiris bearing in his hand a tablet, on which the actions of the deceased are noted down, while Horus and Aroeris are employed in weighing the good



ANCIENT EGYPTIAN DEATH JUDGMENT.
From a Drawing on one of the Sepulchral Papyrus Rolls.



SCALES.—From an Egyptian Painting engraved in Rosellini.

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deeds* of the judged against the ostrich feather, the symbol of truth and justice. A cynocephalus, the emblem of truth, is seated on the top of the balance. At length arrives the deceased, who appears between two figures of the goddess, and bears in his hand the symbol of truth,† indicating his meritorious actions, and his fitness for admission to the presence of Osiris.'

If the Babylonians entertained a similar notion, the declaration of the prophet, 'Thou art weighed in the balances and art found wanting!' must have appeared exceedingly awful to them. But again, there are allusions in this declaration to some such custom of literally weighing the royal person, as is described in the following passage in the account of Sir Thomas Roe's embassy to the Great Mogul:—'The first of September, (which was the late Mogul's birthday,) he, retaining an ancient yearly custom, was, in the presence of his chief grandees, weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, whereinto none were admitted but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold; after that against jewels (as they say), but I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags in the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light. By his weight (of which his physicians yearly keep an exact account), they presume to guess of the present state of his body, of which they speak flatteringly, however they think it to be.'

* 'This, M. Champollion supposes to be the heart. I still incline to the construction I have put upon it—a type of the good actions of the deceased.'

† 'Sometimes, instead of the ostrich-feather, the deceased bears a vase (which is placed in the other scale), and it has then a similar import.'

CHAPTER VI.

1 *Daniel is made chief of the presidents.* 4 *They conspiring against him obtain an idolatrous decree.* 10 *Daniel, accused of the breach thereof, is cast into the lions' den.* 18 *Daniel is saved.* 24 *His adversaries devoured,* 25 *and God magnified by a decree.*

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes [1]assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm [2]decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the [3]law of the Medes and Persians, which [4]altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber [5]toward Jerusalem, he kneeled upon his knees [6]three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*,

[1] Or, *came tumultuously.* [2] Or, *interdict.* [3] Esther 1. 19, and 8. 8. [4] Chald. *passeth not.* [5] 1 Kings 8. 46. [6] Psal. 55. 17.

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That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were [7]instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be [8]destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the [9]power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of [10]Cyrus the Persian.

7 Or, *table*. 8 Chap. 2. 44, and 4. 3, and 7. 14, 27. Luke 1. 33. 9 Heb. *hand*. 10 Chap. 1. 21.

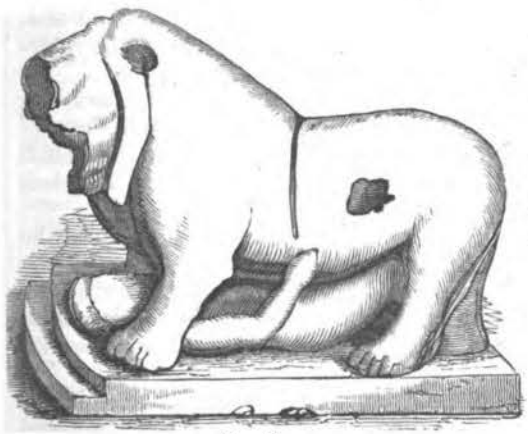
Verse 1. '*Darius*.'—We have already had occasion to mention this Darius as the Cyaxares of the Greek writers. One of his sisters, married to the king of Persia, was the mother of the great Cyrus, and another married to the king of Babylon, appears to have been the mother of Belshazzar. In his latter days he was in fact governed by his nephew and heir, Cyrus, 'by that ascendancy,' says Hales, 'which great souls have always over little ones.' Their interests were so much identified at this time, and the connection between them was so close, that this alone will sufficiently account for the Medes and Persians being in this book mentioned constantly together. Dr. Horne, remarking on the truth with which the characters of kings are drawn in the book of Daniel, observes that Xenophon 'represents Cyaxares as weak and pliable, but of a cruel temper, easily managed for the most part, and ferocious in his anger. Is not this Darius?—the same Darius who allowed his nobles to make laws for him, and then repented—suffered Daniel to be cast into the lions' den, and then spent a night in lamentation for him, and at last in strict conformity with Xenophon's description, condemned to death not only his false counsellors, but also their wives and children?'—*Introduction*, iv. 213.

8. '*The law of the Medes and Persians, which altereth not*.'—See the note on Esther vi. 1. It is singular that the only law which seems to have limited the royal power of the Median and Persian kings, was one by which that power was most strongly magnified and maintained. The king's word was law; and as the king was thus the fountain of law, and as he was looked up to as something more than man—it was quite natural on these premises, however revolting to common sense, to decree that his purpose once declared should not be altered: because a law ought to be a determined thing, on the one hand; and, on the other, because to have allowed him to yield to the voice of reason and mercy, after his purpose had been declared, would have involved an admission that he had been hasty and mistaken—an idea which could not be tolerated under the intense despotisms of ancient Asia. In the present instance, we see the king, in consequence of a declaration, the purpose of which he had not comprehended, compelled to do what he viewed with horror and aversion: and in the Book of Esther, we have seen a king unable to recall an order which he had issued for a massacre of the Jews; all he could do being to issue a counter order, allowing the doomed people to stand upon their defence—that is, they were permitted to do their best to kill those, who were, by his previous order, bound to kill them. Thus the kings sometimes suffered—and their people more—from the infallibility which formed one of the royal prerogatives. This custom has been noticed by ancient heathen authors. The same idea of the inviolability of the royal word has remained in Persia, in a mitigated form, even to modern times. A remarkable example of this is related by Sir John Malcolm, of Aga Mohammed Khan, the last but one of the Persian kings. After alluding to the present case and that in Esther, he observes, 'the character of the power of the king of Persia has undergone no change. The late king, Aga Mohammed Khan, when encamped near Shiraz, said he would not move till the snow was off the mountain in the vicinity of his camp. The season proved severe, and

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the snow remained longer than was expected: the army began to suffer distress and sickness, but the king said, while the snow remained upon the mountain he would not move: and his word was as law, and could not be broken. A multitude of labourers were collected and sent to remove the snow: their efforts, and a few fine days, cleared the mountain, and Aga Mohammed Khan marched. This anecdote was related to me by one of his principal chiefs, and who told it to me with a desire of impressing my mind with a high opinion of Aga Mohammed Khan, who knew, he observed, the sacred nature of a word spoken by the king of Persia.'—*Hist. of Persia*, i. 268.

16. '*Cast him into the den of lions.*'—This is a new kind of punishment, not previously mentioned in Scripture; and that it first occurs here at Babylon, is a remarkable fact, shewing the accuracy of the sacred writers in their references to the manners and usages of different nations. We are not aware that any ancient writer mentions that the inhabitants of Babylon were in the habit of throwing offenders to be devoured by lions kept in dens for the purpose. But we have the still more conclusive evidence of monuments brought to light by modern travellers, on the sites not only of Babylon but of Susa also, representing lions destroying and preying upon human beings. We will not go so far as the author of an ingenious little



From KEPPEL.

work,* as to say that any of these refer to the transaction recorded in the present chapter, being satisfied with the greater certainty with which they demonstrate the point we have mentioned. We give representations of some of the more remarkable of the figures to which we refer. The first was found at Babylon, near the great mass of ruin which is supposed to mark the site of the grand western palace alluded to in a note on ch. iii. It represents a lion standing over the body of a prostrate man extended on a pedestal which measures nine feet in length by three in breadth. The whole is from a block of stone of the ingredient and texture of granite, the scale colossal, and the sculpture in a very barbarous style. The head has been lately knocked off; but when Mr. Rich saw it, the statue was in a perfect state, and he remarks that 'the mouth had a circular aperture into which a man might introduce his fist.' The second very curious representation is from an engraved gem, dug from the ruins of Babylon by Captain Mignan. It exhibits a man standing upon two sphinxes and engaged with two fierce animals, possibly intended for lions. If it be not an astronomical representation, it might seem very probably an exhibition, partly symbolical, of some such event as the present. The third subject is from a block of white marble found near the tomb of Daniel at Susa, and thus described by



From MIGNAN.

Sir R. K. Porter in his *Travels* (ii. 416). 'It does not exceed ten inches in width and depth, measures twenty in length, and is hollow within, as if to receive some deposit. Three of its sides are cut in bas-relief, two of them with similar representations of a man apparently naked, except a sash round his waist and a sort of cap on his head. His hands are bound behind him. The corner of the stone forms the neck of the figure, so that its head forms one of its ends. Two lions in sitting postures appear on either side at the top, each having a paw on the head of the man.' These are certainly satisfactory illustrations of the custom in question, as existing at Babylon and Susa, and others might be adduced from Babylonian coins. As to the punishment itself, opinions will be divided. But it is remarkable that Dr. Paley thought that something similar would, as a capital punishment, be preferable to public executions, which he considered to have rather a hardening than a corrective effect upon the public mind.

* *The Truths of Revelation demonstrated by an Appeal to existing Monuments, Sculptures, Gems, Coins, and Medals. By a Fellow of several learned Societies*, 1831.



From PORTER'S 'Travels.'

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CHAPTER VII.

1 *Daniel's vision of four beasts.* 9 *Of God's kingdom.* 15 *The interpretation thereof.*

IN the first year of Belshazzar king of Babylon Daniel [1]had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the [2]matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, [3]and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and [4]it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: [5]thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the [6]books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet [7]their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* [8]an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* [9]body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the [10]most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse [11]from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse

[1] Chald. *saw.* [2] Or, *words.* [3] Or, *wherewith.* [4] Or, *it raised up one dominion.* [5] Revel. 5. 11.
[6] Revel. 20. 12. [7] Chald. *a prolonging in life was given them.* [8] Chap. 2. 44. Mic. 4. 7. Luke 1. 33.
[9] Chald. *sheath.* [10] Chald. *high ones*, that is, *things or places.* [11] Chald. *from all those.*

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from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the [12]kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all [13]dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

[12] Luke 1. 33. [13] Or, *rulers*.

Verse 1. '*Visions.*'—In going through the visions which follow, we shall be constrained, by a regard to our limits, to remember that the interpretation of prophecy is no part of the duty we have undertaken. Our notes therefore will be few and brief; the necessity for which we the less regret, inasmuch as Daniel is, to a very great extent, his own interpreter; and the reader who compares the visions with each other, and who possesses the slightest acquaintance with history, cannot fail to discover the subjects to which they refer, and the remarkable and literal fulfilment they have all received—with the exception of those concluding ones which are left for the time yet future to reveal. So clear are these prophecies, and so definite even in their dates, that it is impossible for the boldest unbelief to deny the divine inspiration of the prophet, without at the same time asserting that the prophecies were written after the events to which they refer. But that they were not so, is demonstrable by the completest proof that ever was brought to bear on any historical or literary question; and for this reason, as well as from the circumstance that nearly all the events which form the subjects of prediction are the most conspicuous events in general history, and with the details of which we are amply informed by heathen or infidel historians, we have always been of opinion that the book of Daniel furnishes such powerful and unanswerable evidence of the divine authority of the sacred writers, that it is rather surprising that so powerful a weapon as this might be, in skilful and blessed hands, has not been wielded for the overthrow of unbelief.

Although we are restricted with respect to notes on this portion of Scripture, it may be desirable to prefix a few observations for the guidance of the less instructed reader.

If the visions in ch. vii., viii., and xi., be attentively considered, and compared with each other and with the dream of Nebuchadnezzar, it will clearly appear that they all refer to the same subject, and all describe the same things under a variety of figures. The object, as briefly intimated under ch. ii. 31, is to furnish a prophetic sketch of general history to the end of time; yet so that each sketch contains some particulars which are not to be found in the others; and in some cases one sketch expatiates on one branch of the subject, which the others pass over slightly. To obtain therefore a full view of the information which the prophecies contain, the student of Scripture finds it necessary to collate them with one another. The following hints may be useful.

THE GENERAL SUBJECT is proposed in the dream of Nebuchadnezzar, under the similitude of a compound image of *four* metals—gold, silver, brass, and iron; and in the present vision by *four* wild beasts rising from the sea: both denoting four great sovereignties.

THE BABYLONIAN EMPIRE is represented, in ch. ii., by the head of gold; and in the present vision, by a lion with eagle's wings. There is great propriety in this representation when we recollect that this empire has been described by other prophets under the figures of a lion and an eagle—a *long-winged* and full-feathered eagle in Ezekiel (Jer. iv. 7; xlviii. 40; Ezek. xvii. 2).

THE MEDO-PERSIAN EMPIRE—denoted in Nebuchadnezzar's dream by the breast and arms of silver: in the present vision by a bear with three ribs between his teeth; and in the next (viii. 3, 4), by a ram with unequal horns, the last, higher than the others, pushing (extending its conquests) to the *west*, the *north*, and the *south*. This last explains what is meant by the *three* ribs in the bear's mouth, and by the breast and two arms (*three* portions) of silver. In all these chapters the reader will not fail to recollect that the *horn* was the common symbol of sovereign power.

THE MACEDO-GRECIAN EMPIRE, by which the preceding was overthrown. These prophecies, which relate to it, are exceedingly remarkable; and the reader, in tracing this empire in the dreams and visions, cannot fail to observe that they became progressively more definite, till at last the 'king of Grecia' (Alexander) is distinctly mentioned. This empire is first represented by the belly and thighs of brass (ii. 39); a leopard with *four* wings and *four* heads (vii. 6); a swift he-goat *from the west*, with a *great horn*, afterwards broken into *four smaller ones*, to the four winds, or towards every point of the compass (viii. 5-8); and this is explained in xi. 2–4, to mean a mighty king of Grecia (Alexander), who should overthrow the king of Persia; his kingdom to be divided into four inferior kingdoms, to the four winds—*but not to his posterity*. How all this was fulfilled everybody knows. The last clause is most remarkable for its definite reference to the exclusion of Alexander's posterity from the conquests of their father, and to the division of his vast empire among four of his generals; in this partition Cassander obtaining Macedon and Greece and the *western* parts; Lysander having Thrace, Bithynia, and the *northern* regions; while Ptolemy possessed Egypt and the *south*; and Seleucus gained Syria and the *eastern* provinces.

THE ROMAN EMPIRE.—In the vision of Nebuchadnezzar this empire seems to be viewed in its three periods. The legs, all of iron, appear to describe it in its strongest and most flourishing period, under the consular government, and perhaps the early emperors; the feet, partly iron and partly clay, would well describe the empire as weakened and divided by the mixture of barbarous nations, and ultimately by the separation into two empires, the eastern and western, while the ten toes, also partly iron and partly clay, some strong and some weak, describe the ultimate breaking up of the iron empire into as many kingdoms. In the present chapter the same empire is represented by a *strong and terrible wild beast*, diverse from the rest, with *iron* teeth, and afterwards *ten* horns. In the next vision (viii. 9, seq.) mention is made of a little horn which should spring up from one of the four representing the Macedo-Grecian kingdoms, which should wax exceeding great towards the *south* and *east*, and *the pleasant land* (of Judæa), magnifying itself against the Prince of the Host, taking away the daily sacrifice, and overthrowing the sanctuary. In the explanation of this which the angel gives (*v.* 23, etc.), this horn is explained to mean 'a king (a kingdom or government of any kind) of fierce countenance,' who should do as described. On the explanation of this, interpreters

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are divided. Most of the old commentators refer it to Antiochus Epiphanes and his persecutions; but the prevailing opinion among the most esteemed modern interpreters is, that this representation can, in all its circumstances, only apply to the Romans, of whose empire and history this therefore is to be taken as a third description. This point is fully discussed in the fifteenth of Bishop Newton's *Dissertations*.

THE TEN KINGDOMS, represented by the ten toes of the image in Nebuchadnezzar's dream, and by the ten horns of the wild beast. The ten kingdoms are determined with some differences by the various writers who have given their attention to the subject, and who have supported their respective conclusions with great ability and learning. The principal hypotheses are exhibited in the subjoined table, which we copy from Dr. Horne's *Introduction*.

In such attempts as this at furnishing precise lists of the several powers represented by the ten toes and the ten horns, the general result will not be affected by differences of opinion, or by the errors of any particular hypothesis. We may conclude this rapid sketch with the words of Bishop Newton:—'What an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian empire, upwards of 530 years before Christ to the general resurrection! What a proof of a Divine Providence, and of a Divine Revelation! for who could thus declare the things that shall be, with their times and seasons, but HE only who hath them in his power: whose dominion is over all, and whose kingdom endureth from generation to generation!'

9. '*I beheld till the thrones were cast down.*'—Properly, 'till thrones were set,' or 'placed,' for the Ancient of Days and his assessors.

	Machiavel, 1.	Mede, 2.	Bishop Lloyd, 3; and Dr. Hales, 4.	Sir Isaac Newton, 5.	Bishop Newton, 6.
1. The first horn . .	The Ostrogoths in Mœsia.	The Britons . . .	The Huns, A.D. 356	Vandals and Alans in Spain and Africa.	The senate of Rome, who revolted from the Greek emperors, and claimed the privilege of choosing a new emperor.
2. The second horn .	The Visigoths in Pannonia.	The Saxons in Britain.	Ostrogoths, 377 .	The Suevians in Spain.	The Greeks in Ravenna.
3. The third horn .	The Sueves and Alans in Gascogne and Spain.	The Franks . . .	Visigoths, 378 . .	The Visigoths . .	The Lombards in Lombardy.
4. The fourth horn .	The Vandals in Africa.	The Burgundians in France.	Franks, 407 . . .	The Alans in Gallia.	The Huns in Hungary.
5. The fifth horn . .	The Franks in France.	The Visigoths in the south of France and part of Spain.	Vandals, 407 . .	The Burgundians	The Alemanni in Germany.
6. The sixth horn .	The Burgundians in Burgundy.	The Sueves and Alans in Galicia and Portugal.	Sueves and Alans, 407.	The Franks . . .	The Franks in France.
7. The seventh horn	The Heruli and Thuringi in Italy.	The Vandals in Africa.	Burgundians, 407	The Britons . . .	Burgundians in Burgundy.
8. The eighth horn .	The Saxons and Angles in Britain.	The Alemanni in Germany.	The Herules, Rugians, and Thuringians, 476.	The Huns	The Goths in Spain
9. The ninth horn .	The Huns in Hungary.	The Ostrogoths, who were succeeded by the Lombards in Pannonia and afterwards in Italy.	The Saxons, 476 .	The Lombards . .	The Britons.
10. The tenth horn .	The Lombards, first upon the Danube and afterwards in Italy.	The Greeks in the residue of the empire.	The Longobardi in Hungary, 536, who were seated in the northern parts of Germany about 483.	The kingdom of Ravenna.	The Saxons in Britain.

CHAPTER VIII.

1 *Daniel's vision of the ram and he goat.* 13 *The two thousand three hundred days of sacrifice.* 15 *Gabriel comforteth Daniel, and interpreteth the vision.*

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

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3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than [1]the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and [2]touched not the ground: and the goat *had* [3]a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones [4]toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the [5]pleasant *land*.

10 And it waxed great, *even* [6]to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even [7]to the prince of the host, and [8]by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And [9]an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto [10] [11]that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression [12]of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred [13]days; then shall the sanctuary be [14]cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, [15]Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and [16]set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors [17]are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the [18]holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by [19]peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be [20]broken without hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

1 Heb. *the second.* 2 Or, *none touched* him *in the earth.* 3 Heb. *a horn of sight.* 4 Chap. 11. 4.
5 Psal. 48. 2. Ezek. 20. 6. 6 Or, *against the host.* 7 Or, *against.* 8 Or, *from him.*
9 Or, *the host was given over for the transgression against the daily* sacrifice. 10 Or, *the numberer of secrets*, or, *the wonderful numberer.*
11 Heb. *Palmoni.* 12 Or, *making desolate.* 13 Heb. *evening morning.* 14 Heb. *justified.* 15 Chap. 9. 21.
16 Heb. *made me stand upon my standing.* 17 Heb. *are accomplished.* 18 Heb. *people of the holy ones.*
19 Or, *prosperity.* 20 2 Mac. 9. 9.

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Verse 2. '*At Shushan in the palace.*'—There is no doubt that Susa, which we afterwards find as one of the royal cities of Persia, is here intended. As we find a Babylonian palace there in the time of Belshazzar, it would seem that the district was at this time subject to his empire, although it appears always to have been regarded as a part of Persia, and although the ancient classical writers, and the modern Orientals, give a Persian origin to the city. It appears to have existed as a city from very ancient times; and is said to have been first made a residence of the Persian court by Cyrus: that is to say, the kings resided there during the whole or part of the winter, the climate and local position rendering the temperature remarkably mild in that season, but so warm in summer, that the court then removed to Ecbatana, the elevated position and more northern situation of which rendered its summer comparatively cool and supportable, while the severity of its winter cold compelled a return to the mild region of the plain. The city seems to have been greatly improved by Darius Hystaspis; and here the Persian kings deposited their treasures and the records of their kingdom; though it seems from Scripture that Ecbatana had a share of both. Descriptively, we know little about its ancient condition, except that, as Strabo states, it was built entirely of brick, like Babylon; and was of an oblong figure, 120 stadia in circumference. The palace was accounted one of the most magnificent royal residences in the world, and the fortress was so strong that, according to Polybius (*Hist.* lib. v. 249), Molon, after having won the city, was unable to take the fortress, but raised the siege in despair. The wealth treasured up at Susa was immense. In that interesting account where Aristagoras comes before Cleomenes, to tempt him to foreign conquests, having with him a brazen tablet, 'on which was engraved the entire circuit of the earth, with all its seas and rivers,' he points, among other places, to Susa, saying, 'On the banks of the Choaspes stands Susa, where the great king fixes his residence, and where are his treasures. Master of that city, you may boldly vie with Jupiter himself for riches.' (lib. v. c. 48.)

There has been some considerable dispute concerning the site of the ancient Susa. It had usually been placed at Shuster: but Major Rennell, in his *Geography of Herodotus*, preferred to find it at Shus, a site commencing about 36 miles more to the west, or nearer to Babylon. This conclusion was contested with considerable warmth by Dr. Vincent, in his *Commerce and Navigation of the Ancients*. But Sir John Macdonald Kinneir, who had the advantage of being practically acquainted with both sites, after recapitulating the arguments on both sides, determines for Rennell's alternative, and supplies additional reasons, which may be considered to have set the question at rest. We shall therefore consider Shus to represent the Susa of ancient times. Of the ruins we have no better description than that which Kinneir himself has supplied. They are very extensive, stretching not less perhaps than twelve miles from one extremity to the other. They extend as far as the eastern bank of the Kerah; occupy an immense space between that river and the Abzal; and, like the ruins of Babylon, Ctesiphon, and Kufah, consist of hillocks of earth and rubbish, covered with broken pieces of brick and coloured tile. The largest and most remarkable of these mounds stands at the distance of about two miles from the Kerah. The first is, at the lowest computation, a mile in circumference, and nearly 100 feet in height; and the other, although not quite so high, is double the circuit of the former. These mounds bear some resemblance to the pyramidal heaps of Babylon; with this difference, that, instead of being entirely made of brick, they are formed of clay and pieces of tile, with irregular layers of brick and mortar, five or six feet in thickness, to serve, it would seem, as a kind of prop to the mass. Large blocks of marble covered with hieroglyphics are not unfrequently discovered here by the Arabs, when digging in search of hidden treasure; and at the foot of the most elevated of the pyramids stands the Tomb of Daniel, a small and apparently modern building, erected on the spot where the relics of that prophet are believed to rest. Sir John Kinneir adds to this account, which is from him, 'The city of Shus is now a gloomy wilderness, infested by lions, hyenas, and other beasts of prey. The dread of these furious animals compelled Mr. Monteith and myself to take shelter for the night within the walls that encompass Daniel's tomb.' With respect to this tomb, the following further information from Sir John Malcolm's *History of Persia* (i. 255–6), may be acceptable:—'It is a small building, but sufficient to shelter some derveishes, who watch the remains of the prophet, and are supported by the alms of pious pilgrims, who visit the holy sepulchre. These derveishes are now the only inhabitants of Susa, and every species of wild beast roams at large over that spot, on which some of the proudest palaces ever raised by human art once stood.' He adds in a note, 'Though the building at the tomb of Daniel be comparatively modern, nothing could have led to its being built where it is, but a belief that this was the real site of the prophet's sepulchre.'

— '*The river of Ulai.*'—Diodorus and Arrian concur with Daniel in describing the Ulai, or Euleus, as the river of Susa; but Herodotus names the Choaspes in that character: we might therefore be led to conclude that the same river is intended by these different names. Kinneir says, 'If we admit the ruins of Shus to be those of ancient Susa, the Kerah will correspond with the description of the Choaspes, but not to that of the Euleus; for the latter entered the Persian Gulf by a channel of its own, while the Kerah flows into the Shat-ul-Arab.' Knowing, however, how much the courses of ancient streams have been altered in this region, we are not ourselves inclined to lay much stress on this objection, and are still disposed to regard the Choaspes and Euleus as identical, and answering to the modern Kerah. However, as the ruins at Shus are situated at the point where the rivers Kerah and Abzal make their nearest approach to each other, and these ruins extend over much of the distance between them, the alternative is open of supposing that the Choaspes and Euleus were different streams, *both* rivers of Susa; the former being represented by the Kerah, and the latter by the Abzal. The kings of Persia drank no other water than that of the Choaspes, a sufficient quantity being carried for them wherever they went.

5. '*The goat had a notable horn.*'—This has been explained in the general note, and is universally admitted to describe Alexander. It is rather a curious coincidence that when this conqueror claimed to be the son of Jupiter



HEAD OF ALEXANDER.

From a Medal in the Bodleian Library, Oxford, engraved in Vincent's 'Voyage of Nearchus.'

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Ammon—who was worshipped under the figure of a ram, and who, when represented in the human figure, had ram's horns on his head—he assumed, as far as he could, the symbols which denoted his assumed paternage, causing his head to be sometimes represented as horned. One such representation we have copied as a suitable illustration. Besides this, it is very well known that in ancient times Macedon, and the adjacent countries, particularly Thrace, abounded in goats, insomuch that they were made symbols, and are to be found in many of the coins struck by different towns in those parts of Greece. But not only many of the individual towns in Macedon and Thrace employed this type, but the kingdom itself of Macedon was represented also by a goat, with this peculiarity, that it had but one horn. Those, therefore, who do not regard Alexander with his ram's horns, as the son of Ammon, a sufficiently exact coincidence, may find one still exact in the symbol of his native kingdom. It is also remarkable that the Oriental Mohammedans still recognize the horns of Alexander, without being aware of the origin of the symbol. In their writings he is frequently mentioned by the title of 'The horned,' without any addition.

CHAPTER IX.

1 *Daniel, considering the time of the captivity,* 3 *maketh confession of sins,* 16 *and prayeth for the restoration of Jerusalem.* 20 *Gabriel informeth him of the seventy weeks.*

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, [1]which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to [2]Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O [3]Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 'We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness [5]*belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, [6]to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the [7]law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As [8]*it is* written in the law of Moses, all this evil is come upon us: yet [9]made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast [10]gotten thee [11]renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear;

1 Or, *in which he*, &c. 2 Jer. 25. 12, and 29. 10. 3 Deut. 7. 9. Nehem. 1. 5. 4 Baruch 1. 17. 5 Or, *thou hast*, &c.
6 Baruch 1. 15. 7 Levit. 26. 14, &c. Deut. 28. 15, &c.; and 29. 20, &c.; and 30. 17, 18, and 31. 17, &c.; and 32. 19, &c.
8 Levit. 26. 14. &c. Deut. 28. 15. Lam. 2. 17. 9 Heb. *intreated we not the face of the*, &c. 10 Heb. *made thee a name.*
11 Exod. 14. 18.

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open thine eyes, and behold our desolations, and the city [12]which is called by thy name: for we do not [13]present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man [14]Gabriel, whom I had seen in the vision at the beginning, being caused to fly [15]swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth [16]to give thee skill and understanding.

23 At the beginning of thy supplications the [17]commandment came forth, and I am come to shew *thee;* for thou *art* [18]greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, [19]to finish the transgression, and to make an end of sins, and [20]to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and [21]prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the streets [22]shall be built again, and the [23]wall, even in [24]troublous times.

26 And after threescore and two weeks shall Messiah be cut off, [25]but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war [26]desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and [27]for the overspreading of [28]abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

[12] Heb. *whereupon thy name is called.* [13] Heb. *cause to fall.* [14] Chap. 8. 16.
[15] Heb *with weariness*, or, *flight.* [16] Heb. *to make thee skilful of understanding.* [17] Heb. *word.* [18] Heb. a man *of desires.*
[19] Or, *to restrain.* [20] Or, *to seal up.* [21] Heb. *prophet.* [22] Heb. *shall return and be built.* [23] Or, *breach*, or, *ditch*
[24] Heb. *in strait of times.* [25] Or, *and shall have nothing.* [26] Or, *it shall be cut off by desolations.*
[27] Or, *with the abominable armies.* [28] Matt. 24. 15. Mark 13. 14. Luke 21. 20.

Verse 2. '*I*...*understood by books*,' etc.—Daniel thus calls the prophecies of Jeremiah, referring particularly to the 25th and 29th chapters. The information conveyed would be very interesting, were it only that it informs us that the later prophets possessed and studied the writings of their predecessors, and anxiously watched the times of their fulfilment.

24. '*Seventy weeks.*'—These weeks, commencing from the going forth of the decree to restore Jerusalem. Every one sees that 'weeks' are not to be literally understood. They are weeks of years, each week answering to seven years, and the whole therefore amounting to 490 years, The period thus defined manifestly *closes* with the destruction of Jerusalem, which was in 70 A.D. If from this we count 490 years backward, we come to 420 B.C., which is too late for the decree of Cyrus to rebuild Jerusalem, to which the *commencement* seems to refer, for that could not well have been later than 536 B.C. To what other event the commencement should be assigned is hard to say, and has been much questioned—the subject forming, indeed, one of the greatest difficulties of Scripture, on which numerous volumes have been written, but the true solution of which has not, perhaps, been yet discovered. This entire period of seventy weeks of years, is in the ensuing verses *historically* divided into sixty-two, seven, and one weeks, and the one week subdivided into a half week. The following observations on these divisions are from Hales: '*After* the sixty-two weeks, but not immediately, the "Messiah was cut off;" for the sixty-two weeks expired A.D. 14; and the *one* week, or *passion week*, in the midst of which our Lord was crucified, A.D. 31, began with his public ministry, A.D. 28, and ended with the martyrdom of Stephen, A.D. 34. The passion week began, therefore, two weeks (14 years) after the sixty-two weeks, or at the end of sixty-four weeks; and there were five weeks, or thirty-five years, after the passion week to the destruction of Jerusalem. So that the seventy weeks must be *chronologically* divided into sixty-four, one, and five weeks; for the *one week* of the prophecy is evidently not the last of the Jewish war, and cannot therefore follow, in the order of time, the sixty-two and seven weeks. The commencement of the war, which ended with the ruin of the city and temple, seems to be fixed at the expiration of the 62 + 7 = 69 weeks, or 483 years; and accordingly the Jewish war commenced in the last, or seventieth week, A.D. 65, during the administration of Gessius Florus, whose exactions drove the Jews into rebellion, according to Josephus *Ant.* XX. 10, 1.'

In the introduction to this book, we have intimated the general expectation which this prophecy led the Jews to entertain of the appearance of the Messiah, about the time when he actually did appear, although they knew him not. The prophecy was therefore understood by them as Christians have always understood it. So clear indeed is its specification of the *time* of the Messiah's appearance, that, says Gill (quoting *Talm. Bab.*, *Bava Bathrah*, fol. 15, 1)—'One of the Rabbins, who lived about fifty years before the coming of Christ, asserted that the coming of the Messiah, as signified by Daniel, could not be deferred longer than those fifty years.' In fact, all the history of the Jews about that time evinces the prevalence of this belief among them. But the Messiah they expected was one who should appear as a conquering king, and establish a Jewish monarchy all over the world, being blind to the

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fact that his kingdom was not of this world. It was this persuasion that chiefly animated them in their war with the Romans. This is testified by Josephus (vii. 12), who states—'That which chiefly excited them to the war was an obscure oracle, found in the holy writings, that about this time, one coming out of that land should rule over the whole world; which they interpreted of one of their own nation, and many of their wise men were deceived therein. But this oracle signified the empire of Vespasian.' This was a very convenient and courtly explanation for the Jewish priest to find. Suetonius and Tacitus also state that there was in the world at this time a general fame that one coming out of Judæa should rule over the whole world. This belief could only have come from the Jews, who had it from Daniel; and the succession of Vespasian, the general commanding against the Jews, to the Roman empire, suggested the application of it to him.

27. '*In the midst of the week he shall cause the sacrifice and the oblation to cease.*'—'In the midst,' means any time between the commencement and completion. It is a remarkable fact that, according to Josephus, the sacrifice and oblation, meaning every offering made by fire, did cease before the city was taken. Indeed the temple was destroyed twenty-seven days before the latter event.

CHAPTER X.

1 *Daniel having humbled himself, seeth a vision.* 10 *Being troubled with fear, he is comforted by the angel.*

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* [1]long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three [2]full weeks.

3 I ate no [3]pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* [4]Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold [5]a certain man clothed in linen, whose loins *were* [6]girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my [7] [8]comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which [9]set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, [10]a man greatly beloved, understand the words that I speak unto thee, and [11]stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, [12]one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can [13]the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore

[1] Heb. *great.* [2] Heb. *weeks of days.* [3] Heb. *bread of desires.* [4] Gen. 2. 14. [5] Heb. *one man.* [6] Revel. 1. 13, 14, 15. [7] Or, *vigour.* [8] Chap. 7. 28. [9] Heb. *moved.* [10] Heb. *a man of desires.* [11] Heb. *stand upon thy standing.* [12] Or, *the first.* [13] Or, *this servant of my lord.*

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I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that [14]holdeth with me in these things, but Michael your prince.

[14] Heb. *strengtheneth himself.*

Verse 4. '*Hiddekel.*'—That is, the Tigris. This shews that Daniel was at Susa, Babylon being on the Euphrates.

13. '*The prince of the kingdom of Persia.*'—From the context this would seem to mean not any human prince, but an angel—and that an evil one—who endeavoured to influence the Persians against the Jews, and was opposed by Gabriel, who was commissioned to remain at the Persian court, to incline the king and nobles to their favour, and to whose assistance, in the accomplishment of this object, Michael came. This is the obvious meaning of the verse, though other interpretations have been suggested. It is well observed here by Boothroyd, 'We are too much unacquainted with the invisible world to decide that nothing of this kind actually occurs: and yet the whole may be symbolical, to shew Daniel that his people would meet with opposition from that quarter.'

CHAPTER XI.

1 *The overthrow of Persia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the south and of the north.* 30 *The invasion and tyranny of the Romans.*

ALSO I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they [1]shall join themselves together; for the king's daughter of the south shall come to the king of the north to make [2]an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and [3]he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with [4]their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons [5]shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come [6]after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also [7]the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take [8]the most fenced cities: and the arms of the south shall not withstand, neither [9]his chosen people, neither *shall there be any* strength to withstand.

[1] Heb. *shall associate themselves.* [2] Heb. *rights.* [3] Or, *whom she brought forth.* [4] Heb. *vessels of their desire.*
[5] Or, *shall war.* [6] Heb. *at the end of times of years.* [7] Heb. *the children of robbers.* [8] Heb. *the city of munitions.*
[9] Heb. *the people of his choices.*

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16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the [10] [11]glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and [12]upright ones with him; thus shall he do: and he shall give him the daughter of women, [13]corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince [14]for his own behalf shall cause [15]the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate [16]a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in [17]anger, nor in battle.

21 ¶ And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter [18]peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall [19]forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' [20]hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that [21]maketh desolate.

32 And such as do wickedly against the covenant shall he [22]corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try [23]them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 ¶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But [24]in his estate shall he honour the God of [25] [26]forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and [27]pleasant things.

39 Thus shall he do in the [28]most strong holds with a strange god, whom he shall ac-

10 Or, *goodly land.* 11 Heb. *the land of ornament.* 12 Or, *much uprightness: or, equal conditions.* 13 Heb. *to corrupt.*
14 Heb. *for him.* 15 Heb. *his reproach.* 16 Heb. *one that causeth an exactor to pass over.* 17 Heb. *angers.*
18 Or, *into the peaceable and fat,* &c. 19 Heb. *think his thoughts.* 20 Heb. *their hearts.* 21 Or, *astonisheth.*
22 Or, *cause to dissemble.* 23 Or, *by them.*
24 Heb. *as for the Almighty God in his seat he shall honour, yea, he shall honour a god whom,* &c. 25 Or, *munitions.*
26 Heb. *Mauzzim.* 27 Heb. *things desired.* 28 Heb. *fortresses of munitions.*

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knowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for [29]gain.

40 ¶ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the [30] [31]glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall [32]stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the [33] [34]glorious holy mountain; yet he shall come to his end, and none shall help him.

[29] Heb. *a price.* [30] Or, *goodly land.* [31] Heb. *land of delight*, or, *ornament.* [32] Heb. *send forth.* [33] Or, *goodly.* [34] Heb. *mountain of delight of holiness.*

CHAPTER XII.

1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, [1]some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be [2]wise shall [3]shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the [4]bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in [5]linen, which *was* [6]upon the waters of the river, How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [7]held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and [8]an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and [9]the abomination that [10]maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: [11]for thou shalt rest, and stand in thy lot at the end of the days.

[1] Matt. 25. 46. John 5. 29. [2] Or, *teachers.* [3] Matt. 13. 43. [4] Heb. *lip.* [5] Chap. 10. 5. [6] Or, *from above.* [7] Revel. 10. 5. [8] Or, *part.* [9] Heb. *to set up the abomination*, &c. [10] Or, *astonisheth.* [11] Or, *and thou*, &c.

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HOSEA.

Our own division of 'Four prophets the greater, and twelve prophets the less' seems to regard the latter, in a certain sense, as forming one book. This was also the view of the Jews. Thus, Stephen, quoting a passage out of Amos, says, 'It is written in *the book* of the prophets.' (Acts vii. 42.) Josephus also counts them as one book. So Kimchi reports from the Rabbins that the twelve prophets were put together in one book, lest, from their smallness, any of them should be lost. All this only implies, that in the early copies of the Hebrew Scriptures, the several books of these twelve prophets were put together in one roll or volume. Hosea is placed first, probably because his book is the largest of those which contain prophecies delivered before the Captivity, and indeed the largest of all the twelve, with the single exception of Zechariah. In order of time he was preceded by Jonah and perhaps by Amos. And here it may be useful to many of our readers to have at one view the order of time in which the several prophecies were delivered. For this purpose we give the table of Bishop Gray.

Prophets.	B.C.	Kings of Judah.	Kings of Israel.
Jonah	Between 856 and 784	..	Jehu, and Jehoahaz, according to Bishop Lloyd; but Jeroboam II. according to Blair (2 Kings xiv. 25.)
Amos	„ 810 „ 785	Uzziah (chap. i. 1.)	Jeroboam II. ch. i. 1.
Hosea	„ 810 „ 725	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	Jeroboam II. ch. i. 1.
Isaiah	„ 810 „ 698	Uzziah, Jotham, Ahaz, and Hezekiah (chap. i. 1), and perhaps Manasseh.	..
Joel	„ 810 „ 660 or later	Uzziah, or possibly Manasseh.	..
Micah	„ 758 „ 699	Jotham, Ahaz, and Hezekiah (ch. i. 1).	Pekah and Hoseah.
Nahum	„ 720 „ 698	Probably towards the close of Hezekiah's reign.	..
Zephaniah	„ 640 „ 609	In the reign of Josiah (ch. i. 1.)	..
Jeremiah	„ 628 „ 586	From the thirteenth year of Josiah.	..
Habakkuk	„ 612 „ 598	Probably in the reign of Jehoiakim.	..
Daniel	„ 606 „ 534	During all the Captivity.	..
Obadiah	„ 588 „ 583	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	..
Ezekiel	„ 595 „ 536	During part of the Captivity.	..
Haggai	About 520 to 518	After the return from Babylon.	..
Zechariah	From 520 „ 518 or longer	..	..
Malachi	Between 436 and 420	..	..

This table does not profess to fix the *precise* times of every prophet beyond dispute, as, with respect to some of them, the indications of Scripture are not very clear as to particular years, and the chronological intimations which they offer are traced with difficulty. The order in which the names occur shews the order of presumed seniority, when that is not indicated by the date. Thus the table does not fix the particular year *after* 810 B.C. in which Amos, Hosea, Isaiah, and Joel severally began to prophesy; but is contented to intimate that none began earlier, and to suggest the order of priority, after 810, by the order in which the names were given. It appears from the list of kings that, however calculated, Hosea must have lived and prophesied for a very long time. That he commenced his prophetic life early in the long reign of Uzziah is clear from the mention of Jeroboam, king of Israel; for that king died in the fifteenth of Uzziah, after a reign of forty-seven years, and from thence to the *beginning* of Hezekiah's reign, in whose time also Hosea prophesied, was about seventy years. This therefore must have been the *least* duration of his prophetic life; and it may have been considerably more, within the reigns specified; as from the *first* year of Uzziah to the *last* of Hezekiah gives not less than 113 years.

As the prophecies of Hosea are chiefly directed against the abominations of the ten tribes forming the kingdom of Israel, it seems probable that he was a native of that kingdom, and resided in it.

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Some of the Jewish commentators, indeed, make him of the tribe of Reuben, by confounding his father Beeri with the Beerah, a prince of that tribe, who was carried into captivity by Tiglathpileser. Others say he was of Issachar; but there is no authority for either assertion, and the first is chronologically improbable.

Bishop Horsley thinks that it is a mistaken notion that Hosea's prophecies are almost wholly against the kingdom of Israel, or that the captivity of the ten tribes is the immediate and principal subject. On the contrary, he conceives that Hosea's principal subject is also that which is the principal subject of all the prophets—the guilt of the Jewish nation in general, their disobedient, refractory spirit, the heavy judgments that awaited them, and their final restoration to God's favour. 'He seems, indeed, of all the prophets, if I may so express my conception of his peculiar character, to have been the most of a Jew. Comparatively he seems to care little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishments, her pardon.... His country and his kindred is the subject next his heart. Their crimes excite his indignation; their sufferings interest his pity; their future exaltation is the object on which his imagination fixes with delight. Not that the ten tribes are exclusively his subject. His country is indeed his peculiar and constant subject; but his country generally, in both its branches, not in either taken by itself.'

The style of Hosea has been skilfully characterized by Bishops Lowth and Horsley. We give the statement of the latter, as the result of a more intimate acquaintance with this prophet's peculiarities than Lowth had occasion to realize. 'He delights in a style which always becomes obscure, when the language of the writer ceases to be a living language. He is commatic, to use St. Jerome's word, more than any other of the prophets. He writes in short, detached, disjointed sentences; not wrought up into periods, in which the connection of one clause with another, and the dialectic relations are made manifest to the reader by an artificial collocation, and by those connective particles that make one discourse of parts, which otherwise appear as a string of unconnected propositions, which it is left to the reader's discernment to unite. His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices but the perfections of the holy prophet's style; for to these circumstances it owes that eagerness and fiery animation which are the characteristic excellence of his writings, and are so peculiarly suited to his subject.' De Wette describes Hosea's style as 'abrupt, unrounded, and ebullient; his rhythm hard, leaping, and violent; the language is peculiar and difficult.' This is so much the case that Dr. Henderson, having translated all the minor prophets, declares that 'of all the prophets he is, in point of language, the most obscure and the hardest to be understood.' The description which Eichhorn gives of this prophet's style is curious, being probably designed as an imitation of it. It is thus rendered by Dr. Eadie, in his article HOSEA, in Kitto's Cyclopædia: 'His discourse is like a garland woven of a multiplicity of flowers: images are woven upon images, comparison wound upon comparison, metaphor strung upon metaphor. He plucks one flower and throws it down, that he may directly break off another. Like a bee, he flies from one flower-bed to another, that he may suck his honey from the most varied pieces. It is a natural consequence that his figures sometimes form strings of pearls. Often is he prone to approach to allegory—often he sinks down to obscurity.'

Hosea as a prophet is expressly quoted in Matt. ii. 15. This citation is from the first verse of ch. xi. The text Hos. vi. 6, is cited twice by the same Evangelist, Matt. ix. 13; xii. 7. Quotations from his prophecies are also to be found in Rom. ix. 25, 26; and references to them occur in 1 Cor. xv. 25, and in 1 Pet. ii. 10. Messianic references are not clearly and prominently developed. The book is, however, not without them, but, as Dr. Eadie remarks, 'They lie more in the spirit of its allusions than in the letter. Hosea's Christology appears written not with ink, but with the spirit of the living God, on the fleshly tables of the heart. The future conversion of his people to the Lord their God, and David their king, their glorious privilege in becoming sons of the living God, the faithfulness of the original promise to Abraham, that the number of his spiritual seed should be as the sand of the sea, are among the oracles whose fulfilment will take place only under the new dispensation.'

There are several Commentaries on all the Minor Prophets, or of two or more of them together. Most of the really great works are of this kind. We cannot enumerate them; but may mention that the works of this kind in English are Abp. Newcome's *Attempt towards an Improved Version, a metrical arrangement, and an explanation of the Twelve Minor Prophets*, Lond., 1785; the more recent and far more valuable work of the same kind by Dr. Henderson, entitled *The Book of the twelve Minor Prophets, translated from the original Hebrew, with a Commentary, Critical, Philological, and Exegetical*, Lond., 1845; and the learned old work of Dr. Pocock, *Commentaries on Hosea, Joel, Micah, and Malachi*, Lond., 1685. There are a good number of separate Commentaries on Hosea, probably from the accident of its standing first in the list, and many persons intending to

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deal with the whole twelve, were unable to get beyond Hosea, which they then published separately. The Scholia of the celebrated Rabbins Jarchi, Aben Ezra, and Kimchi on this prophet have been published together; and the Commentary of Abarbanel has been printed separately. Then come the following:—Capitonis *Commentarius in Hoseam*, Argent., 1528; Brentii *Comm. in Hoseam Prophetam*, Hagenoæ, 1560; Box *Comm. in Hoseam Prophetam*, 1581; Matthæi *Prælectiones in Hoseam*, Basil, 1590; Polani *Analysis libri Hoseæ prophetæ*, Basil, 1599; Zanchii *Comm. in Hoseam*, Neostadii, 1600; Gesneri *Hoseas illustratus*, Vitemb., 1601; Parei *Hoseas propheta Comm. illustratus*, Heidelb., 1605, 1609; Krackewitzii *Comm. in Hoseam*, Francof., 1619; Meisneri *Hoseas*, etc., Viteberg, 1620; Riveti *Comm. in Hoseam*, Lugd. Bat., 1625; Burroughs, *Exposition of the Prophecy of Hosea*, Oxford, 1643; Ursini *Hoseas Comm. literali enucleatus*, Noriberg, 1677; Schmidii *Comm. in prophetam Hoseam*, Francof., 1687; Biermann, *De Prophetie van Hosea ontledigt*, Ultrajecti, 1702; Wackii *Expositio atque illustratio Hoseæ*, Ratisbon, 1711; Terne, *Saft und Kraft des schweren und in Redensarten kurzgefassten Propheten Hoseæ*, etc., Eisenberg, 1748; Struense, *Neue Uebersetzung der Weissagung Hoseæ*, Franf., 1769; Neale, *The Prophecies of Hosea, translated with a Commentary and Notes*, Lond. 1771; Manger, *Comm. in Hoseam*, Campis, 1782; Schroeer, *Der Prophet Hoseas aus der Biblischen und Weltlichen Historie erläutert*, Dessau, 1782; Pfeiffer, *Hosea, aus dem Ebräischen neu übersetzt*, Erlang., 1785; Uhland, *Annotationum historico-exegeticarum in Hoseam*, Tubing., 1785-1797; Volborth, *Erklärung des Propheten Hosea*, Gotting., 1787; Kühnol, *Hoseas neu übersetzt nebst einigen Erläuterungen*, Leipz., 1789; Kaupel, *Der P. Hoseas erklärt*, Dresd., 1793; Horsley (Bp.), *Hosea: translated from the Hebrew, with Notes explanatory and critical*, Lond., 1801; Böckhel, *Hoseas*, Konigsb., 1807; Stuck, *Hoseas prophetas*, etc., Leipz. 1828. [Símson, *Der Prophet Hosea erklärt u. übersetzt*, 1851.]

CHAPTER I.

1 *Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer,* 4 *and hath by her Jezreel,* 6 *Lo-ruhamah,* 8 *and Lo-ammi.* 10 *The restoration of Judah and Israel.*

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will [1]avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name [2]Lo-ruhamah: for [3]I will no more have mercy upon the house of Israel; [4]but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name [5]Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; [6]and it shall come to pass, *that* [7]in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 [8]Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

[1] Heb. *visit.* [2] That is, *Not having obtained mercy.* [3] Heb. *I will not add any more to.*
[4] Or, *that I should altogether pardon them.* [5] That is, *Not my people.* [6] Rom. 9. 25, 26. [7] Or, *instead of that.*
[8] Jer. 3. 18. Ezek. 34. 23.

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Verse 4. '*Call his name Jezreel.*'—There seem to be no less than three allusions declared here by the interposition of one name. The royal city was called Jezreel, or, as we may spell it, Izrael (2 Kings xv. 10, 11), and here a great slaughter of Ahab's family was made by Jehu. Jezreel, or Izrael, was also the name of the valley or plain in which the city stood, and where Israel was routed, with great loss, by the Assyrians (2 Kings xv. 29). To signify, therefore, the punishment of Jehu's posterity for the blood shed at Jezreel, and the punishment of Jezreel, or Izrael (which differs from Israel only in a single letter, scarcely distinguishable in pronunciation) in the field of Jezreel, Hosea's son was so named. This single name thus became a sign and memorial of all these things. See Chandler, *Defence of Christianity*.

CHAPTER II.

1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.*

SAY ye unto your brethren, [1]Ammi; and to your sisters, [2]Ruhamah.

2 Plead with your mother, plead: for [3]she *is* not my wife, neither *am* I her husband: let her therefore put away her [4]whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was [5]born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my [6]drink.

6 Therefore, behold, I will hedge up thy way with thorns, and [7]make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was it* better with me than now.

8 For she did not know that I gave her corn, and [8]wine, and oil, and multiplied her silver and gold, [9]*which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will [10]recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her [11]lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will [12]destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak [13] [14]comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [15]Ishi; and shalt call me no more [16]Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a [17]covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I [18]will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

1 That is, *My people.* 2 That is, *Having obtained mercy.* 3 Isa. 50. 1. 4 Ezek. 16. 25. 5 Ezek. 16. 4.
6 Heb. *drinks.* 7 Heb. *wall a wall.* 8 Heb. *new wine.* 9 Or, wherewith *they made Baal.* 10 Or, *take away.*
11 Heb. *folly*, or, *villany.* 12 Heb. *make desolate.* 13 Or, *friendly.* 14 Heb. *to her heart.* 15 That is, *My husband.*
16 That is, *My lord.* 17 Job 5. 23. 18 Rom. 9. 26. 1 Pet. 2. 10.

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Verse 15. '*The valley of Achor.*'—Jerome says that this valley was to the north of Jericho, and that in his time it still retained its ancient name. It was eminent for its fertility; and in allusion to this, and to its being one of the earliest of the acquisitions of the Hebrews in the land of promise, giving them the hope and foretaste of the entire possession, it is here significantly called 'a door of hope.'

CHAPTER III.

1 *By the expiation of an adulteress,* 4 *is shewed the desolation of Israel before their restoration.*

THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons [1]of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an [2]half homer of barley:

3 And I said unto her, Thou shalt [3]abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without [4]an image, and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and [5]David their king; and shall fear the LORD and his goodness in the [6]latter days.

[1] Heb. *of grapes.* [2] Heb. *lethech.* [3] Deut. 21. 13. [4] Heb. *a standing, or, stature.* [5] Jer. 30. 9. Ezek. 34. 23. [6] Isa. 2. 2.

Verse 2. '*I bought her to me for fifteen pieces of silver, and for a homer of barley, and an half homer of barley.*'—In Persia, and in some other parts of the East, it is a frequent custom to contract temporary marriages. We have no evidence that such existed among the Hebrews, although the facility of divorce, which eventually prevailed, must have been nearly an equivalent practice. But it is interesting to observe that in these temporary marriages, which are formally contracted before the magistrate, the custom requires that over and above the money which properly constitutes 'the price,' as it is called, of the wife, custom requires that a measure of corn shall be included. This custom has every mark of antiquity about it, and there are in fact no modern ideas in which it could have originated; and it is highly probable that the addition of barley which Hosea made to the payment in silver for his wife, whether a temporary one or not, was determined by a similar usage.

— '*A homer of barley.*'—From the ideas universally connected with bread, as the staff of life, it is usual in some parts of the East for the marriage contract to contain a measure of corn, over and above the stipulated payment in money.

4. '*Without teraphim.*'—See the note on Gen. xxxi. 19. The verse seems to intimate that while, on the one hand, they should be unable to conduct the worship of God in the manner prescribed by the law, on the other, and at the same time, they should neglect their ancient and favourite objects of superstition. This was true during the Captivity, and is true at this day. The mournful comment of Rabbi Kimchi on this deserves attention. 'These are the days of the Captivity, in which we are at this day.' (Kimchi flourished in the twelfth century.) 'We have no king nor prince out of Israel, for we are in the power of the Gentiles and of their kings and princes. We have no sacrifices for God, nor images for idols: no ephod, for God, that declares future things; nor any teraphim, for idolatry, which shew things to come, according to the mind of those that believe in them.' Other Hebrew commentators interpret to the same effect.

CHAPTER IV.

1 *God's judgments against the sins of the people,* 6 *and of the priests,* 12 *and against their idolatry.* 15 *Judah is exhorted to take warning by Israel's calamity.*

HEAR the word of the LORD, ye children of Israel: for the LORD hath a [1]controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and [2]blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will [3]destroy thy mother.

6 ¶ My people are [4]destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned

[1] Mic. 6. 2. [2] Heb. *bloods.* [3] Heb. *cut off.* [4] Heb. *cut off.*

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against me: *therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they [5]set their heart on their iniquity.

9 And there shall be, [6]like people, like priest: and I will [7]punish them for their ways, and [8]reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 [9]I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall [10]fall.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to [11]Beth-aven, nor swear, The LORD liveth.

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink [12]is sour: they have committed whoredom continually: her [13]rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

[5] Heb. *lift up their soul to their iniquity.* [6] Isa. 24. 2. [7] Heb. *visit upon.* [8] Heb. *cause to return.*
[9] Or, *Shall I not,* &c. [10] Or, *be punished.* [11] 1 Kings 12. 29. [12] Heb. *is gone.* [13] Heb. *shields.*

Verse 12. '*Their staff declareth unto them.*'—The terms 'stock,' and 'staff,' may possibly be terms of contempt and derision, applied to idols, which were often of wood. The allusion is however more usually applied to a species of divination by means of rods or staves, which was much in use among the ancient heathen. There are notices of very various practices of this description, to more than one of which the prophet may possibly refer. Theophylact illustrates this text, by noticing a very common practice, to which he supposes it may allude. The diviners set up rods, and began to mutter verses and enchantments, and when the rods fell, they drew their presages from the manner and direction of the fall. The Hebrew writers, however, thus describe the custom which they suppose to be intended.—When a person began a journey or commenced any other undertaking, he desired to know whether the result would be prosperous or otherwise; and, to this end, he took a branch of a tree, or rod, and stripped off the bark on one side and left it on the other. He then threw up the rod twice, and if the side with the bark lay upwards the first time, and the peeled side the second time, the omen was good, and he proceeded in his undertaking; but if the reverse happened, the sign was bad, and the matter in hand was for the time discontinued. If either of the sides appeared uppermost at *both* throws, the sign was neither good nor evil, and the man decided as he judged best. Another way was for a man to take a rod and measure its length by spans, or by the length of his finger, saying each time, 'I will go; I will not go,' or 'I will do; I will forbear,' alternately; and he decided according to the alternative which was associated with the last span or finger's measure. The method of divination by rods, as in use among the ancient Germans, and described by Tacitus (*De Moribus Germanor.* c. x.), was not much unlike one of the modes of divination by arrows, as noticed under Ezek. xxi. 21. They cut a twig of a fruit tree into several pieces, and, having distinguished the pieces by marks, threw them promiscuously into a white cloth. Then the priest of the community—if information was desired concerning a public event, or, if a private one, the father of a family—addressed a prayer to the gods, and, looking towards heaven, took up each piece thrice, one after another, and from the order in which the marks presented themselves, he drew inferences for the solution of the difficulty or for the prediction of the future. Herodotus also (*Melp.* lxvii.) describes the original and common divination of the Scythians as by rods; but the application of the details given by him are not very clear. Things not very unlike some of these, and at least equally absurd, are done daily by ignorant people in our own country. The difference is, that with us such persons only are addicted to these practices, whereas anciently they were matters of solemnity and ceremony, by which not only the uninstructed people, but the educated, the learned, and the great, were guided; and by which, important measures of public and private conduct were often determined. Yet all men think they act with reason; and *they* satisfied their understandings with such conclusions as these:—'If the power of the gods proceeds in pre-manifestation as far as to things inanimate—such as pebble-stones, *rods, pieces of wood,* stones, corn, or wheat—this very thing is most admirable in the pre-signification of divine prophecy, because it imparts soul to things inanimate, motion to things immoveable, and makes all things to be clear and known, to partake of reason, and to be defined by the measures of intellection, though possessing no portion of reason for themselves.' (Jamblichus *On the Mysteries of the Egyptians, Chaldæans, and Assyrians,*—Taylor's Translation.) More on the subject may be found there; and from which it seems that it was understood that the gods being appealed to, used these things as instruments for making known their will. But for this belief no reason is given, and we know well that none existed.

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CHAPTER V.

1 *God's judgments against the priests, the people, and the princes of Israel, for their manifold sins,* 15 *until they repent.*

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make slaughter, [1]though I *have been* [2]a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 [3]They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;* he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as [5]rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent [6]to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him.*

15 ¶ I will go *and* return to my place, [7]till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

[1] Or, *and,* &c. [2] Heb. *a correction.* [3] Heb. *They will not give.* [4] Or, *Their doings will not suffer them.* [5] Or, *a worm.* [6] Or, *to the king of Jareb; or, to the king that should plead.* [7] Heb. *till they be guilty.*

Verse 2. '*The revolters,*' etc.—Gesenius translates this clause, 'In slaying (of sacrifices), they sin greatly;' and understands that the allusion is to human sacrifices. It will be observed that 'the snare on Mizpah and the net on Tabor,' doubtless allude to their being used as 'high places' for idolatrous worship which was often signalized by the sacrifice of human beings. But, on the other hand, Horsley thinks that the figure is continued in the present verse, and translates 'prickers' instead of 'revolters;' and explains, in his note, that the 'prickers' were scouts that waited on horseback attendants on the chase, whose business it was to scour the country all round, and drive the wild beasts into the toils. Some others, adopting the same idea, have however supposed that the allusion is less to huntsmen than to fowlers, who lay themselves flat upon the ground to manage their snares and nets, and to observe and secure the birds they succeed in decoying.

CHAPTER VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 [1]After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your [2]goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: [3]and thy judgments *are as* the light *that* goeth forth.

6 For I desired [4]mercy, and not sacrifice;

[1] 1 Cor. 15. 4. [2] Or, *mercy, or, kindness.* [3] Or, *that thy judgments might be,* &c. [4] 1 Sam. 15. 22. Eccles. 5. 1. Matt. 9. 13, and 12. 7.

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and the knowledge of God more than burnt offerings.

7 But they [5]like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* [6]polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way [7]by consent: for they commit [8]lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

[5] Or, *like Adam.* [6] Or, *running for blood.* [7] Heb. *with* one *shoulder*, or, *to Shechem.* [8] Or, *enormity.*

Verse 4. '*As a morning cloud, and as the early dew it goeth away.*'—We have ourselves had frequent occasion to verify the observation of Dr. Shaw, who, with particular reference to Arabia Petræa, states that, 'The dews of the night, as we had the heavens only for our covering, would frequently wet us to the skin; but no sooner was the sun arisen, and the atmosphere a little heated, than the mists were quickly dispersed, and the copious moisture which the dews had communicated to the sands would be entirely evaporated.'

CHAPTER VII.

1 *A reproof of manifold sins.* 11 *God's wrath against the people for their hypocrisy.*

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the [1]wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers [2]spoileth without.

2 And they [3]consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, [4]*who* ceaseth [5]from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick [6]with bottles of wine; he stretched out his hand with scorners.

6 For they have [7]made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are [8]here and there upon him, yet he knoweth not.

10 And the [9]pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: [10]destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I [11]have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the [12]rage of their tongue: this *shall be* their derision in the land of Egypt.

[1] Heb. *evils.* [2] Heb. *strippeth.* [3] Heb. *say not to.* [4] Or, *the raiser will cease.* [5] Or, *from waking.* [6] Or, *with heat through wine.* [7] Or, *applied.* [8] Heb. *sprinkled.* [9] Chap. 5. 5. [10] Heb. *spoil.* [11] Or, *chastened.* [12] Psal. 73. 9.

Verse 5. '*The day of our king.*'—The Hebrew writers understand that this was either the anniversary of the king's birth or accession. It was no doubt some public feast-day or other, signalized, at the palace, by intemperate drinking, and when the king, being intoxicated, 'stretched forth his hand with scorners;' an expression which usually

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denotes some act of profanity or impiety. This is perhaps one of many passages which allude to then recent occurrences, concerning which we possess no information.

7. '*Hot as an oven.*'—In the course of this work, and particularly under Gen. xviii. and Lev. ii., we have mentioned various methods of baking bread in the East, as well as the different *ovens* employed for the purpose. We have noticed the baking of bread on the heated ground, or sand, and upon heated stones; the simple plate of iron with a fire underneath; the portable oven of earthenware; and, what most nearly approaches to our idea of an oven, the round pit in the ground, against the heated sides of which, or on the heated stones at the bottom, the bread is baked. A still nearer approach to our oven than this last, is represented in the following engraving, and which is common enough in towns of sufficient population in



MODERN ORIENTAL BAKER.



MODERN ORIENTAL PASTRY-COOK.

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Western Asia and Egypt, to support bakers by trade. They are found usually in the markets, as represented in the cut, where the master has his cakes arranged for sale, while the baking is going on behind. The oven is rather large, and is half occupied by the combustible materials which afford the required heat. The cakes are small, and are baked in less than five minutes. The other cut exhibits a different process, which is chiefly employed by pastrycooks, in their more delicate bakings, and which, as may be seen, is little other than a convenient adaptation of a principle of the iron plate or pan. The pan is here placed over a furnace, and the composition, in the form of a thin paste, being spread upon it, is speedily baked, when it is handed over to the woman who cuts it up into convenient portions. The preparation is, in the present instance, a sort of spiced bread, in a large but very thin cake. The thin bread, similar to this, but unspiced, which we have formerly described as very commonly used in the East, is prepared in much the same manner by professed bakers in towns; but in places where there is no baker, or where, from choice or necessity, families bake their bread at home, the more simple processes above mentioned are exclusively employed. These two are properly *bakers'* ovens, and as such, are the more appropriate as illustrations of the present text; but it remains difficult to say which of the different 'ovens' and processes of baking the prophet had more particularly in his view.

11. '*Ephraim also is like a silly dove without heart.*'—There is much force and beauty in this comparison of Ephraim to a 'silly dove without heart'—or rather, without understanding—which, when pursued by a bird of prey, trusts to the rapidity of its flight; that is, relies upon its own powers for the means of escape, instead of at once throwing itself into the nearest recess, where the interference of man, or the narrowness of the place, might render it secure from further molestation. Israel, instead of taking shelter under the wing of the Almighty, who is a God *near at hand*, and not afar off, rested his hope of defence upon the celerity of his negotiations—stretching his wing towards Assyria or Egypt, but in the length of the flight is overtaken, secured, and dies in the cruel talons of his unrelenting pursuer.

CHAPTER VIII.

1, 12 *Destruction is threatened for their impiety,* 5 *and idolatry.*

SET the trumpet to [1]thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no [2]stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired [3]lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall [4]sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, *but* they were counted as a strange thing.

13 [5]They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it; but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

[1] Heb. *the roof of thy mouth.* [2] Or, *standing corn.* [3] Heb. *loves.* [4] Or, *begin.*
[5] Or, *In the sacrifices of mine offerings, they,* &c.

Verse 8. '*A vessel wherein is no pleasure.*'—A similar expression occurs in Jer. xlviii. 38, with an addition, as to its being broken; which suggests that the vessel was of earthenware from which the allusion is taken. To understand the use of an earthen vessel, as a figure of insignificance and worthlessness, it should be stated that the earthenware vessels in common use in the East, for various purposes, are so exceedingly cheap that they form the least valuable possession which any one can have. The common sorts, moreover, are not well or strongly compacted, and are so constantly breaking that they are decidedly perishable articles, and a source of constant, though small, expense. This may be shewn by the single fact that the present writer, having occasion during summer, as is customary, to keep for his single use a water-jug and cup—both of earthenware, for the sake of keeping the water cool—found it necessary to purchase several at once, from his experience that probably *not less* than a dozen would be broken in the course of the season, though they were by no means subject to rough treatment.

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CHAPTER IX.

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a [1]reward [2]upon every cornfloor.

2 The floor and the [3]winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of [4]destruction: Egypt shall gather them up, Memphis shall bury them: [5][6]the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompence are come; Israel shall know *it*: the prophet *is* a fool, the [7]spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred [8]in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of [9]Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to [10]Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left*: yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a [11]miscarrying womb and dry breasts.

15 All their wickedness [12]*is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* [13]the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

[1] Jer. 44. 17. [2] Or, *in*, &c. [3] Or, *wine-fat*. [4] Heb. *spoil*. [5] Or, *their silver shall be desired, the nettle*, &c. [6] Heb. *the desire*. [7] Heb. *man of the spirit*. [8] Or, *against*. [9] Judges 19. 18. [10] Num. 25. 3. [11] Heb. *that casteth the fruit*. [12] Chap. 12. 11. [13] Heb. *the desires*.

Verse 1. '*Thou hast loved a reward upon every corn-floor.*'—This is susceptible of various interpretations. The most probable seems to be, that they attributed the plenty of their corn-floors to the favour of the idols whom they served; and acknowledged the obligation either by giving to them the offerings therefrom which were due to the Lord, or by erecting altars to their honour on their corn-floors, as an act of thanksgiving for a good harvest, which they attributed to them, or in order to obtain one. Both things may indeed have been done. The Targum seems to take the latter sense,—'You have erred from the worship of your God; you have loved to serve idols on all corn-floors.'

10. '*As the first ripe in the fig-tree.*'—After mild winters it is no uncommon thing for the more forward fig-trees to yield a few ripe figs, six weeks or more before the regular season. The image of the prophet appears to be derived from this circumstance.

CHAPTER X.

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL *is* [1]an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly [2]images.

2 [3]Their heart is divided; now shall they be found faulty: he shall [4]break down their altars, he shall spoil their images.

3 For now they shall say, We have no

[1] Or, *a vine emptying the fruit which it giveth*. [2] Heb. *statues*, or, *standing images*. [3] Or, *He hath divided their heart*. [4] Heb. *behead*.

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king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and [5]the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to [6]king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as the foam upon [7]the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; [8]and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, [9]when they shall bind themselves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon [10]her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; [11]break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled [12]Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of [13]your great wickedness: in a morning shall the king of Israel utterly be cut off.

[5] Or, *Chemarim.* [6] Chap. 5. 13. [7] Heb. *the face of the water.* [8] Isa. 2. 19. Luke 23. 30. Revel. 6. 16, and 9. 6.
[9] Or, *when I shall bind them for their two transgressions,* or, *in their two habitations.* [10] Heb. *the beauty of her neck.*
[11] Jer. 4. 3. [12] 2 Kings 18. 34, and 19. 13. [13] Heb. *the evil of your evil.*

Verse 6. '*King Jareb.*'—This occurs also in ch. v. 13. Interpreters are much divided about it in both cases, as our translators indicate by putting 'king Jareb,' in the text, and giving the alternatives, 'king of Jareb,' and 'the king that should plead,' in the margin. This suggests that the subject is involved in the greatest possible uncertainty. Taking it as a proper name, we do not know whether it is the king's own name, or that of the country, or of a chief city in the country, which he governed: and if it be not a proper name, we are ignorant whether it is to be taken as a characterizing epithet applied to the king, or as a title of honour and distinction. Understood as the former, the derivation of the word from רוב involves the notions of contending, pleading with or for, and avenging; and hence such translations as 'the king who takes up quarrels' (*Horsley*); 'the king who should plead or contend,' and 'the avenging king' (*Houbigant*). But, again, instead of coming from רוב it may be from the Syriac root ܝܪܒ *jirib*, signifying 'to be great,' or, 'magnificent'—which would produce 'the great,' or 'mighty king;' and as this is just such a title as Oriental monarchs were accustomed to assume, this alternative seems as probable as any. We know that 'the great king' was the style by which the king of Persia was usually distinguished. It is commonly understood, as the result of all the alternatives suggested, that the king of Assyria is intended; and the prophecy is usually explained by a reference to 2 Kings xvii. 3. Many think that this clause applies to the conduct of Judah; and that either the name has been dropped, or that Judah must be understood as included in the nominative 'Ephraim:' under this view, the clause would be explained by a reference to 2 Kings xvi. 18. Horsley, for one, is of this opinion; and Pocock seems to incline to it.

The text describes the golden calf at Bethel, as carried away and presented to the king of Assyria. It is hardly to be supposed that the Israelites themselves sent it to him as a present, but rather that it was among the spoil which the Assyrian army should make and convey to their own country; according to the custom of the Orientals, as also of the Romans, to carry away the gods of conquered nations.

11. '*Judah shall plow, and Jacob shall break his clods.*'—This and other passages of Scripture having reference to the plough, will be best understood by the following particulars concerning that important instrument of agriculture. Our earliest information on the subject must be derived from the ancient Egyptians, who, in the grottoes of Eleithuias, have left most interesting and graphic delineations of their principal agricultural operations; and the applicability of this information to the purposes of Scriptural illustration is shewn by the fact that not only are the processes of the Egyptians alluded to in Scripture, and that the Israelites pursued agriculture in that country, but that the Egyptians were doubtless not behind any of their neighbours in agricultural arts, that their processes sufficiently illustrate the Scriptural intimations, and that most of the usages exhibited are such as maintain their ground in the country at the present day. In describing these remarkable representations we derive much assistance from the memoir by M. Costaz on the *Grottes d'Elethyia*, in the great work on Egypt, vi. 97, *sq.*

Men could not long have turned their attention to agriculture before they discovered the use, and indeed necessity, of turning and breaking the soil for the reception and nutriment of the seed committed to it. This was first done by *the hoe*, the form of which, and the manner in which it was wrought, is shewn in the annexed engraving (1), which exhibits men in pairs, having in their hands hoes, with which they work the ground. The hoe is composed of two unequal pieces, joined at the extremi-

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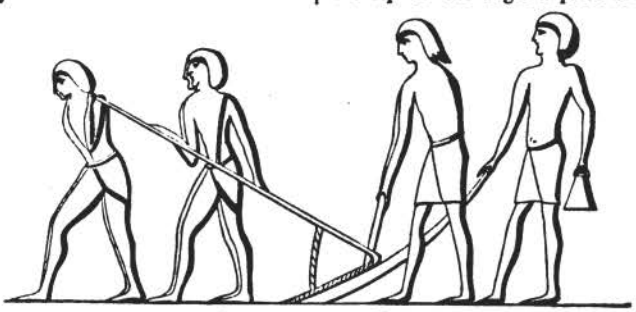
ties so as to make an acute angle. The shortest of the two pieces serves for a handle, the other, slightly curved inwards, and pointed at the end, forms the beak of the



1. HOEING THE GROUND.

instrument, with which the soil is smitten. And then, that the percussion may not too much strain the union of the two parts, they are relieved and strengthened by a connecting cross-piece. Here, certainly, we see the first step towards a plough: and so important was it held by the Egyptians, as marking a stage in the history of their civilization, that it was enshrined among their hieroglyphic symbols, and figures largely as such in all their monuments,—where it remained a mystery until its use and signification were illustrated by the paintings of Elethuias, in the figures which we have copied.

The next engraving (2) marks an interesting progress in the transmutation of the hoe into the plough. The strength of man is still the acting power applied to the instrument; and we see that it requires four men, in couples, to draw it, and two to regulate its movements. This plough is, in fact, no other than the hoe, with the following modifications:—the beak of the hoe performs the functions of the ploughshare, while the handle has been elongated to facilitate the draught, and, in some slight degree, to regulate the course of the machine. Near the top of the angle a piece of wood has been fixed



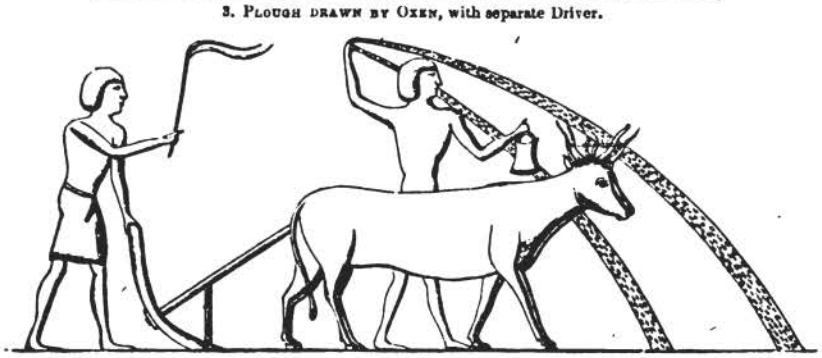
2. PLOUGH DRAWN BY MEN.

upon which a man presses with his hand to thrust or keep down the point of the ploughshare. This pressure is the only effect the man can produce; he has no means of influencing the course of the machine, which appears to depend almost exclusively upon the men by whom it is drawn.

After this process had been reached, there remained but one step to the emancipation of man from the most important labour of the soil, and to throwing the burden of it upon animals. From the same source (3, 4) we learn how this result was obtained; for there we perceive ploughs very similar to the preceding which are drawn



3. PLOUGH DRAWN BY OXEN, with separate Driver.



4. PLOUGH, with Oxen driven by the Ploughman.

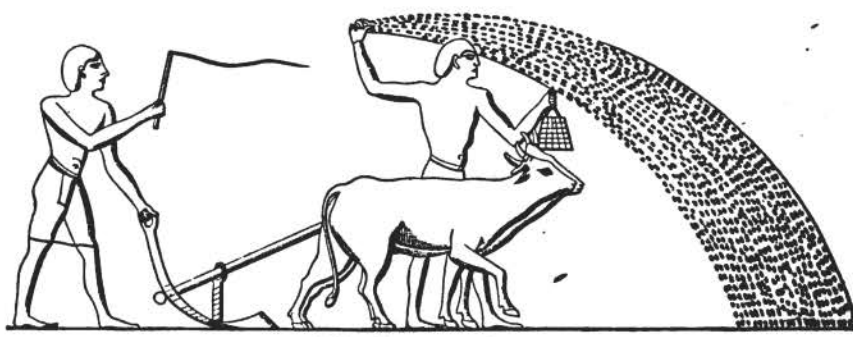
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over the ground by oxen. Here, although the plough is constructed with more care than in the previous instance, there is little real difference. The man behind performs the same duty as before in keeping down the point of the share, with little influence in the direction of the plough. The oxen, therefore, supply more efficiently the place of the men in that part only (the draught) which required brute strength alone. But strength alone, unguided by intelligence, did not suffice, and the gain, from the application of the strength of the oxen to this labour, was counterbalanced by a manifest loss in another direction. It is obvious that the whip, whether in the hands of the labourer himself (4), or of an assistant (3), could scarcely maintain the animals in any determinate direction, whatever effect it might have upon their exertions. It therefore became necessary either that man should return to the labour from which he thought himself relieved, or that the plough itself should receive such modifications as might adapt it to this new contingency.

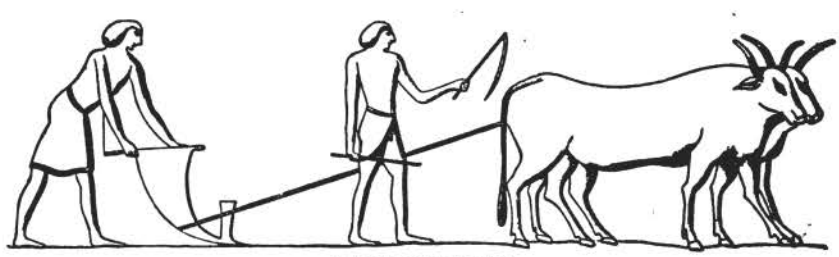
The paintings in another grotto—that of the Vizier, as it is called—in the same place, offer several examples of ploughs which may shew the various means consecutively devised to obtain the directing power, and to simplify it when obtained. To effect this object first was tried a ring-hole, or rather handle, framed at the upper end of the piece of wood on which the pressure was exercised, while the pole itself moved freely in another ring (5). The ploughman was thus able to effect the double object of forcing down the point and of preventing the irregular movements which the unequal resistance of the soil occasioned.

Whether the example next offered (6) preceded or followed 5 in order of time and invention, it is not very easy to determine. In one respect it is obviously superior, as enabling the ploughman to use both his hands in a way somewhat analogous to the ultimate improvement, but then his hands are so fully occupied that he needs an assistant to drive the oxen, with which the other could dispense.

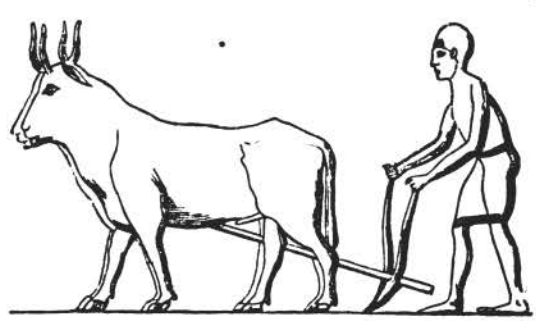
At last the idea occurred of constructing at the hind part two horns, separated from each other, crooked at the back, and making, by a solid conjunction, one body with the point or beak (7). This construction gave to the ploughman the facility of acting with both his hands upon a more powerful lever, and greatly increased his power of giving a more uniform depth to the furrow, and of directing it in a straight line. In this, its final condition, the ancient Egyptian plough differs but little from that which is still used in France under the name of *araire*. We cannot doubt that the ancient Egyptians knew the use of the wheel, but there is no evidence that they ever applied it to their plough. The facility with which the soil is laboured in the country of the Nile enabled the inhabit-



5. THE RING-HANDLE PLOUGH.



6. TWO-HANDED PLOUGH.



7. BIFURCATED PLOUGH.

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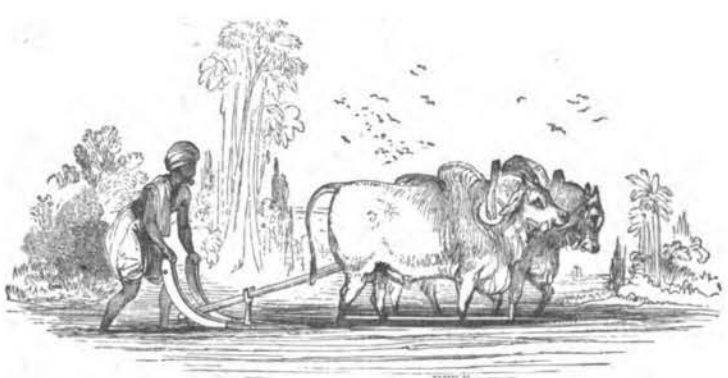
8. MODERN EGYPTIAN PLOUGH.

ants to dispense with this further perfection to their plough; which seems quite a modern invention compared with the other parts.

The plough of the modern Egyptians (8), which is also partially used in Syria and other parts of Western Asia, is perhaps not so well constructed as some of the ancient specimens, and is certainly much less light and elegant. The later figures do not shew in what manner the oxen were attached to the plough; but, from 3 and 4, we see clearly that they were attached by the horns. This was not the case among the Hebrews, who certainly laid the yoke upon the *neck* of the oxen. See Deut. xxviii. 48; Isa. x. 27; Jer. xxvii. 2, 12; xxviii. 14; xxx. 8; Acts xv. 10; and many other places in which comparisons are drawn from the usage.

It is thus we acquire a sort of actual knowledge of the origin of the plough, and trace its successive changes by which a simple hoe became the first and most important of all the instruments employed in agriculture.

All the Scriptural intimations respecting the plough in use among the Hebrews agree with the idea of it which from those sources we have obtained. Indeed, it is not to be supposed that they had any *better* plough than their Egyptian neighbours, and such evidence as we possess shews that they had one not unlike it. It is indeed remarkable that the *modern* Syrian plough has more resemblance, even in its figure, to the earliest specimens in the series of ancient Egyptian examples than has that modern Egyptian plough of which we have given a figure. This resemblance has indeed been noticed by Wilde, who describes the plough of Palestine as one of the rudest instruments of the kind he had ever seen. 'It resembles the ancient Egyptian plough, and does little more than scratch the soil, making a furrow scarcely three inches in depth.' *Voyage*, ii. 182. This simplicity of construction also attracted the notice of Elliot, who thus describes it. 'A long pole parallel to the ground, has one end curved so as to raise it over the neck of the oxen. Across the other



9. MODERN SYRIAN PLOUGH.

a second piece of wood is fixed at an angle of 111° or 130°; one extremity of which enters the ground, the other serves as a handle' (*Travels*, ii. 237). Volney indeed says that the Syrian plough is nothing more than the branch of a tree, cut below a bifurcation, and used without wheels. Dr. Bowring describes it as 'the old Roman plough drawn by bullocks' (*Report*, p. 9). Now the old Roman plough never reached the perfection to which the Egyptians brought theirs; and that, as well as the descriptions which we have adduced, correspond most with the fifth example of the Egyptian specimens. The Scriptural references to the plough in the same degree receive illustration from it; and, upon the whole, we are disposed to regard it as the type, not only of the old Hebrew and Roman ploughs, but of those which are still preserved in Western Asia. Even in Egypt there is a plough more like it than is the one we have introduced. We have seen no figure of it (as modern); but it is described by Dr. Richardson as remark-

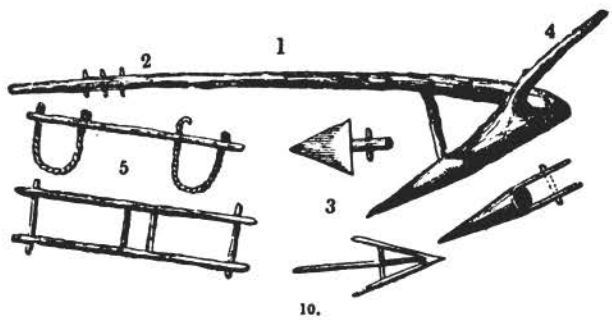
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ably slight, and having but one handle, which the ploughman holds in one hand and carries a long stick in the other (Richardson, ii. 197).

The Syrian plough is so light that a man of moderate strength can carry it with one hand (Russell, i. 73). Although Dr. Bowring says it is drawn by bullocks, we are more disposed to rest on the concurrent testimony of Dr. Russell, Volney, and others, who affirm that it is drawn seldom by oxen, but by cows and asses (Volney, ii. 273; Russell, i. 73. 'By one or two small cows, sometimes by a single ass.'). The ploughshare is a piece of iron, broad but not large, which tips the end of the staff. This appears (from the shape) to have been the case in some of the Egyptian specimens, although M. Costaz could find nothing in the *colouring* of those parts to confirm the conclusion. The resemblance which a portable staff, thus tipped with iron, offers to some of the weapons of ancient warfare will be obvious to the reader, as well as the little trouble with which (as appears from this text) it might be turned into a formidable warlike weapon, and, as Joel intimates (iii. 10), restored afterwards to its original use.

Sir C. Fellowes, in his work on Asia Minor, gives a representation (which we have caused to be copied) of the plough used in that quarter (10). It is manifestly the same as the Syrian plough to which the statements just given refer. It clearly shews the resemblance to the early Egyptian plough, and even to the primitive hoe. 'The plough, says Fellowes, 'each portion of which is still called by the ancient Greek names, is very simple, and seems suited only to the light soil which prevails here. It is held by one hand only. The shape of the share varies, and the plough is used frequently without any. It is drawn by two oxen, yoked from the pole, and guided by a long reed, or thin stick, which has a spade or scraper at the end for cleaning the share.

From the instances adduced from Egyptian antiquities, as well as from the evidence as to the slight construction of the Syrian plough, it appears that the ploughman was under the necessity of guiding it with great care, bending over it, and loading it as far as possible with his own weight, as otherwise the share would glide over the surface, making scarcely any incision; and the two important objects of making his furrow straight, and of pressing the plough into the ground, requiring that careful and incessant attention to which our Saviour alludes in the awful declaration, 'No man having put his hand to the



10.

1. THE PLOUGH. 2. THE POLE. 3. THE SHARE (various). 4. THE HANDLE, OR PLOUGH-TAIL. 5. YOKES.

plough and looking back, is fit for the kingdom of God.' (Luke ix. 62). As to the *pressure* required from the husbandman in the ancient ploughs, it is well to direct the attention of the reader to the curious circumstance that in the second of our engravings there is a man who follows the plough, ready to load it as occasion may require with a heavy weight which he bears in his hand.

The use of the goad does not appear in the Egyptian sculptures, although it was in use in Palestine as early as the times of the Judges, as explained under Judg. iii. 31. This implement enables one man to execute every necessary operation; for with one hand he guides and presses down the plough, while with the sharp end of the goad, which he holds in the other, he is able to spur the oxen, and, with its spaded heel, to clear the earth from the ploughshare (Buckingham's *Palestine*, i. 91; Elliot, ii. 267). The act of refractory oxen in resisting and kicking the goad, supplied a proverbial expression, which is strikingly used in the narrative of St. Paul's conversion (Acts ix. 5). It is seen, by comparing the Egyptian examples, that for want of this accommodation, the beam of the plough was either made so short that the labourer could reach his cattle with a whip, or that the services of a man or boy were necessary when the length of the beam increased the distance between the ploughman and the oxen. The furrows traced by the Syrian plough, although extremely shallow, and of great length, are so extremely straight, that one would imagine they must have used a line in tracing them (Russell, i. 75). To the length of the furrows, an allusion has been indicated (Psalm cxxix.); and the history of Jonathan's exploit at Michmash contains an expression (1 Sam. xiv. 14) which probably may be interpreted to refer to the ancient use of the plough in measuring land.

After the ploughing the husbandman had to break the clods in clayey soils, and to level the surface. This is the operation mentioned in the present text and in Isa. xxviii. 24, and it appears to have been performed by the hoe, as was anciently and is now generally the case in Egypt and Syria. In the neighbourhood of Cairo, in the former country, it is, however, usual to employ a roller armed with iron pins, to break the clods (Wilkinson's *Topog. of Thebes*, 215).

It has already been observed that ploughing does not commence until after the earth has been softened by the first rains of autumn: and the frost is seldom severe enough to prevent the ploughing at all times during the winter.

12. '*Till he come and rain.*'—This and other allusions regarding rain in connection with agricultural operations, may perhaps receive some illustration from the fact, that when the 'former' or autumnal rains begin to fall, there are commonly two or three days of heavy rain, after which the weather clears up for twenty or thirty days, when the rains return and continue at intervals during the winter. The present inhabitants of the land never think of ploughing or sowing till these rains have commenced; for till then the ground is so parched and hard from the long drought of summer, that to sow before the rain would be to throw away the seed, even if ploughing with their slight plough were till then practicable.

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CHAPTER XI.

1 *The ingratitude of Israel unto God for his benefits.*
5 *Their judgment.* 8 *God's mercy toward them.*

WHEN Israel *was* a child, then I loved him, and [1]called my son out of Egypt.

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that [2]take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, [3]none at all would exalt *him*.

8 ¶ How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [4]Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 ¶ Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful [5]with the saints.

[1] Matt. 2. 15. [2] Heb. *lift up.* [3] Heb. *together they exalted not.* [4] Gen. 19. 24. Amos 4. 11. [5] Or, *with the most holy.*

Verse 2. '*Graven images.*'—The terms 'graven image' and 'molten image' do not accurately express the significance of the original words. The so-called 'graven image' was not, as Horsley in his note here well discriminates, a thing wrought in metal by the tool of the workman we should now call an engraver; nor was the molten image an image made of metal, or any other substance melted and shaped in a mould. In fact, the graven image and the molten image are the same thing under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or sometimes perhaps of an inferior metal; and in this finished state it was called a graven image (*i. e.* a carved image), in reference to the inner solid figure of wood, and a molten (*i. e.* an overlaid or covered image), in reference to the outer metalline case or covering. Sometimes both epithets are applied to it at once. 'I will cut off the graven and molten image' (Nahum i. 14). Again, 'What profiteth the graven and molten image?' (Hab. ii. 18). The English word *molten* conveys a notion of melting or fusion. But this is not the case with the Hebrew word for which it is given. The Hebrew signifies, generally, to overspread or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance, in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case that we find a founder employed to make a graven image (Judg. xvii. 3), and that we read in Isaiah xl. 19 of a workman *that melteth a graven image;* and in another place (chap. xliv.) we find the question, 'Who hath molten a graven image?' In these two passages the words should be 'overlayeth,' and 'overlaid.'

4. '*I drew them with cords of a man, with bands of love.*'—That is, they were drawn by such ties of reason and affection as those by which man acts upon and induces his children and fellow men; as contrasted with those bands of force and compulsion by which he constrains the brute creatures subject to him, but to whose reason and affection he can make no appeal. It is observable that it is still a popular expression in the East to describe as 'the cords of love' the ties which bind a child to its parent, or a wife to her husband.

— '*Take off the yoke on their jaws.*'—The yoke was laid upon the neck and shoulders of the labouring animal, not in any way upon the jaws: hence some suppose that here we should understand the word עֹל *ol*, which usually denotes a yoke, rather of a bridle or muzzle, the kind removal of which enabled the animal to refresh himself with food, as the following clause seems to intimate. However, it is very likely that the word rendered 'jaw' is to be understood in a loose sense for the fore part of the animal, and that the yoke is really intended; in which case we may probably understand that it refers to the custom of raising the yoke forward occasionally, to relieve and cool the neck of the labouring ox. Pocock illustrates this view by an extract from Columella, containing a rule of ancient Roman husbandry: 'When they come to a turning, let him thrust the yoke forward, and stop the oxen, that their necks may cool; for they quickly become hot, and, unless thus refreshed, swellings arise, followed by ulcers.' The Targum seems to combine both the interpretations suggested, thus paraphrasing: 'My word was to them as a good husbandman, who lightens the shoulder of oxen, and looses the bridles in their jaws.'

8. '*Admah... Zeboim.*'—These were two of the 'cities of the plain,' which the Lord overthrew, as recorded in Gen. xviii. The names are mentioned with those of Sodom and Gomorrah in Deut. xxix. 23.

11. '*They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria.*'—The allusion seems to be rather to the speed of an alarmed bird—a dove in particular—than to the alarm itself. Hence Horsley renders: 'They shall hurry like the sparrow from Egypt, and like the dove from Assyria.' No doubt many Jews of the ten tribes who had been captives in Assyria, or who had sought refuge in Egypt, returned to their own country, as well as the captives of Judah, after the decree of Cyrus in favour of the nation. And to this the prophet appears to refer.

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CHAPTER XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *By former favours he exhorteth to repentance.* 7 *Ephraim's sins provoke God.*

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will [1]punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother [2]by the heel in the womb, and by his strength he [3]had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* [5]Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD *is* his [6]memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* [7]a merchant, the balances of deceit *are* in his hand: he loveth to [8]oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: [9]*in* all my labours they shall find none iniquity in me [10]that *were* sin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, [11]by the ministry of the prophets.

11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in [12]Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob [13]fled into the country of Syria, and Israel [14]served for a wife, and for a wife he kept *sheep*.

13 [15]And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger [16]most bitterly: therefore shall he leave his [17]blood upon him, and his reproach shall his Lord return unto him.

[1] Heb. *visit upon.* [2] Gen. 25. 26. [3] Heb. *was a prince*, or, *behaved himself princely.* [4] Gen. 32. 24, &c. [5] Gen. 35. 9, 10. [6] Exod. 3. 15. [7] Or, *Canaan.* [8] Or, *deceive.* [9] Or, *all my labours suffice me not*: he shall have *punishment of iniquity in whom is sin.* [10] Heb. *which.* [11] Heb. *by the hand.* [12] Chap. 4. 15, and 9. 15. [13] Gen. 28. 5. [14] Gen. 29. 20, 28. [15] Exod. 12. 50, 51, and 13. 3. [16] Heb. *with bitternesses.* [17] Heb. *bloods.*

Verse 1. '*Oil is carried into Egypt.*'—When the Hebrews wanted to pay their court to the Egyptians, they could hardly transmit a more acceptable offering than a quantity of the excellent olive oil which their country produced in great abundance and perfection. The difference between Egypt and Palestine in this respect has been already noticed. The present inhabitants of Egypt consume as much oil, perhaps, as any people. It is used not only for lamps, but with food. But as Egypt is not a country of the olive, the Egyptians, although they value highly its oil, are obliged for the most part to content themselves with inferior vegetable oils, less palatable to the taste with food, and burning less brightly and smelling disagreeably in lamps. If this were the case anciently, as no doubt it was, we may find a good reason for the sending of oil to Egypt. It is here evidently regarded as a criminal act; and that criminality is usually supposed to consist in its being offered as a bribe to Pharaoh to induce him to render that assistance which the Hebrews should not have sought. But as much oil was consumed in honour of idols, Harmer ingeniously conjectures that the Jews are considered culpable in sending oil to Egypt, with the knowledge that it would be, and with the intention that it should be, thus employed.

11. '*Their altars are as heaps in the furrows of the fields.*'—This probably means to express the number of the idolatrous altars dispersed over the country, by comparing them to the frequent heaps of stones thrown up by husbandmen on lands cleared for the plough. It has, however, been suggested by some writers, that the passage may rather be understood to describe the ruined condition to which such altars should be reduced.

CHAPTER XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.* 15 *A judgment for rebellion.*

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now [1]they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let [2]the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet [3]I *am* the LORD thy God from the

[1] Heb. *they add to sin.* [2] Or, *the sacrifices of men.* [3] Isa. 43. 11. Chap. 12 9.

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land of Egypt, and thou shalt know no God but me: for *there is* no saviour beside me.

5 I did know thee in the wilderness, in the land of [4]great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the caul of their heart, and there will I devour them like a lion: [5]the wild beast shall tear them.

9 ¶ O Israel, thou hast destroyed thyself; but in me [6]*is* thine help.

10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a [7]king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay [8]long in *the place of* the breaking forth of children.

14 I will ransom them from [9]the power of the grave; I will redeem them from death: [10]O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, [11]an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all [12]pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

4 Heb. *droughts.* 5 Heb. *the beast of the field.* 6 Heb. *is thy help.* 7 1 Sam. 8. 5, &c., and 15. 23, and 16. 1.
8 Heb. *a time.* 9 Heb. *the hand.* 10 1 Cor. 15. 54, 55. 11 Ezek. 19. 12. 12 Heb. *vessels of desire.*

Verse 2. '*Kiss the calves.*'—This has already been mentioned as an act of reverence and worship. We may add here the very apposite instance which Horsley cites from Cicero (*in Verrem*), who mentions a brazen statue of Hercules at Agrigentum, in which the workmanship of the mouth was sensibly worn by the frequent kisses of the worshippers.

3. '*Smoke out of the chimney.*'—The only thing in the East that approaches to a chimney, is a funnel above the fire-place, to conduct the smoke out of the room. A structure rising *above* the roof, for the same purpose and to increase the draught, is not known, nor is the other much in use. There is no evidence for the existence of a chimney in ancient times. It is not clear that even the Romans had any, and none certainly occur at Pompeii or Herculaneum. They employed charred wood, or wood that emitted no smoke, or let the smoke escape at the windows, or at holes made for the purpose. In the present instance, the word rendered 'chimney,' אֲרֻבָּה *arubah,* means any kind of hole or opening, and particularly a window; hence, as Jerome explains, it is here to be understood of a hole or opening of some kind at which the smoke escaped, without saying what kind of hole or opening it might be.

CHAPTER XIV.

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and [1]receive *us* graciously: so will we render the [2]calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall [3]grow as the lily, and [4]cast forth his roots as Lebanon.

6 His branches [5]shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and [6]grow as the vine: the [7]scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say,* What have I to do any more with idols? I have heard *him,* and observed him: I *am* like a green fir tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

1 Or, *give good.* 2 Heb. 13. 15. 3 Or, *blossom.* 4 Heb. *strike.* 5 Heb. *shall go.* 6 Or, *blossom.*
7 Or, *memorial.*

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Verse 5. '*He shall grow as the lily.*'—Dr. Russell, in his *Natural History of Aleppo*, says:—'After the first rains in the autumn, the fields everywhere throw out the autumnal lily daffodil; and the few plants that have stood the summer now grow with fresh vigour.' This lily grows also in the Holy Land, under the same circumstances.

7. '*The wine of Lebanon.*'—Harmer has collected from travellers some distinct notices of the still superior quality of the wine of Lebanon—or at least of one of its wines—and we can ourselves confirm their statements, having had opportunities of comparing it with other wines of the Levant. Rauwolff relates that the patriarch at Canobin gave him some *white* wine in Venice glasses, of which he was tempted to drink a good deal, for it was so pleasant that he never, in all his life, drank any like it. Le Bruyn, when at the same place, says he found there more delicate wines than were to be met with anywhere else in the world. 'They are *red*, of a beautiful colour, and so oily that they adhere to the glass.' After citing the present text, he adds, that there were other wines, not so good, but more abundant. 'As the patriarch had a great esteem for us, he always caused the best to be given to us. I found it so excellent that I did not think I ever tasted any kind of drink more delicious.' La Roque, at the same convent, observes that it would be difficult to find elsewhere more excellent wines than can be there obtained—'Which caused us to think the reputation of the wine of Lebanon, of which the prophet speaks, was well founded. These wines are of two sorts: the most common is the red, and the most exquisite is of the colour of our muscadine wine. They call it "golden wine," on account of its colour.' There is an interesting paper 'on the wine of Mount Lebanon' by the Rev. Eli Smith, Missionary in Syria, in the *Bibliotheca Sacra* for May, 1486.

8. '*Green fir tree.*'—The tree here is designated by the Hebrew name בְּרוֹשׁ *berosh*, of which see the notes on 1 Kings v. 8, Ezek xxvii. 5. The Septuagint here translates ἄρκευθος πτικάζουσα, an umbrageous juniper-tree; but if the conclusions stated in the last of the notes referred to be correct, there is no need to go wide from the English translation 'fir tree;' nor need the mention of fruit in the ensuing clause create any difficulty; for some of the fir trees produce edible roots with the scales of their cones. We may indicate as an instance the *Pinus pinea*, or Stone Pine, whose handsome fruit measures about four inches in length, and about three in diameter; the scales are polygonal, with an umbilicated or depressed crown, and before expansion form a beautiful mosaic pavement. The meat of each nut is as sweet as an almond, and far more wholesome. These cones are occasionally brought to this country, and sold by foreign fruiterers, while the nuts disengaged from their confinement are made to form a part in comfits and other confections. The Portuguese call them *Pinhao*, and cultivate the tree for the sake of the fruit. The leaves are confined in pairs within a membraneous hose or sheath at the base, and are five or six inches long. The male flowers occur in large red clusters at the extremity of the branches, and form an elegant setting off with the verdure around them. These male flowers are accompanied by the fertile cones, so that both conspire to ornament the same branch. The tree attains to a great height when in full prosperity, and illustrates in a striking manner the comparison used by the sacred penman: 'I am like a green fir tree. From me is thy fruit found.' The *Pinus pinea* is, however, not the only fir tree that bears an edible nut; for we have the *Pinus cembra* or the Siberian stone pine, which, among the Tartars and the Swiss, serves for a dessert, and in seasons of plenty for a much-relished article of diet. The leaves are clustered in fives, and the flowers present a most beautiful appearance. The kernel within each nut is about the size of a pea. The tree wears a very showy aspect, delights in marshy situations, and yields a timber that has a finer grain than that of the common deal. One or perhaps both of these trees may be referred to in the verse of the prophet: either of them will justify the comparison, which is all we require. We can easily conceive that they were the subject of cultivation, if not the native products, of the Holy Land, since Palestine comprehends all that is excellent among the trees of Europe, and very many of the choicest kinds found in the more southern regions.



STONE PINE.



CONE OF THE STONE PINE.

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J O E L.

THAT the prophet Joel was the son of Pethuel is almost the only certain information that we possess concerning him. That he was of the tribe of Reuben, and a native of the town of Bether, are reports which rest on very doubtful authority; and, at all events, the local allusions in the prophecy seem sufficiently to evince that he discharged his prophetic office in the kingdom of Judah, and in all probability in Jerusalem. This will sufficiently explain his familiar allusions to the temple, the priests, and the ritual ceremonies, without the need of the conjecture which some have offered that he was himself a priest. As to the time in which Joel flourished, opinions have differed greatly. The most probable opinion seems to be that enforced by Credner, Winer, Ewald, and others, who hold that his predictions were delivered in the early days of Joash, that is, B.C. 870-865. This would make him the earliest of all the prophets, and place him at the head of the list which we have given in the introduction to Hosea. This early date is chiefly assigned from the fact that the book contains no allusion to the Assyrian or even to the Syrian invasion, and that the only enemies of Israel of which there is any mention are the Philistines, Edomites, and Egyptians. 'Had he lived after the death of Joash, he could scarcely have omitted to notice the Syrians when speaking of hostile powers, since they not only invaded the land, but took Jerusalem, destroyed the princes, and carried away immense spoil to Damascus. 2 Chron. xxiv. 23, 24. The state of religious affairs as presented to view in this book is altogether in favour of this position. No mention is made of idolatrous practices; while, on the contrary, notwithstanding the guilt which attached to the Jews, on account of which Jehovah brought judgments upon the land, the principles of the theocracy are supposed to be maintained; the priests are represented as being harmoniously occupied in the service of religion; and Jerusalem, the temple, and its worship appear to be in a flourishing condition. Now this was precisely the state of things during the high-priesthood of Jehoiada, through whose influence Joash had been placed upon the throne. 2 Kings xi. 17, 18; xii. 2-16; 2 Chron. xxiv. 4-14.' See Henderson's *Minor Prophets*; and more particularly in the *Einleitung* to Credner's elaborate work *Der Prophet Joel*—a volume of 337 pages on a text of eight pages.

The occasion of the prophecy was an extraordinary plague of locusts of various species, whose ravages were accompanied by an extreme drought which consumed the land. The invasion of the locusts is described in a strain of sublime and animated poetry, under the figure of an invading army. The fidelity of this highly wrought description is evinced by the testimonies of various travellers who have witnessed in the East the ravages of these destructive creatures. This may be seen in our Notes, and more copiously in Mr. Mansord's recent work on the *Locusts of Joel*, and more elaborately in the large *Beilage* (Supplement) *über die Heuschrecken*, which Credner has added to his Commentary, and in which the subject is exhausted.

After describing these judgments, the prophet calls upon his countrymen to repent, and assures them that God is ready to forgive. He then proceeds to foretell the restoration of the land to its former fertility, and declares that Jehovah would still be their God. He then makes that remarkable announcement of the blessings of the Messianic age which was applied by the Apostle Peter to the events which transpired on the day of Pentecost (Acts ii. 16-21), but which scarcely then received their final accomplishment.

With respect to the style of Joel, Lowth regards it as essentially different from that of Hosea; but that the general character of his diction, though of a different kind, is not less poetical. Knobel considers that Joel most resembles Amos in regularity, Nahum in animation, and in both respects Habakkuk; but is surpassed by none of them. De Wette declares that the prophet's discourse is to be praised 'as much on account of its classic language, as for his blooming, rich, and yet finished style, and its regular measured rhythm.' Henderson also pronounces that 'In point of style Joel stands pre-eminent among the Hebrew prophets; he not only possesses a singular degree of purity, but is distinguished by his smoothness and fluency; the animated and rapid character of his rhythmus: the perfect regularity of his parallelisms; and the degree of roundness which he gives to his sentences. In description he is graphic and perspicuous; in arrangement lucid, in imagery original, copious and varied.'

The following are the separate commentaries, etc. upon the prophecies of Joel:—Tuscani *Commentarius in Joelem*, Colon., 1556; Genebrard, *Joel, cum adnotationibus et versione trium Rabbinorum*, Paris, 1563; Schadaei *Synopsis Joelis præcipuorum locorum et rerum*, Argent., 1588; Bunny

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Euanratio in Joelem prophetam, Lond., 1588; Matthiæ *Prælectiones in Joelem prophetam*, Basileæ, 1590; Simonidis *Comm. in Joelem prophetam*, Cracov., 1593; Boneri *Paraphrasis prophetæ Joelis, belli Turcici importunitatem, poli gravitatem, soli pravitatem, proponens*, Francof., 1597; Gesneri *Comm. in Joelem*, Viteb., 1614; Ursini *Comm. in Joelem*, Francof., 1641; Stralii *Joelische Wunderzeichen in Erklärung dieses Propheten*, Viteb., 1650; Leusden, *Joel explicatus, etc.*, Ultraj., 1657—this has the Hebrew text and Chaldee paraphrase, with the rabbinical commentaries. Pocock, *Commentary on the prophet Joel*, Oxford, 1695; Hasæi *Prophetia Joelis, analysi et positionibus theologico-philologicis illustrata*, Bremæ, 1697; Schurmann, *Prophetische Schaubühne der göttlichen Gerichte, in Erklärung des Propheten Joel*, Wesel, 1700; Van Toll, *Uitlegginge van den Prophet Joel*, Utrecht, 1700; Zierold, *Der Prophet Joel*, Francf., 1720; Chandler, *A Paraphrase and Critical Commentary on the Prophecy of Joel*, Lond., 1735; Richter, *Liber divinarum revelationum ad Joelem*, Viteb., 1747; Baumgarten, *Auslegung des Propheten Joels*, Halle, 1756; Cramer, *Comm. in Joelem*, Kiel, 1777; Conz, *Dissertatio de Charactere Poetico Joelis cum animadversiones philologico criticis*, Tubing., 1784; Büttneri *Joel, vates olim Hebræus*, Coburg, 1784; Eckermann, *Joel metrisch übersetzt, mit einer neuen Erklärung*, Leipz., 1786; Justi, *Joel, neue übersetzt und eläutert*, Leipz., 1792; Svanborg, *Joel, latine versus et notis philologicis illustratus*, Upsal, 1806; Credner, *Der Prophet Joel, übersetzt und erklärt*, Halle, 1831.

CHAPTER I.

1 *Joel, declaring sundry judgments of God, exhorteth to observe them,* 8 *and to mourn.* 14 *He prescribeth a fast for complaint.*

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [1]That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and [2]barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is [3]dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

14 ¶ [4]Sanctify ye a fast, call a [5]solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

15 Alas for the day! for [6]the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The [7]seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

[1] Heb. *the residue of the palmer-worm.* [2] Heb. laid *my fig tree for a barking.* [3] Or, *ashamed.* [4] Chap. 3. 15. [5] Or, day of *restraint.* [6] Isa. 13. 6. [7] Heb. *grains.*

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18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the [a]pastures of the wilderness, and the flame hath burned all the trees of the field.

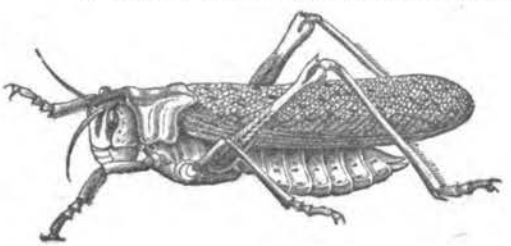
20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

[a] Or, *habitations.*

Verse 4. '*The palmerworm.*'—The Hebrew writers generally agree that the four insects mentioned in this verse are different species of the locust; and this opinion has been supported by Bochart with his usual ability and research. There is, however, a very strong objection to this conclusion in the fact that the three rendered 'palmerworm,' 'cankerworm,' and 'caterpiller,' in our version, were not regarded as locusts by the Seventy, who were likely in this matter to be acquainted with the real meaning of the Hebrew words, and who wrote much earlier than any of those Hebrew writers who consider all the words to denote varieties of the locust. Without therefore pretending to arrive at any positive conclusion on so precarious a subject, we shall regard the three insects in question as different from locusts, for the sake of obtaining a view which shall give us the advantage of being in agreement both with the Septuagint and with the original text, so far as the meaning of the latter can be ascertained.

First, then, as to the 'palmerworm.' The original name is גָּזָם *gazam*, κάμπη of the Septuagint. This seems to be the caterpillar, which was called *eruca* by the Romans, *ab erodendo*, from gnawing, as Isidore remarks. The ancients describe it as a worm which rolls up itself in the leaves of herbs, and especially the vine, including perhaps several species of insect under one name. Plautus, an old Latin poet, speaks of it as a mischievous beast, that rolls itself up in a vine leaf. 'Imitatus nequam bestiam et maleficam involutam in pampino.' It does not fly, like the locust, from plant to plant, or run hither and thither like some other insects, and leave them half eaten, but continues upon the perishing herbage till by its sluggish motion and lazy jaws it has devoured the whole. The ravages made by caterpillars are too familiar to render any expatiation upon them necessary. A reference to the respective meanings of the Hebrew, Latin, and Greek terms makes it probable that the same kind of insect was intended by גָּזָם, κάμπη, and *eruca*. The first is from גָּזַז *gazaz*, to cut or shear; the second from κάμπτω, to bend; and the third from *erodendo*, gnawing—the first and last pointing out to us its mischievous operations, and the second the habit of rolling itself up in a leaf to protect itself against those enemies which are every moment upon the watch to secure it. The Arabic version has *dud*, which seems to be a general denomination for what we call the larva state of an insect, such as, for instance, the caterpillar is in respect of the butterfly, being then in the second grade of its progress towards the perfect or *imago* condition.

—'*Locust.*'—אַרְבֶּה *arbeh*, ἄκρις of the Septuagint and the *jerad* of the Arabic version. The present is the common name for the locust in the Hebrew Scriptures. The locust and its ravages have been slightly alluded to in former notes; and on the present occasion it may not be amiss to glance at the *Gryllus Migratorius* in respect of the order and family to which it belongs, the *Orthoptera* and the *Saltatoria*. All the insects of this order are characterized by having soft or pliant covers, under which the true wings are folded, often with the elegance of a fan. The mouth has its parts very distinct and prominent, especially the mandibles, which are strong and robust, and seem destined for the work of destruction. Some of the grasshoppers apply these jaws with so much pertinacity, that we have seen them suffer their heads to be pulled off rather than quit their hold. When put into a box with beetles, they will fall to work and bite off the horny limbs of their luckless companions with as much address as if they had been shorn off with a pair of scissors. The members of this order generally subsist upon the living vegetable, to which they do incalculable harm



Locust.

by their voracious disposition. The female is generally provided with a sword-like appendage, which serves to conduct the eggs to the ground, where they are hatched, and assume the shape of the perfect insect, except in the absence of wings and wing-cases. These insects are provided with a crop or membranous stomach, formed like a bagpipe, and a muscular gizzard, presenting a singular analogy to the gallinaceous fowls, the hen, the partridge, and the dove.

The account we have given of the strength and magnitude of the mandibles possessed by the locust tribe illustrates what is said in a subsequent verse, 'For a nation is come up upon my land, strong, and without number, *whose teeth are the teeth* of a lion, and he hath the cheek teeth of a lioness.' With these destructive weapons the swarm of locusts had stripped the bark off the vine and the fig-tree, and rendered them so white and bare that nothing more was to be found. 'It hath cast it away,' or forsaken it, after having completed the work of devastation.

—'*Cankerworm.*'—The original word יֶלֶק *yelek*, is translated by the Septuagint βροῦχος, *bruchus*. Although translated 'cankerworm' here, it is translated 'caterpiller' in Jer. i. 14. 'Cankerworm' means any kind of worm that preys on fruit, and neither such nor the caterpillar can be intended, because in Isa. iii. 16 the *yelek* is described as devouring and then fleeing away, which also shews that it cannot be, as some imagine, the unfledged locust. In Jer. li. 27 it is described as rough—'the rough *yelek*;' and since the word rendered 'rough' as a name is used elsewhere to denote 'nails' or 'sharp-pointed spikes,' Michaelis and others imagine that it refers to the sharp-pointed feet of some species of chaffer; but Professor Tyschen, with greater probability, refers it to some rough or bristly species of locust, such as the *Gryllus hæmatopus* of Linnæus, whose thighs are ciliated with hairs. Spines and bristles variously disposed belong, however, to other species of grylli; and although, therefore, this may be regarded as the characteristic indicated, it still remains difficult to determine the particular species.

—'*Caterpiller.*'—The word is here כָּסִיל *chasil*, which the Sept. renders by βρούχος, and the Vulgate *bruchus*. It is the word commonly translated 'caterpiller'

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in the Authorized Version. The word from which the Hebrew name is derived signifies 'to consume' or 'devour,' indicating a creature whose voracity is its chief characteristic, and this belongs to all the species of locust. All the ancient interpreters, indeed, concur in referring the word to the locust tribe of insects, but they are not agreed whether it signifies any particular species of locust, or that it is the name for any of those states or transformations through which the locust passes in its progress from the egg to the perfect insect. The Latin fathers usually regard it as the *larva* of the locust, and the Greek as the name of our adult locust. The Latins gave the name of *bruchus* to the young locust before it has wings, called it *attelabus* when it begins to fly, and *locusta* when it is fully able to fly. Yet in Nahum iii. 16 the Latin not less than the Greek are obliged by the original to ascribe flight to the *chasil*, although that quality is denied them by the name which consistency obliges them there as elsewhere to give to the *chasil*. That, therefore, is one of the testing passages which shew that an interpretation which might in most places pass as probable from the indeterminateness of the original, must nevertheless be unfounded. It is clear that the creature, if a locust at all, must be a perfect locust, endued with power of flight. That it was a locust we cannot but understand from the present context, and from the general applicability of that interpretation to all the places in which the name occurs, as well as from the testimony of the Septuagint. We regard the *chasil*, therefore, as a species of locust, but we are unable to collect any intimation to enable us to determine the particular species which may have been intended.

7. '*Barked my fig-tree.*'—This refers to the ravages of the locust, which when the leaves and fruits, the locality on which it rests, are not sufficient to appease the devouring appetite of its inconceivable hosts, does not hesitate to attack the bark, especially of the smaller branches, and of such trees as that of the fig. This does not, that we recollect, often happen, and it is the consummation of the miseries which this dreadful insect inflicts—because it destroys the hope—so far as fruit-trees are concerned, not of one year only but of many years. See the citations in Credner's *Joel*, and in Rosenmüller's *Scholia*—also in his edition of Bochart's *Hierozoicon*. To bark a fruit-tree, and in particular a fig-tree, and thereby destroy its vitality, is in the East regarded as a great enormity if wilfully committed in war or in peace. It is almost never done, under even the highest exasperations of invading warfare.

12. '*The palm tree.*'—The palm tree has been slightly noticed on different occasions, and a representation of its fruit—a cluster of dates—has been given under Ps. cxii. In Exod. xv., we have also given an engraving of a remarkable wild palm growing in Sinai. We now add further pictorial illustrations, with such supplementary observations as the subject seems to require.

The numerous allusions to the palm, particularly in the poetical Scriptures, sufficiently intimate the estimation in



PALM GROVE.

which it was held, not only for the surpassing grace of its form, but on account of its useful properties, for the variety and importance of which it is not exceeded, and perhaps scarcely equalled, by any product of the vegetable kingdom. There are many varieties of the palm family, some of them not very well defined; but there is no doubt that the palm tree known and prized so highly by the Hebrews was the common date palm (*Phœnix dactylifera*); which is therefore that which should engage our principal attention. That the date palm was anciently frequent in Palestine is expressly affirmed by ancient writers—so much was this the case, indeed, that the tree appears to have been made by the Romans a symbol of the Hebrew nation. We thus find it on the medals which commemorate the victories of Vespasian and Titus; while upon a medal of Domitian it is delineated as an emblem of Neapolis or Naplosa, the ancient Shechem, and upon another of Trajan it appears as the symbol of Sepphoris, the metropolis of Galilee. And the palm tree in Judæa does still mournfully typify the desolate condition of the Hebrew people. It was prosperous in their prosperous days, and has become desolate with their desolation. Palestine is not now a country of the palm. Such extensive



DATE PALM (*Phœnix dactylifera*).

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plantations and forests of this generous tree as adorn and bless the plain of Egypt, and the borders and oases of the north African and Arabian deserts, are nowhere seen in Judæa. There are some trees in the south and in the plain of Jericho, the ancient 'city of palms;' but at Jerusalem, Shechem, and other places more to the north, two or three palms are rarely seen together; and even these, as their fruit seldom or never comes to maturity, are of no further service than, like the palm tree of Deborah, to shade the dwellings of the inhabitants, and to supply them with branches at their solemn festivals. As it is not our object to enter into any extended botanical account of this tree, we content ourselves with introducing the following very clear description from an interesting statement concerning it in the 'Library of Entertaining Knowledge' (*Vegetable Substances*, i. 353). 'The date palm, though some of the family are more majestic, is still a beautiful tree. The stem of it shoots up, in one cylindrical column, to the height of fifty or sixty feet, without branch or division, and of the same thickness throughout its whole length. When it attains this height, its diameter is from a foot to eighteen inches. From the summit of this majestic trunk, it throws out a magnificent crown of leaves, which are equally graceful in their formation and their arrangement. The main stems of these leaves are from eight to twelve feet long, firm, shining, and tapering; and each embraces at its insertion a considerable part of the trunk. The trunk of the palm is in fact made up of the remains of leaves, the ends of which are prominent just under the crown, but more obliterated towards the root of the tree. The bottoms of these leaves are enveloped in membranous sheaths, or fringed with very tough fibrous matter. These leaves are pinnated, or in the form of feathers, each leaf being composed of a great number of long narrow leaflets, which are alternate, and of a bright lively green. Near the base of the leaf these leaflets are often three feet long; but even then they are not one inch in breadth; neither do they open flat, but remain with a ridge in the middle, like the keel of a boat. When the leaves are young they are twisted together, and matted up with loose fibres, which open and disperse as the leaf expands. The young leaflet is also armed at the extremity with a hard black spine or thorn. They are more stiff and firmer than the leaves of any other tree.'

The fibrous character of the stem, composed of the roots of leaves, renders the trunk useless as timber—indeed it cannot be called timber—but very valuable for other purposes. The character of the wood of palms has lately been an object of attention; and a communication on the subject from Mr. Gardner, residing in Brazil, was read at the meeting of the British Association, in 1837. By making a vertical section of a palm four inches in circumference, Mr. Gardner traced, very plainly, woody fibres proceeding from the base of the leaves to the centre of the stem, at an angle of 18°; they then turned downwards and outwards to within a few lines of the external corticle of the stem, running parallel with its axis; the distance between these two points being about two feet and a half. The fibres were traced quite distinctly up to the centre of the leaf. In answer to questions proposed by Professor Lindley, the author further stated,—1. That the wood of palms was always hard and compact outside, gradually getting softer towards the centre; the fibres of the upper leaves not descending to so great a length as the lower. 2. The wood is much harder at the bottom than at any other part of the stem; the inhabitants of tropical climates using only this part for economical purposes.

It should be observed that the lower leaves of the crown droop and wither every year, and are cut off at the base in such a manner that the stumps left upon the trunk, from the base to the leafy top, give the stem a remarkable appearance, and have the advantage of serving as steps to enable persons to ascend to the summit, which would otherwise be a very difficult enterprise. This ascent is necessary, not only to lop the decayed leaves and to gather the fruit, but to impregnate the fruit-bearing tree. For the date-palm is a dioecious tree, having the male flowers in one plant, and the female, or fruiting ones, in another. The male tree bears no fruit, and that of the female would be abortive without communication from the flowers of the male. This distinction has been known and acted upon from the most ancient times in Africa and the south-west of Asia: and Scott Waring (*Tour to Shiraz*) suggests that it is from the neglect of this that none of the palms of India bear fruit. We notice this chiefly as furnishing a reason, beyond the mere grace of its form, for the name of the date palm, *Tamar*, being used by the Hebrews as a proper name for females; and apparently a very common one, for of the few women whose names occur in Scripture two bear this name, the daughter-in-law of Judah, and the sister of Absalom.

19. '*The fire hath devoured the pastures of the wilderness.*'—This appears to refer to the custom of setting the parched herbage on fire before the autumnal rains; with a further allusion, probably, to the sometimes destructive spread of the conflagration far beyond the intention of those by whom it was kindled.

— '*The flame hath burnt all the trees of the field.*'—Some think that this alludes to the barbarous custom of felling trees by fire, which still prevails among nations which might at the first view seem somewhat too far advanced for a practice so coarse and unskilful. We do not, however, apprehend that the custom existed among the Israelites, or is here alluded to by the prophet. The antecedent clause, which describes the same fire as having destroyed 'the pastures of the wilderness,' clearly intimates that he has in view the occasional ignition of the woods, in a season of drought from the fires accidentally or purposely kindled among the dry herbage. Such fires are not unknown even in less warm latitudes. It is but lately (1847) that the papers recorded the ignition of a pine forest in Prussia, which burned with great fury for more than sixteen days.

CHAPTER II.

1 *He sheweth unto Zion the terribleness of God's judgment.* 12 *He exhorteth to repentance,* 15 *prescribeth a fast,* 18 *and promiseth a blessing thereon.* 21 *He comforteth Zion with present,* 28 *and future blessings.*

BLOW ye the [1]trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years [2]of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the ap-

[1] Or, *cornet.*

[2] Heb. *of generation and generation.*

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pearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather [3]blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the [4]sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: [5]the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the [6]day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, [7]turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* [8]gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 [9]Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, [10]sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should [11]rule over them: [12]wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because [13]he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you [14]the former rain [15]moderately, and he [16]will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I [17]will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

[3] Heb. *pot.* [4] Or, *dart.* [5] Isa. 13. 10. Ezek. 32. 7. [6] Jer. 30. 7. Amos 5. 18. Zeph. 1. 15. [7] Jer. 4. 1. [8] Exod. 34. 6. Psal. 86. 5. Joel 4. 2. [9] Jonah 3. 9. [10] Chap. 1. 14. [11] Or, *use a bye-word against them.* [12] Psal. 42. 10, and 79. 10, and 115. 2. [13] Heb. *he hath magnified to do.* [14] Or, *a teacher of righteousness.* [15] Heb. *according to righteousness.* [16] Lev. 26. 4. Deut. 11. 14. [17] Isa. 44. 3. Acts 2. 17.

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31 [18]The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* [19]whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

[18] Chap. 3. 15.

[19] Rom. 10. 13.

Verse 2. '*A day of darkness and of gloominess.*'—In the preceding chapter the prophet describes the locusts as the army of God; and now, pursuing the same metaphor, he describes more particularly their fierceness and speed (*v.* 4), the noise and din of their approach (*v.* 5), the regularity of their march (*v.* 7, 8), their obscuring the light of day by their number and flight (*v.* 2-10), the havock they should occasion (*v.* 3), the places they should invade (*v.* 7, 9), and the consternation and distress which they should bring upon all the inhabitants of the land (*v.* 6). We are forbidden by our limits to give to the various details of this sublime description all the illustration which it might receive, and which our reading and personal observations might enable us to supply. We shall therefore confine ourselves to a very few observations. In the first place, we beg the reader to observe how many points of this description have been unintentionally illustrated and confirmed by Volney, in his account of the ravages of the locusts in Syria. One might almost imagine that he had written to illustrate the prophet. 'Syria, as well as Egypt, Persia, and almost all the south of Asia, is subject to another calamity, no less dreadful (than earthquakes); I mean those *clouds* of locusts so often mentioned by travellers. The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers; the whole earth is covered with them for the space of several leagues. *The noise* they make in browsing on the trees and herbage may be heard to a great distance, and resembles that of an army foraging in secret. The Tahtars themselves are a less destructive enemy than these little animals; one would imagine that *fire had followed their progress.* Wherever their myriads spread, the verdure of the country disappears, as if a covering had been removed; trees and plants, stripped of their leaves, and reduced to their naked boughs and stems, cause the dreary image of winter to succeed, in an instant, to the scenery of spring. When these clouds of locusts take their flight, to surmount any obstacle, or to traverse more rapidly a desert soil, *the heavens may be literally said to be obscured by them.* Happily this calamity is not frequently repeated, for it is the inevitable forerunner of famine and the maladies it occasions.' (*Travels in Egypt and Syria*, i. 283-4.) This is really an admirable condensed commentary on the present description; and as such may be taken in the place of a longer statement, which could do little more than corroborate and amplify its details. We shall therefore only add that some notion may be formed of the point of view in which the Orientals regard these destructive creatures from the meaning which they give to the inscription which they think may be deciphered upon their wings. Some allege the characters to be Chaldaic, and signify 'the scourge of God;' whilst others contend that they form Arabic letters, and read, 'We are the army of the mighty God: we have each ninety and nine eggs; and had we but the hundredth, we would consume the world and all that it contains.'

4. '*The appearance of them is as the appearance of horses,*' etc.—This may perhaps allude rather to their rapidity and force than to their form. We may however state that the first time we saw locusts browsing, with their wings closed, the idea of comparing them to horses arose spontaneously to our minds—as we had not previously met with such a comparison, and did not at the time advert to the present text. The resemblance in the head first struck our attention, and this notion having once arisen, other analogies were found or imagined in its general appearance and action in feeding. We have since found the observation very common. The Italians, indeed, from this resemblance, call the locust *cavaletta*, or little horse. Sir W. Ouseley reports,—'Zakaria Cazvini divides the locusts into two classes, like horsemen and footmen, "mounted and pedestrian;" which will call to the recollection of a biblical reader some passages from Joel and the Apocalypse.' For the latter, he of course refers to Rev. ix. 7. Niebuhr says that he heard from a Bedouin, near Basrah, a particular comparison of the locust to other animals; but as this passage of Scripture (in Revelations) did not occur to him at the time, he thought it a mere fancy of the Arab's, till he heard it repeated at Baghdad. He compared the head of the locust to that of a horse, the breast to that of a lion, the feet to those of a camel, the belly with that of a serpent, the tail with that of a scorpion, and the feelers (if Niebuhr remembered rightly) to the hair of a virgin. Compare this with the passage alluded to.

6. '*All faces shall gather blackness.*'—For the face to be made *white* is in the East used to express all kinds of felicity, prosperity, and favour. For the face to gather *blackness*, means just the reverse, namely that all kinds of calamity, misfortune, and grief may or shall befal the parties concerned. The anecdote of Kumeil, which is related in Ockley's History of the Saracens, illustrates and defines this sense:—'Kumeil, the son of Ziyad, was a man of fine wit. One day Hejage made him come before him, and reproached him, because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, "The Lord *blacken* his face!" that is, fill him with shame and confusion; and wished that his neck was cut off and his blood shed.' Here the illustration ends; but it would be unfair to Kumeil not to spare a few lines more to report how by his happy mother wit he extricated himself from this difficulty and saved his life—though, doubtless, at some expense of the strict truth. He said: 'It is true I did say such words in such a garden, but then I was under a vine arbour, and was looking at a bunch of grapes that was not yet ripe, and I wished it might be turned black soon, that they might be cut off, and be made wine of.'

20. '*His stink shall come up,*' etc.—The figures employed in this verse are derived from the fate which often terminates the career of the locust legions—but which, at the same time, is frequently accompanied with most unpleasant and disastrous effects from the stench attending the decay of such enormous masses of animal matter. The course which the locusts take is very much determined by the direction of the wind. This sometimes drives them into the sea, or, in continuing their onward course over the sea, they alight upon it when weary, and are drowned; and perhaps they do so as much from being unacquainted with the sea and unable to distinguish it from land, as from weariness. But storms, whether on the land or sea, are the chief agents of their destruction: then, falling to the earth, they cover it to a vast extent with their bodies, and fill the rivers; or, if upon the sea, at no great distance from the land, the continued storms, or the common operation of wind and tide, cast up their bodies on the shore, which they line in dense masses, casting an intolerable odour far around, and by which pestilential disorders are necessarily generated. In connection with the whole account, and the humiliation and supplication recommended on the occasion, we have been

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much struck by a passage in Alvarez, relating a visitation of locusts in Abyssinia, and the measures taken on the occasion by the Portuguese missionaries. 'The plague of God being come upon us, the priests of the place repaired unto me, beseeching me to give them some remedy to chase them away. To which I answered that I could tell them none other remedy save only to pray devoutly to God, that He would chase them out of the country.' This was done by the Portuguese 'according to their custom, and I commanded those of the town to cry unto God like as we did, saying in their language "*Zio Marina Christos!*" that is, "O Lord God have mercy upon us!" ...It pleased God to hear us sinners; for as we returned homeward, there came so many of them (the locusts) behind us, that it seemed they would break our heads and our shoulders; they struck us so hard,* that they seemed to be blows of stones and of staves; and went from this part towards the sea. The men, women, and children which stayed in the town were gotten up to the roofs of the houses, praising God, because the locusts began to depart and fly before us, and part of them followed after us. In the meanwhile arose a great storm and thunder towards the sea, which came right against them, and lasted three hours, with an exceeding great shower and tempest which filled all the rivers: and when the water ceased, it was a dreadful thing to behold the locusts, which we measured to be above two fathoms high upon the banks of the rivers, and in some rivers there were exceeding great mountains of them, in such wise that on the next morning there was not one of them found alive upon the ground.' *Purchas his Pilgrimes*, p. 1046-7.

Out of numerous other illustrations we can only afford room for another from De Tott, who states that he often saw the shores of the Black Sea, towards the Bosphorus of Thrace, covered with the *dried remains* of locusts, in such multitudes that one could not walk along the strand without sinking half leg deep into a bed of their skinny skeletons. He had opportunities of observing the true cause of this destruction, being witness to their ruin by a storm which overtook them so near the shore that their bodies were cast upon the land while yet entire. This produced so great an infection that it was several days before they could be approached.

* We know no other traveller who has made this observation; but we can vouch for its accuracy, having had occasion to experience the very hard raps which they give in flying against any person or object standing in their way.

CHAPTER III.

1 *God's judgments against the enemies of his people.* 9 *God will be known in his judgment.* 18 *His blessing upon the church.*

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly [1]pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto [2]the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 Proclaim ye this among the Gentiles; [3]Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 [4]Beat your plowshares into swords, and your [5]pruninghooks into spears: let the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither [6]cause thy mighty ones to come down, O Lord.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 [7]Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of [8]decision: for the day of the LORD *is* near in the valley of decision.

15 The [9]sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [10]roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the [11]hope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD

1 Heb. *desirable.* 2 Heb. *the sons of the Grecians.* 3 Heb. *sanctify.* 4 Isa. 2. 4. 5 Or, *scythes.* 6 Or, *the LORD shall bring down.* 7 Rev. 14. 15. 8 Or, *concision, or, threshing.* 9 Chap. 2. 31. 10 Jer. 25. 30. Amos 1. 2. 11 Heb. *place of repair, or, harbour.*

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your God dwelling in Zion, my holy mountain: then shall Jerusalem be [12]holy, and there shall no [13]strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall [14]drop down new wine, and the hills shall flow with milk, and all the rivers of Judah [15]shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall [16]dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: [17]for the LORD dwelleth in Zion.

[12] Heb. *holiness.* [13] Rev. 21. 27. [14] Amos 9. 13. [15] Heb. *go.* [16] Or, *abide.* [17] Or, *even I the LORD that dwelleth in Zion.*

Verse 2. '*The valley of Jehoshaphat.*'—The word Jehoshaphat, which gave a name to the famous king of Judah, means 'the Judgment of Jehovah:' and hence a question arises, whether the valley here mentioned is to be understood as taking the word as a proper name, after this king, or should be rendered 'the valley of the Lord's judgment.' On this point interpreters are divided;—as also on—whether a particular valley is definitely indicated, or that the expression is to be figuratively understood. We are very strongly of opinion that the word is *not* to be understood here as a proper name, that no particular valley is pointed out, and, consequently, that the expression is figurative. However, a great weight of authority, Jewish, Christian, and Mohammedan, supports the opposite alternative, and points definitely to the so-called 'valley of Jehoshaphat,' near Jerusalem, as the subject of this reference. Why it got this name, nobody can tell—whether because Jehoshaphat erected some building, did some work, gained some victory, or was buried, in the valley. Possibly the name was imposed on the valley posterior to the time of Joel, from the notion that he referred to the particular valley by this name. We have already mentioned that the valley in question is that to the east of the city, between it and the Mount of Olives, being that through which the Kidron flows, and hence sometimes called the valley of Kidron. Some extend the denomination to the whole length of this valley, while others restrict it to the lower or southern part of it, where its expansion is greatest. It is noticed by most travellers. Sandys thus speaks of it: 'The valley of Jehoshaphat (so called of that good king) from hence extended full north, and then inclineth a little to the west, first presenting (though natural) no other than a large dry ditch to the east of the city, contracted between it and the over-peering hills of the opposite Olivet. It is said to be two miles long; and if it be so, but short ones; where broadest, fruitful; watered by the torrent Kidron, which runneth no longer than fed with showers, losing his intermitted streams in the lake Asphaltis. It was also called the valley of the Kidron, and of the King; where the general judgment shall be, if the Jews or Latins may be believed; who ground their opinions upon the prophecy of Joel: which I will not gainsay, for some of our own divines have of late so laboured to approve it. Of the same opinion are the Mohametans. In the wall above it, there is a window, not far from the golden gate: where they say that Mahomet shall sit while Christ shall execute justice.' Maundrell and other late travellers notice in the place of this window, 'a short end of a pillar jutting out of the wall,' as marking the place which the Moslems suppose Mohammed shall occupy at the day of judgment. This tradition of the Mohammedans is differently reported—some making Mohammed himself the judge, and others as an assessor with Christ, who shall sit enthroned on Olivet to judge the multitudes assembled in the vale below. But the Jerusalem Moslems must have founded this notion on the traditions of the Jews and Christians, as it is not one of the general doctrines of the sect, and is incompatible with what those doctrines teach. We cannot find it in the Koran, in the Book of Traditions, or in Jalal-Addin's *History of the Temple.*

The valley is now for the most part a rocky flat, with a few patches of earth here and there. The western side is formed by the high chalk cliff supporting the city wall, and the opposite side by the declivities of the Mount of Olives and that of Offence. It was evidently a burial-place of the ancient Jews, from the number of old sepulchral remains and excavations which it offers, and which the Jews have had neither the means nor power to execute *since* their own desolation. That it was the cemetery of their fathers, and that they here expect the final judgment to take place, is a sufficient inducement to them to desire to lay their bones in this valley. For this reason many of the more devout Hebrews resort to Jerusalem from all parts of the world, to die there, and to be buried in the valley of Jehoshaphat. For the privilege of interment in this venerated spot, immense prices used not long ago to be often paid to the exacting Turks, and not seldom a grave was stolen in the solitude and darkness of the night. The modern Jews content themselves for the most part with placing Hebrew inscriptions on small upright slabs of marble, or of common limestone, raised after the manner generally in use in the East. Many of these are broken—many fallen; and altogether the scene offers a most desolate and melancholy appearance. 'From the stillness of Jerusalem,' says Chateaubriand, 'whence no smoke arises and no noise proceeds—from the solitude of these hills where no living creature is seen,—from the ruinous state of all the tombs, overthrown, broken, and half open, one might imagine that the trumpet of judgment had already sounded, and that the valley of Jehoshaphat was about to render up its dead' (*Itinerary* ii. 39, seq.). The best descriptions of the valley are in the Travels, etc., of Clarke, Buckingham, Richardson, Robinson, Bartlett, and Olin.

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AMOS.

In the first verse, Amos describes himself as of Tekoa, a town in the tribe of Judah (see 2 Sam. xv. 2); but as in ch. vii. we find him prophesying at Bethel, it appears that he went into the land of Israel to deliver his prophecies relating to the ten tribes, if he did not commonly reside there. As on this occasion, when his presence at Bethel is intimated, he is warned by Amaziah, the priest of Bethel, to retire into the land of Judah and prophesy there, this may seem equivalent to telling him to go home again; thus confirming the impression, given by the introductory verse, that he was of the tribe of Judah. From the passage mentioned, however, a contrary inference has been deduced, by Calmet and others, who suppose that he was of Israel, and went to Tekoa when warned to withdraw into Judah by Amaziah, and hence that the first verse describes him as resident at Tekoa, not as being a native of the place; and this notion is supposed to receive confirmation from the almost exclusive reference of the prophecies of Amos to the ten tribes. We have, however, very little hesitation in considering the first explanation the most probable of the two. Some have conjectured that personal relations and circumstances may have drawn the prophet from his native place and kingdom to Bethel; but this is less probable than that he occupied it as the scene of his labours under a Divine command. Eichhorn supposes that the reason of this selection may have been that the appearance of a foreign prophet was much more calculated to excite attention than that of a native, and that such a prophet was much more likely to command respect than one belonging to a kingdom in which impostors and fanatics abounded.

Amos particularly informs us concerning his condition of life. He was a herdsman and shepherd, and a gatherer (or cultivator) of sycamore fruit (ch. i. 1; vii. 14): he was not a prophet, neither a prophet's son (vii. 14), by which we are doubtless to understand that he had not been brought up in those 'schools of the prophets' which appear to have been founded by Samuel (see 1 Sam. x. 5), and the students in which were called 'prophets,' and 'sons of the prophets.' It was not from these colleges, but from the sheepfolds, that the Lord called him to prophesy. We have no other information concerning the life or death of this prophet: but a doubtful tradition, preserved by the pseudo-Epiphanius, states that he was often beaten and buffeted by Amaziah, the priest at Bethel, whose son at last drove a nail into his temples, upon which he was carried, alive, into his own country, where he died, and was buried in the sepulchre of his fathers at Tekoa. The period during which Amos exercised the prophetic office must have been of very short duration, unless he uttered other prophecies which are not recorded. It is said expressly that he prophesied 'in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake.' This, as shewn in the note on ch. i. 1, could not have been later, but may have been considerably earlier than the fifteenth of king Uzziah (B.C. 824), for Jeroboam II. of Israel died in the fifteenth year of Uzziah's reign. Uzziah and Jeroboam were contemporaries during the fourteen years preceding that date, and it is within these years that we must seek the time of this prophecy. At the time that Amos received his commission, the kingdom of Israel had, under Jeroboam, recovered from the disastrous mutilations it had sustained at the hands of Hazael king of Syria, and had attained to a condition of as great prosperity as it had perhaps at any time enjoyed. This was speedily followed by a degree of luxury, licentiousness, and oppression which again provoked the divine displeasure, and Amos was called from the sheepfolds to be the harbinger of coming judgments.

The following is what Bishop Lowth says with respect to the style of Amos:—'Jerome calls Amos "rude in speech, but not in knowledge;" applying to him what St. Paul modestly professes of himself (2 Cor. xi. 6). Many have followed the authority of Jerome in speaking of this prophet, as if he were indeed quite rude, ineloquent, and destitute of all the embellishments of composition. The matter is however far otherwise. Let any person who has candour and perspicuity enough to judge, not from the man, but from his writings, open the volume of his predictions, and I think he will agree with me, that our shepherd "is not a whit behind the very chief of the prophets." He will agree that as in sublimity and magnficence he is almost equal to the greatest, so in splendour of diction and elegance of expression he is scarcely inferior to any. The same celestial Spirit indeed actuated Isaiah and Daniel in the court, and Amos in the sheepfold, constantly selecting such interpreters of the Divine will as were best adapted to the occasion, and sometimes "from the mouth of babes and sucklings perfecting praise:" occasionally employing the natural eloquence of some, and

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occasionally making others eloquent.'—The incidental allusions in the writings of this prophet are remarkably numerous and varied. Some refer to natural objects, as in iii. 4, 8; iv. 7, 9; v. 8; vi. 12; ix. 3; some to historical events, as i. 9, 11, 13; ii. 1; iv. 11; v. 26; some to agricultural or pastoral employments or occurrences, as i. 3; ii. 13; iii. 5, 12; iv. 2, 9; v. 19; vii. 1; ix. 9, 13, 15; and some to national institutions and customs, ii. 8; iii. 15; iv. 4; v. 21; vi. 4-6; viii. 5, 10, 14. Some peculiar expressions also occur in this prophet; such as 'cleanness of teeth,' a parallelism to 'want of bread.' The title of 'God of Hosts' is found only in Amos and in the Psalms. We have also 'the high places of Isaac,' vii. 9; 'the house of Isaac,' vii. 16; 'He that createth the wind,' iv. 13.

The following are the separate Commentaries, etc., on the prophet Amos:—Schadaei *Commentarius in Amos*, Argentor., 1588; Gerhardi *Adnotationes posthumæ in Prophetas Amos et Joel*, Jenæ, 1663; Van Toll, *Uitlegginge van den Prophet Amos*, Utrecht, 1705; C. B. Michaelis, *Exercitatio Philologico-Theologico de vaticinio Amosi Prophetæ*, Hal., 1736; Harenbergii *Amos Propheta expositus, interpret. Latina....ampliss. Commentario....illustratus*, etc., Lugd. Bat., 1763; Uhland *Annotationes ad loca quædam Amosi imprimis historica*, Tubing., 1799; Dahl, *Amos neu übersetzt und eläutert*, Götting., 1795; Justi, *Amos neu übersetzt und eläutert*, Leipz., 1799; Vater, *Amos übersetzt und eläutert, mit Beyfügung des Hebraischen Textes, und des Griechischen der Sept., nebst Anmerkungen zu letzterem*, Halle, 1810; Vater, *Oracula Amosi. Textum, et Hebraicum, et Græcum Versionis Alexandrinæ, notis criticis et exegeticis instruxit*, Halæ, 1810; Juynboll, *Disputatio Academica de Amoso*, Lugd. Bat., 1828. [Baur, *Der Prophet Amos, erklärt*, 1847.]

CHAPTER I.

2 Amos sheweth God's judgments upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 and upon Ammon.



THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The LORD will [1]roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 ¶ Thus saith the LORD; For three transgressions of Damascus, [2]and for four, I will not [3]turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from [5]the plain of Aven, and him that holdeth the sceptre from [6]the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For three transgressions of [7]Gaza, and for four, I will not turn away *the punishment* thereof; because they [8]carried away captive the whole captivity, to deliver *them* up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not [9]the brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and [10]did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three

[1] Zech. 14. 5. [2] Jer. 25. 30. Joel 3. 16. [3] Or, *yea for four.* [4] Or, *convert it*, or, *let it be quiet:* and so verse 6, &c.
[5] Or, *Birkath-ave.* [6] Or, *Beth-eden.* [7] 2 Chron. 28. 18. [8] Or, *carried them away with an entire captivity.*
[9] Heb. *the covenant of brethren.* [10] Heb. *corrupted his compassions.*

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transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have [11]ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

[11] Or, *divided the mountains*.

Verse 1. '*Two years before the earthquake.*'—This earthquake appears to have been a well known and marked event of this period. Many years after, it was referred to by Zechariah (xiv. 5), as a terrible calamity which happened in the time of Uzziah; and Lowth thinks it is also alluded to in Isa. v. 25. The Jewish writers, including Josephus, and after them, many Christian commentators, assign this to an earthquake which they allege to have attended the attempt of this king to burn incense upon the golden altar (2 Chron. xxvi. 16). Josephus says, that on that occasion a great earthquake shook the ground, and a rent was made in the temple, through which the bright rays of the sun shone in upon the king's face, and made apparent the leprosy which was upon him. At the same time, at a place called Eroge, before the city on the west, the mountain was rent, and one half fell and rolled itself four furlongs, stopping at the foot of the east mountains, so that the road and the royal gardens were spoiled by the obstruction. This is not mentioned in the Scriptural narrative of the event; which does however mention the occurrence of an earthquake in the time of Uzziah. It is possible that the real earthquake was such, substantially, as Josephus describes, but that he erroneously connects it with the sacrilege of Uzziah. It is perfectly clear that the earthquake mentioned by Amos must have been earlier than the latter transaction; for this prophecy, 'two years before the earthquake,' was delivered in the lifetime of Jeroboam II., king of Israel. This king died in the fifteenth of Uzziah, and consequently the earthquake could *not have been later* than the seventeenth of the same reign, and may have been considerably sooner. But Uzziah reigned in all fifty-two years, and his sacrilegious attempt was made toward the end of his reign, as appears from the circumstance that, then becoming a leper, the regency was assumed by his son; and as this son was but twenty-five years old at the demise of his father (2 Chron. xxvii. 1), he was so far from being in a condition to act as regent at the *latest* date assignable to the earthquake of Amos, that he was not born till ten years later. It is therefore quite evident that the earthquake mentioned in Scripture, and the sacrilege of Uzziah, are events between which there was an interval of many years.

In the editor's *Pictorial History of Palestine*, i. 86-94, there is a full statement respecting earthquakes in Palestine, from which the following particulars are abridged:—It appears that Palestine is very liable to be visited by earthquakes; the Scriptures abound in allusions to them and in figures drawn from them; and history, from very ancient times down to our own day, bears repeated testimony to the devastation they have occasioned. There are, however, only two earthquakes expressly named in Scripture. The first is that mentioned in the present text, which was of such serious importance as to suggest a sort of date for circumstances as having occurred so long before or after the earthquake. With reference to the same earthquake, another prophet reminds the people how they 'fled before the earthquake, in the days of Uzziah, king of Judah' (Zech. xiv. 5). Josephus, as we have seen, connects with this earthquake a sort of landslip, or rather hill-slip; and it seems, indeed, that such slips of the land do not unusually attend earthquake shocks in this region. That such incidents were things of familiar knowledge to the Jewish people, appears from the allusions of the Psalmist, when he speaks of the 'mountains being carried into the midst of the sea' (Ps. xlvi. 2); of their 'skipping like rams, and the little hills like lambs' (Ps. cxiv. 4, 6); and also of the Prophet, when he declares that 'the earth shall reel to and fro like a drunkard, and be *removed like a cottage*' (Isa. xxiv. 20). Hence also the same resort, in the sublime imagery of the sacred prophets and poets, to figures recognizable by the people to whom they spoke, leads them to describe the earth as shaken by the Lord in his anger, as terrified by his indignation, and as trembling at his presence (as in Ps. ciii. 11, 32; xc. 9; 1 Chron. xvi. 30; Jer. x. 12; li. 15; 1 Kings ii. 8, etc.). The other instance mentioned in the Scriptures, is that of the extraordinary quaking of the earth and rending of the rocks which attended the crucifixion of our Lord (Matt. xxvii. 57).

Our information concerning the earthquakes which have been experienced in Palestine is considerably defective. But how unusually frequent and destructive they have been in Syria generally, as well as in Asia Minor, the reader of history needs not be told; and although we may suspect that Palestine, in particular, could not be insensible to those great and terrible earthquakes which have so repeatedly overthrown Antioch and the other cities of Syria, we dare not, in the absence of the positive information which there is no means of obtaining, insist upon this; but confine our notice to those cases by which the Holy Land *is known* to have been more or less affected. It seems that the coast of Syria is more subject to earthquakes than any part of the country (Volney, i. 282); the more elevated parts being comparatively exempt from their visitation (Guill. Tyre. in *Gesta Dei per Francos*, l. xx. c. 19); and from this, perhaps, proceeds the comparative exemption of Jerusalem—the situation of which is very elevated—from this calamity. The Psalmist is supposed to refer to this in Ps. xlvi. 2-5. Dr. Shaw observed in Barbary that earthquakes occurred generally at the end of summer or autumn, a day or two after great rains. Volney cites this as entirely applicable to Syria also. What Dr. Russell says on the subject of earthquakes, applies in particular to Aleppo; yet, from several slight intimations in histories and travels, we conclude it may also be applicable to those parts of Palestine which are most subject to earthquakes. He says:—'There are few years that earthquakes are not felt at Aleppo; but being in general slight, and so long a time having elapsed since the city has suffered much from them, the dread they occasion is only momentary, unless the public happen to be alarmed by exaggerated accounts of what may, at the same time, have befallen other towns of Syria; and then, indeed, the return of such slight shocks, as would otherwise have passed unregarded, spread universal terror. When the shocks happen in the daytime, they often are not felt by persons walking in the streets, or in the crowded bazaars; but in the silence of the night they are often dreadful, and make an awful impression on persons roused from sleep' (*Nat. Hist. of Aleppo*, i. 72, 73).

The principal earthquakes which history records to have visited the Holy Land, are the following:—In the thirty-first year before Christ, and in the seventh year of the reign of Herod the Great, the whole land of Judæa was shaken by such an earthquake as had never before been experienced. Many thousand people were buried under the ruins of their houses, and the cattle were destroyed in vast numbers.

How far Palestine was affected by the dreadful earth-

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quakes which visited most of the provinces of the eastern empire in the years 365, 394, and 396, we are not informed very precisely: we know, however, that the shock of the former, on the morning of the twenty-first day of July, overthrew several cities in Palestine, although its effects were the most ruinous in the island of Crete. It appears also, incidentally, in the accounts which are left, that many cities of Palestine had been subverted by preceding earthquakes, of which no historical notices remain. From comparing the notices which we have collected, we find data for concluding that Palestine is never free from the effects of earthquakes, which are, *at the same time*, felt in Syria and in Egypt. We have, therefore, no doubt that the country suffered from the violent earthquakes which in 447 overturned many towers and stately buildings in Constantinople, Antioch, and Alexandria; and which in different parts of the eastern empire laid many cities in the dust (Ammian. Marcell. xxvi. 10; Hier. *Chron.* 258; Macrob. *Chron.*; Ambros. *De Diversit.* iii. 116; August. *De Urb. Rom. Excid.* c. vi. p. 322; see also Gibbon, ch. xxvi.).

We may well conclude that Palestine shared in the calamities which were caused, in the East, by some of the numerous earthquakes which distinguished the reign of Justinian. As, however, we have no positive information to adduce, we shall only note the probability, suggested by *ascertained* facts, that this country felt at least the remoter vibrations of the earthquakes which ruined Antioch, which tore a mountain from Libanus and cast it into the sea, and by which the coast of Phœnicia was ravaged and Beirut (Berytus) destroyed (Gibbon, ch. xliii.).

In the year 748 the emperor Constantine Copronymus was warring with the Saracens in Syria and Palestine, when he was diverted from following up some advantages he had gained by the frequent earthquakes which occurred in those provinces at that time, and by which many cities in them were swallowed up and others ruined; while some, if Nicephorus may be credited, were removed, without any considerable damage, six miles and upwards from their former sites (Niceph. Theoph. *ad ann. Const.* 6). The Armenian historian, Abulfaragi, records several earthquakes by which Syria was visited in those ages. That country suffered largely from the earthquake which convulsed the south-west of Asia in the month Shaaban (December), A.H. 242 (A.D. 846). Very terrible earthquakes were felt in Syria in the month Rajam (August), A.H. 552 (A.D. 1157), by which large numbers of people were destroyed, and many towns and districts devastated, particularly those of Emesa, Hamah, Shizur, Caphar, Tab (Tabariah?), Moarrah, Apamea, Homs, Arka, Ladikiah, Tripoli, and Antioch. During another earthquake, in A.D. 1034, the earth opened in many parts of Syria, and many people were swallowed up. On this occasion even Jerusalem suffered, for parts of the walls were thrown down. Half of Ptolemais, the lighthouse at Askelon, and the higher parts of Gaza, were overthrown. The sea retreated three parasangs, and many people who were employed in collecting the fish left upon the strand were swallowed up by the sudden return of the waters (*Hist. Dynast.* Ed. Pocock, Oxon. 1663, pp. 170, 392; *Chron. Syriacum*, Lips. 1789, p. 228).

Our next accounts of earthquakes in Syria are from the Crusaders. William of Tyre gives a very lively account of the terrible earthquake which ravaged Syria and the east in the year 1170. He says this earthquake was felt to the ends of the earth, by which we may understand that it was more than usually extensive in its effects. Indeed, he says that the shocks were so violent, that nothing like this convulsion had ever been read of in ancient histories or was within the experience of any living man. The strongest and most ancient cities were overthrown to their foundations, and the inhabitants buried in their ruins. Nothing was anywhere heard but lamentable cries, nothing seen but funereal sights and tears. Among the cities overthrown were some of the largest and noblest of Syria and Phœnicia. On the coast, the cities of Jebail, Ladikiah, and Tripoli, were destroyed, and the strong and lofty towers of Tyre were cast down; and inland the cities of Aleppo, Cæsarea, Hamah, Emesa, and others of less note, with a vast number of castles and fortresses, were overthrown. This indicates a course often taken by the earthquakes which visit this region. Palestine, in the more limited sense, appears to have suffered but little; and the archbishop makes the important observation which we have already adduced, that the more elevated parts of Palestine were exempted from the evils which this earthquake caused (*Historia Belli Sacri*, xx. 19). The first good and clear account of an earthquake in this region is that which the Arabian historian, Abdallatiff, gives of the very terrible one which ravaged Syria and Egypt on the morning of Monday, the 20th of May, 1202. The historian, who was himself in Egypt (Alexandria), says that the first shock was so violent that every one sprung from his bed and poured forth cries to Almighty God. The earthquake lasted a long time, and its shocks were compared to the motion given to a sieve, or to that of a bird as it alternately raises and drops its wings in flight. There were in all three very violent shocks which shook the buildings, broke the roofs and rafters, and threatened with ruin the houses which were in bad condition, and those which were built high, or which stood on elevated situations. There were some fresh shocks towards the middle of the same day, but they were so slight and of such momentary duration, that they were not generally noticed. Egypt had rarely experienced such an earthquake as this. From intelligence which afterwards arrived it appeared that this earthquake had ravaged the whole length and breadth of Syria, where its effects had been far more disastrous than in Egypt. Many places disappeared entirely, without leaving any trace of their existence, and multitudes of men perished. But the historian *knew not that any city in all Syria had suffered less than Jerusalem*, by which only some very slight damage had been sustained. On the coasts the sea rose in an unusual manner, producing much destruction and alarm; and when the waves retired, a great number of vessels and fishes were found high upon the shore. In different places the waters seemed to open, and to gather themselves into great masses, like mountains, with deep valleys between. Tyre, Acre, Bisan (Bethshan), Nabulus, and Safet suffered greatly; and Damascus, Hamah, and Baalbek sustained some damage.

The great earthquake of 1759 is thus noticed by Volney: 'In our time (in 1759) there happened one which caused the greatest ravages. It is said to have destroyed, in the valley of Baalbek alone, upwards of 20,000 persons, a loss which has never been repaired. For three months the shocks of it terrified the inhabitants so much as to make them abandon their houses, and dwell under tents.' A very full account of this earthquake was furnished by Dr. Patrick Russell, the physician to the British factory at Aleppo in a letter to his brother, Dr. Alexander Russell, by whom it was communicated to the Royal Society, in whose *Transactions* it appears (vol. li. pt. ii. pp. 529-534, 1760). The spring of the year was unusually dry, the summer temperate, and the autumn, although the rains came on in September, might be esteemed much drier than in ordinary years. On the morning of the 10th of June a slight shock of an earthquake was felt at Aleppo, and was, as usual, soon forgotten; and it was not ascertained that this shock had been attended with severe effects in any other place. On the 30th of October, about four in the morning, a pretty severe shock occurred, which lasted rather more than a minute, but did no damage at Aleppo: and about ten minutes after there was another shock, but the tremulous motion was less violent, and did not continue above fifteen seconds. It had rained a little the preceding evening; and when the earthquake happened, the west wind blew fresh, the sky was cloudy, and it lightened. This earthquake occasioned little sensation at Aleppo, and that little had subsided, when attention was recalled to it by the arrival of intelligence from Damascus that the same shock which had been experienced at Aleppo had been felt there, followed by several others, and that considerable damage had been done. From that time continual accounts

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arrived from Tripoli, Sidon, Acre, and the whole coast of Syria, describing the damages which this earthquake had occasioned. These reports excited great alarm among the people, and it soon appeared that the worst of their apprehensions were to be realised. On the 25th of November some smart shocks were felt, and others, fainter, on the 26th and 28th, the weather being for the most part rainy and cloudy. Other places suffered more severely than Aleppo. Antioch had many of its buildings overthrown, and some of its people killed. And from advices afterwards received, it appeared that the earthquake of the 25th had been particularly ruinous. One-third of Damascus was overthrown; and of the people unknown thousands perished in the ruins. The greater part of the survivors fled to the fields, where they remained, alarmed by the slightest shocks, and deterred by them from re-entering the city to attempt the relief of such persons as might yet be saved by clearing away the rubbish. Tripoli suffered much. Three minars and many houses were thrown down, while the walls of many more were rent. The resident Franks and many of the natives took refuge in the open fields. At Sidon great part of the Franks' khan was overthrown, and some of the Europeans narrowly escaped with their lives. Acre and Ladikiah suffered little besides rents in some of the walls; but Safet, 'the city set on a hill,' was totally destroyed, and the greater part of the inhabitants perished.

Syria was visited by a most terrible earthquake in the year 1822. On the 13th of August, about nine o'clock in the evening, Aleppo, the third city of the Ottoman empire, was, in one instant, overthrown to its foundations, and thousands of its inhabitants buried in the ruins. Antioch, Ladakiah, and many other towns and villages in the pashalic of Aleppo, were also destroyed. The effects of this convulsion appear to have been scarcely felt in Palestine, and we shall, therefore, pass on to the recent and very terrible visitation which brought in the new year of 1837.

Accounts of this earthquake have been furnished by Mr. Moore, the consul-general at Beirut; by the Rev. Mr. Thompson, an American missionary; and by Mr. Calman, a converted Jew. The two last named gentlemen being then at Beirut, immediately entered the Holy Land with the British agent at Sidon, and visited the neighbourhood of the Lake of Tiberias, where the devastation had been greatest, with the view of offering all the assistance in their power to the sufferers. Palestine, and, in particular, the neighbourhood of the Lake of Tiberias, appears to have been the very centre of this mighty concussion, which was felt even to the mountains of Sinai. The violence of the shock, however, spent itself about half-way between Beirut and Jerusalem; or, in other words, the marks of devastation increased as the traveller approached the districts of Safet and Tiberias, and decreased in receding from them—Upper Galilee being the principal scene of ruin. The travellers, who proceeded to visit the scene of desolation from Beirut, found that the farther they advanced to the south-east, to a certain point, the more violent the shock had been, and the more terrible its effects. In nearly all the places which they passed, where the earthquake was felt, nothing had been left behind but destruction, desolation, and human suffering. At Safet, which stood on the steep declivity of a mountain, the houses were two stories high, and the roofs of the lower streets formed part of the roadway for the inhabitants of the upper. There were no fewer than twenty such streets, and, when the earthquake brought down the buildings, the lower streets received, of course, the rubbish of those above; and the lower the streets were the greater the quantity of rubbish they received. There were, therefore, some streets and houses where the accumulation of rubbish was enormous, and the depth from the lower apartments to the top of the ruins quite incredible, so that no voice could have penetrated half its thickness.

The recurrence of the earthquake, which was a daily visitor after the first shock, and sometimes very violent, was a great addition to the misery of the people. One of the shocks, on the afternoon of the 18th, was so violent at Safet, that many parts of the ruins which had stood were shaken down. The rattling noise of the stones, and the cries of those who were digging in search of their friends, brought renewed consternation to every heart; and the dust raised by the new overthrow led those who were higher up to believe that smoke was issuing from the ground, and that fire would finally follow, and consume them and their tents. A similar shock had taken place on the previous Monday evening. These frightful visitations were not confined to the two cities above spoken of. Throughout the adjacent country, as far as Sidon, the inhabitants were in such apprehension of danger from the same source, that nearly all abandoned their shattered houses, and fled for their lives into caves and holes of the rocks, or, if they could afford it, erected booths. There was scarcely a cave on the way from Safet to Tabereah (Tiberias) in which there were not people; which reminded one of Lot, on his flight from Sodom, choosing a cave for his abode (Gen. xix. 30). A great part of the city of Tyre having been entirely destroyed, and the remaining houses so injured as to be unsafe, its inhabitants, without exception, withdrew from their homes, and remained on the beach, some in tents, and some in their large boats, which they have drawn on shore, and covered with canvass. The neighbourhood of Gish, Safet, and Tiberias exhibited other marks of the violence of the shock, besides the complete overthrow of those places, in the rents, of various dimensions, traversing the rocks. On a declivity in the neighbourhood of Gish there was a rent in the solid rock upwards of sixty feet in length, from a foot to a foot and a half in breadth, and whose depth has not been sounded. In some places even isolated rocks were rent. The people of Safet and Tiberias stated that the motion of the earthquake there was felt to be perpendicular, not horizontal; so that it shook every stone from the foundation out of its place. The shock was attended with great noise. On the north side of Tiberias numberless hot-springs burst out during the earthquake, and continued for a short time discharging torrents of hot mineral water, which made the lake swell to a most unusual height. Beyond Jordan, in the district of Bashan, vollies of fire were shot out of the ground to such an height, that those who saw it in its descent were led to believe that it came down from heaven. It appears that the Lake of Tiberias experienced a violent concussion during the whole time the earthquake lasted; and that its waters rose, and swept away many of the inhabitants of Tabereah. On this, as on other occasions, Jerusalem escaped with comparative impunity, and was but slightly affected; but Mr. Calman mentions that the minars on the Mount of Olives were shaken down by the earthquake.

Considering by how many such convulsions as these this land has been desolated, causing the utter extinction of numerous towns and villages, no one can wonder at the difficulty which is felt in ascertaining the old sites mentioned in the Scriptures; but surprise may rather be experienced at the very considerable number which have been identified.

3. '*For three transgressions....and for four.*'—Houbigant renders this frequent expression by,—'After three transgressions of Damascus, I will not bear that which was the fourth; because,' etc. This certainly produces a clear meaning; but it seems better to understand the phrase as a colloquial expression of plurality, equivalent to 'many.' The meaning would therefore be correctly conveyed by translating, 'For the repeated transgressions of Damascus,' &c. A similar form of expression occurs in the Greek and Latin poets; as in Homer (*Odyss.* v. 306), repeated by Virgil (*Æn.* i. 98), where he makes Æneas exclaim—

——'*O terque quaterque beati!*'
O thrice and four times happy!

5. '*I will break also the bar of Damascus.*'—Here we have the singular '*bar*' for the plural 'bars'—meaning the gates and fortifications of Damascus. Hewlett, in illustration, aptly notices that one of the city gates of London is still called 'Temple-*bar*;' another entrance was called 'Holborn-*bars*;' and a third, 'Smithfield-*bars*.'

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CHAPTER II.

1 God's wrath against Moab, 4 Judah, 6 and Israel. 9 God complaineth of their unthankfulness.

THUS saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he [1]burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [2]they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* [3]maid, to profane my holy name:

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of [4]the condemned *in* the house of their god.

9 ¶ Yet destroyed I the [5]Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also [6]I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, [7]saying, Prophesy not.

13 Behold, [8]I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver [9]himself.

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself.

16 And *he that is* [10]courageous among the mighty shall flee away naked in that day, saith the LORD.

1 2 Kings 3. 27. 2 Chap. 8. 6. 3 Or, *young woman.* 4 Or, *such as have fined,* or, *mulcted.*
5 Num. 21. 24. Deut. 2. 31. Josh. 24. 8. 6 Exod. 12. 51. 7 Chap. 7. 12, 13.
8 Or, *I will press your place, as a cart full of sheaves presseth.* 9 Heb. *his soul,* or, *life.* 10 Heb. *strong of his heart.*

Verse 1. '*He burned the bones of the king of Edom into lime.*'—This does not perhaps mean any more than that the body of the king of Edom was treated with much indignity—burned till the bones became like lime. That the burnt bones were actually made into lime, and used by the king of Moab to plaster his palace, is, however, the interpretation suggested by the Targum and some of the Rabbins. This interpretation seems to be derived from the fact, that the original word (שִׂיד *sid*), rendered *lime*, equally means *plaster*. Bones, when reduced to ashes, contain eighty parts out of one hundred of phosphate of lime; and if the Rabbinical explanation be correct, it might suggest one of the uses to which bones were in those times employed. If bones were used to make plaster, those of animals were doubtless employed for the purpose; and the barbarous act of the king of Moab would, under this view, seem to be, that he insulted the remains of the king of Edom, by burning down his bones for plaster with those of brute animals.

6. '*For a pair of shoes.*'—Rather 'sandals,' a mere sole of skin fastened to the feet by thongs. As they belong to the feet, and are of the most trifling value, they have still, in the parts of the East where they are worn, proverbially the least honour of anything that is worn by man. Hence arises the force of this expression, and also of John the Baptist's declaration that he was not worthy to stoop down and unloose even the sandals of the Messiah. The passage refers to the conduct of corrupt judges in accepting bribes from parties interested in the cause before them, and deciding unjustly in favour of the wealthier suitor. Such practices are still most notoriously common in the East.

7. '*That pant after the dust of the earth on the head of the poor.*'—They who do this are unjust and avaricious magistrates; and the peculiarities of eastern phraseology may suggest that they longed to possess themselves of even the small lands which remained to the poor. This would bear an especial force in a nation of landowners. Some good interpreters are, however, of the opinion expressed by Dr. Henderson:—'The meaning of the prophet is, that the persons whom he describes were so avaricious, that after having robbed others of their property, and reduced them to a state of poverty, they even grudged them the small quantity of dust which they had cast upon their heads in token of mourning.'

8. '*They lay themselves down upon clothes laid to pledge by every altar.*'—It was forbidden by the law to retain the garment of the poor deposited in pledge (Exod. xxii. 6;

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Deut. xxiv. 13); but these persons not only did this—which was one abuse—but they added another by repairing in such garments to the temples of their idols, and reclining upon them near their altars, at the unholy feasts which were there celebrated, the participation of which constituted another offence. This last sense seems to be determined by the next clause which describes them as drinking wine, though other senses have been proposed. That these things took place at the idolatrous altar of Bethel, where Amos prophesied, is clear from the Introduction (v. 6), where he declares himself as denouncing the transgressions of Israel. It does not therefore concern any practices in the Lord's own temple at Jerusalem.

—'*The wine of the condemned.*'—This seems to denote that the wine was purchased with the fines unjustly imposed upon those who came before them for justice. So the Septuagint and Chaldee, and it appears to us rightly, although some have supposed that the 'wine of the condemned' denotes the most powerful wine, such as that which was given to those condemned to death or torturous punishments, to raise their spirits and deaden the sense of pain. See the note on Prov. xxxi. 6.

CHAPTER III.

1 *The necessity of God's judgment against Israel.*
9 *The publication of it, with the causes thereof.*

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will [1]punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion [2]cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people [3]not be afraid? shall there be evil in a city, [4]and the LORD hath not done *it*?

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the [5]oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and [6]robbery in their palaces.

11 Therefore thus saith the Lord GOD, An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd [7]taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and [8]in Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall [9]visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

1 Heb. *visit upon.* 2 Heb. *give forth his voice.* 3 Or, *not run together.* 4 Or, *and shall not the LORD do somewhat?*
5 Or, *oppressions.* 6 Or, *spoil.* 7 Heb. *delivereth.* 8 Or, *on the bed's feet.* 9 Or, *punish Israel for.*

Verse 4. '*Will a lion roar in the forest, when he hath no prey?*'—To do so would be to defeat the object of his excursions, by giving the prey he seeks timely warning of his approach. The lion does sometimes roar under circumstances of excitement, as during a thunderstorm, when it has no prey: but this is the exception. It roars usually in the act of springing upon its prey, and also, as if in exultation, over its prey when it has been secured.

12. '*As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear.*'—An explanation of this may be derived from a comparison of Gen. xxxi. 39, with Exod. xxii. 13; from which we learn that when a flock was entrusted to a shepherd or other person, he was expected to make good the loss of any sheep or goat 'torn of beasts,' unless he produced the torn carcase, or part of it, in evidence of the circumstance; and hence, of course, when the flock was attacked by a wild beast, the shepherd was anxious to secure so much of the torn remains as might furnish sufficient proof to the owner that his property had not been improperly disposed of by the shepherd. The long ears of one species of Syrian goats, of which see the note on Gen. xv. 9, will explain the particular importance assigned to the ears in this species of evidence. There is something of a similar test required in Persia of those who have in their hands any of the king's horses. These animals are marked on the near thigh; and when one of them dies, the holder cuts out the piece of skin bearing the mark, with a portion of the flesh adhering to it, and takes it to the proper officer, who then blots the horse from the royal register, after the person who had it has sworn that the animal died a natural death, and not from any want of care. He then stands exonerated, and another horse is given to him. It is said that the officers of the stables are able to discover, by steeping

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the piece in water for a few hours, whether the animal died from hunger, hard work, or violence. (Chardin, iii. 372-3. Langles' edition.)

— '*The corner of a bed.*'—The corner has already been noticed as the place of honour in the East. By the word rendered 'bed,' a divan or low sofa, on which the Orientals usually sit, is probably to be understood. See the notes on Deut. iii. 11, and 2 Sam. iv. 5.

15. '*Winter house . . . summer house . . . houses of ivory . . . the great houses.*'—These phrases indicate that the Hebrew princes and grandees must have affected a considerable degree of refinement and luxury in the time of Amos. Of ivory houses we have written under 1 Kings xxii. 39. With respect to winter and summer houses, there were various ancient practices which illustrate this. Thus there was the practice of the ancient kings of Persia, preserved in some measure to the present day, whose dominions affording much variety of climate, they removed their courts with the season—dwelling during winter in the warm plains of the Tigris and Euphrates—and withdrawing from the heats of summer to the comparatively cool mountain air of Media. In like manner the kings of Israel had two royal residences, one at Samaria, and the other at Jezreel, which they seem to have changed with the season: but we do not read that, in the more contracted limits of the kingdom of Judah, and its comparatively uniform climate, the kings ever held their court anywhere but at Jerusalem. Thus when the royal abode was confined to one city, there were either one palace for winter and another for summer, or else, different portions of, or different apartments in, the same palace were occupied in winter and in summer. Some indications of the rules that were followed in arranging such places of separate occupation may be collected from the Roman writers; for among the wealthy nobles of the Roman empire this matter was much studied. Varro (*De Re Rust.*) states that care was taken that the winter apartments should have a western aspect, and that those of summer should look towards the east. Palladius, however, prescribes that the apartments of summer should be exposed to the north, those of winter to the south, and those of spring and autumn to the east. It is curious to observe that the Septuagint translates the first clause by Οἶκον τὸν περίπτερον, 'the house with wings,' or 'winged round;' what was in the mind of the translator here is not very certain. Jerome believes that these 'wings' were for a defence against cold. We incline to think that what the Greek translator had in view was something analogous to those wind towers or chimneys, which are still used in Persia and other parts of Western Asia, with openings in one of the sides (the top being covered) to receive the air, which is then conducted to the apartments below. The opening usually faces the north, and when the air which it arrests is cooler than that in the close rooms of the house, a draught of it is necessarily carried down and affords much refreshment in the heat of summer. As this contrivance has every mark of antiquity about it, there is reason to suppose that it was known to the Hebrews; but whether it is alluded to here or not is another question. If so, one would suppose it applicable rather to the 'summer house' than to that of winter.

CHAPTER IV.

1 *He reproveth Israel for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out at the breaches, every *cow at that which is* before her; and [1]ye shall cast *them* into the palace, saith the LORD.

4 ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after [2]three years:

5 And [3]offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for [4]this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: [5]when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them:* yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence [6]after the manner of Egypt: your young men have I slain with the sword, [7]and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew [8]Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the [9]wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

[1] Or, *ye shall cast away the things of the palace.* [2] Heb. *three years of days.* [3] Heb. *offer by burning.* [4] Heb. *so ye love.* [5] Or, *the multitude of your gardens, &c., did the palmer-worm, &c.* [6] Or, *in the way.* [7] Heb. *with the captivity of your horses.* [8] Gen. 19. 24, 25. [9] Or, *spirit.*

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Verse 3. *Ye shall go out at the breaches, every* cow at that which is *before her.*'—In the last clause of eight words, five are in the Auth. Version in italic, or supplied; a very unusual thing, and shewing that some great difficulty was here encountered. The idea of the cow is derived from the apparently necessary connection of the kine mentioned before, as supposed to be indicated by the use of the feminine pronoun—'*before her.*' A more simple view of the text, which, however, is substantially but the old one revived, disposes of all this surplusage, and translates thus: 'Ye shall go out by the breaches (of a wall after the city has been taken), and out by the gates, every one right before her,' that is, going into captivity, and not allowed by the conquerors to turn aside. The Septuagint is equivalent to 'Ye shall be carried away naked, one beside another,' meaning probably that they should be marched out in regular order side by side, as captives.

— '*Ye shall cast them into the palace.*'—Most of the versions read the word rendered 'palace' (הַהַרְמֹונָה *ha-harmonah*) as a proper name, but are not agreed in the reference. The Sept. has 'the mountain of Remmon' (the Hebrew הַר *har* usually means 'mountain'); Theodotion, 'the mountain Mona;' but the Chaldee, Syriac, Jerome, Symmachus, Bochart, Grotius, Michaelis, Struensee, Dathe, Bauer, De Wette, all pronounce for Armenia, into which in fact portions at least of the ten tribes were cast. If the word be really a proper name, we cannot doubt that Armenia is intended; and it must be taken as a proper name, unless we agree with Kimchi, followed by Lee, Gesenius, Winer and Henderson, that the word הַרְמֹון *harmon*, here stands for אַרְמֹון *armon*, which undoubtedly means a palace or citadel; but then to make it intelligible we must take the parties in question to have been cast *away from* the palace, and not *into* it. So Henderson has, 'Ye shall be even thrown out of the palace,' which is equivalent to a restoration of the text as it stood in our bibles before the recension under king James, 'Ye shall cast yourselves out of the palace, saith the Lord.'

6. '*Cleanness of teeth.*'—A proverbial expression to express famine, derived from the general rather than a particular observation, that things remain clean when unused. The famine, if any one in particular be alluded to, may be that mentioned in 2 Kings viii.

7. '*When there were yet three months to the harvest.*'—In general the barley harvest commences in Palestine about the end of April or beginning of May, ten days or a fortnight before the wheat harvest, and by the beginning of June all the corn is usually got in. Three months before the harvest may be therefore reckoned as corresponding to February, which month is generally the most rainy of the year. Large quantities of rain usually fall during the first fortnight of that month in particular. The text therefore expresses that there had been no rain at the time of the year when it is most usual and most abundant.

11. '*I have overthrown some of you, as God overthrew Sodom and Gomorrah.*'—This must allude to some physical calamity, the nature of which cannot be determined, from the absence of historical data and distinct description. Some think it was the earthquake mentioned in i. 1, but this cannot have been the case as the prophecy was delivered two years before that event. The allusion to fire would suggest that some of the cities of Israel had been burned, either by lightning or by the army of the king of Syria.

— '*As a firebrand plucked out of the burning.*'—This is a proverbial expression several times repeated in Scripture, denoting a narrow escape from imminent danger. The same figure, in the same signification, was also employed by the heathen writers.

CHAPTER V.

1 *A lamentation for Israel.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical service.*

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not [1]Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the [2]seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that [3]calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That strengtheneth the [4]spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: [5]ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted [6]pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take [7]a bribe, and they turn aside the poor in the gate *from their right.*

13 Therefore the prudent shall keep silence in that time; for it *is* an evil time.

[1] Chap. 4. 4. [2] Job 9. 9, and 38. 31. [3] Chap. 9. 6. [4] Heb. *spoil.* [5] Zeph. 1. 13. [6] Heb. *vineyards of desire.* [7] Or, *a ransom.*

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14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 [9]Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 [9]Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ [10]I hate, I despise your feast days, and I will not [11]smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them:* neither will I regard the [12]peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment [13]run down as waters, and righteousness as a mighty stream.

25 [14]Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne [15]the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

[9] Psal. 34. 14, and 97. 10. Rom. 12. 9. [9] Isa. 5. 19. Jer. 30. 7. Joel 2. 2, Zeph. 1. 15. [10] Isa. 1. 11. Jer. 6. 20.
[11] Or, *smell your holidays.* [12] Or, *thankofferings.* [13] Heb. *roll.* [14] Acts 7. 42. [15] Or, *Siccuth your king.*

Verse 8. '*The seven stars and Orion.*'—כִּימָה וּכְסִיל *Chemah and Chesil;* concerning both of which see the notes on Job xxxviii.

10. '*They hate him that rebuketh in the gate.*'—Some think that this rebuker in the gate is the prophet himself; and we incline to agree with this, although, but for the picture which the prophet himself has given of the corruptions of justice in his time, we should rather suppose that it applied to the magistrates who administered justice in the gate.

16. '*They shall call the husbandman to mourning.*'—We do not feel quite satisfied with any of the reasons we have seen assigned for this call of the husbandman to mourning. It seems to us to signify that the slaughter or mortality should be so great, that even the husbandmen should be unable to pursue the labours of the field, from the constant calls upon them to take part in acts of mourning and of funeral griefs.

— '*Call...such as are skilful of lamentation to wailing.*'—This doubtless alludes to the mourning women, of whom we have already spoken, particularly under Jer. ix. The pictorial illustration which we now introduce affords an interesting practical commentary on the custom. The scene is a Turkish cemetery. The women, at the grave of one lately interred, are professional mourners, as appears by their tambourines, which form the proper instruments and badges of their calling. They could not be introduced so characteristically as among the graves; and their presence there is explained by the fact, that, although the more proper sphere of their vocation is to mourn over the uninterred corpse, and while following it to the tomb, yet they also often accompany the chief female mourner in the daily visits which she pays to the grave during the first seven days of mourning, and sometimes go alone to mourn over the grave when she is absolutely unable to attend.

19. '*As if a man did flee from a lion, and a bear met him.*'—The expression would seem to be proverbial, expressing a succession of calamities, or rather, the doom of avoiding one evil only to fall into another. There are proverbial expressions to this effect in all nations, as 'Incidit in Scyllam, qui vult vitare Charybdim,' and our own less elegant 'Out of the frying-pan into the fire.' In support of the proverbial character of the phrase Bochart (*Hieroz.* ii. 136, seq.) quotes two Arabian anecdotes, one of which begins thus:—'A man, pursued by a lion, took refuge in a tree, in the branches of which a bear had fixed himself, devouring the fruit;' and the other, 'A man, fleeing from a lion, fell into a well, into which the lion went down after him, and there was a bear in the well,' etc.

— '*Leaned his hand on the wall, and a serpent bit him.*'—The smaller serpents in the East delight to harbour in the old walls of houses, and particularly of dark chambers, to which they obtain easy access, as the doors hang loosely, and the windows are often mere wooden lattices without glass. In such situations they will remain and increase, unless extirpated; and their extirpation from such places is the principal vocation of the serpent-charmer, who in some respects answers to the rat-catcher of Europe. It is particularly common to find serpents, and also scorpions, in houses or rooms that have remained for any time unoccupied; and the new occupants are obliged to be careful. Under these circumstances such accidents as that to which the prophet refers are by no means uncommon.

26. '*Ye have borne the tabernacle of your Moloch and Chiun,*' etc.—This is a very difficult verse, the full investigation of which, or even a mere statement of the different views which have been taken of its contents, would take far more room than we can afford, or should consider to be profitably occupied. A few observations, however, as to the nature of the act here condemned, and the time in which it was committed, may not be misapplied; and these happen to be the most important points, as well as the clearest, and those which involve the least discussion.

With respect to the first clause, 'the tabernacle of your Moloch,' it is to be noted that the word rendered 'tabernacle' is סִכּוּת *siccuth*, which most interpreters follow the

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MOURNING WOMEN.

Septuagint (σκηνή) in rendering 'tent,' or 'tabernacle,' that is, as applied to an idol, or shrine. But several others, of good authority, not being able to satisfy themselves as to the process by which the Septuagint extracts this meaning from the Hebrew word, regard it as the proper name of the idol denoted. Then, again, the words rendered 'your Moloch' may equally mean 'your king,' which is the interpretation necessarily adopted by those who regard the other word as a proper name, and is even taken by some who do not. We have thus three various translations of this clause, as 'the tabernacle (or shrine) of your Moloch;' or 'the tabernacle (or shrine) of your king;' or 'Siccuth your king.' To the last we feel unable to attach much weight, and the balance of credible interpretation seems to us to lie between the first two, and of these two perhaps that of 'your king' is preferable to 'your Moloch;' for although Moloch may be and probably is intended, it is rendered likely that the name is here used appellatively, by the consideration that the same idol is denoted by a proper name in the next clause. For the next clause, 'And Chiun your image,' there are also various interpretations. Some refuse to recognize Chiun (כִּיּוּן) as a proper name, and render it by 'car'—'the car of your idols;' but the general current of recent criticism bears out the old interpretations which the Authorized Version here follows. The Septuagint translator seems to have used a copy which had not כ but ר as the first letter of the word, for he renders it into Ῥαιφάν, *Raiphan*, which is quoted by Stephen in Acts vii. 43 as Ῥεμφάν, *Remphan*. The elder Jewish interpreters, as Aben Ezra and Kimchi, also regard it as a proper name, and recognize the name and the idol as that which the planet still bore in the languages of Arabia and Persia; and in this, modern research into the languages of the East has so far confirmed them, that the identity of Chiun with Saturn is to be regarded as almost a settled thing. But it is also to be borne in mind that Saturn was the idol better known as Moloch in Scripture, so that this clause and the last coincide in their reference to the same idol. We prefer, therefore, to retain Chiun as a proper name; and to apprehend that by 'Chiun of your images' (as more exactly rendered) we are to understand that many copies or smaller images were made like that larger and more important one which was carried about in the shrine. As to 'the star of your god,' this seems merely explanatory, informing us that the figure of the idol was that of a star, confirming the general opinion that Zabianism (or star-worship) was the form of idolatry with which the Israelites became acquainted in the Arabian desert, and against which many of the Mosaical laws are levelled.

It is generally agreed that the act with which the prophet reproaches the Hebrews, consisted in carrying or drawing about, in solemn procession or during a march, the shrine, car, or portable temple, containing the image

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of the idol, or some idolatrous symbol, or it might be the tent or tabernacle of the idol god, which was carried from place to place, and pitched for the idol's reception. The interpretation which rejects 'Chiun' as a proper name, would suggest *both* a car for the march of the idol, and a tent for his reception. However, it is supposed that a car, or receptacle of some kind or other, is intended; and nothing can be more probable, as we know that in whatever nation, ancient or modern, the worship or reverence of images is found, it has been and is customary to carry about some principal idols on solemn festival occasions, under a canopy, in cars or chariots, or upon the shoulders of men. How magnificently such affairs are managed by the Hindoos is known to all; and we have introduced a representation of one of their idols' cars, or movable temples, as a suitable illustration of the general practice, but not certainly of the particular form in which that practice may have been followed by the Hebrews. We may also refer to the curious specimens of a Phœnician car of this kind for the goddess Astarte, afforded by the ancient coin which we have engraved under 2 Chron. xv. We also know that not only were the images of idols thus carried about in procession on festival occasions, but that they were sometimes conveyed about in armies with much state and ceremony. That the idolatrous Hebrews had the custom of carrying their idols about is clear from other passages; and it is possible they may have taken it from the Egyptians, among whom it existed in remote time, as attested not only by ancient writers, but from the evidence of existing paintings and sculptures. And this derivation of the practice may seem the more obvious, if we conceive that the circumstance to which the prophet refers occurred during the forty years' wanderings in the desert, when the Hebrews were deeply imbued with the idolatries of Egypt. That it did then occur seems to be very obviously intimated; and is generally allowed, though disputed by some on the ground, chiefly, that so conspicuous an act of idolatry could not have been concealed from Moses, or have been allowed by him. But it is not necessary to contend that they constantly did this during the years of their sojourning: it is enough to suppose that they did so—that they got up idolatrous processions during one or more of those occasions when, in the wilderness, the people turned aside to idols—when abandoning themselves to the worship of the golden calf, or when drawn into the idolatries of Moab and Midian. Another conjecture has been made, which would allow the act in question to have been continuous and secret. This supposes that the 'tabernacle' which was borne by the Hebrews was a small and portable idolatrous symbol, worn about the person, and analogous to the 'silver shrines' of Diana, the manufacture of which brought no small gain to the silversmiths of Ephesus.



CAR OF A HINDOO GOD

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CHAPTER VI.

1 *The wantonness of Israel,* 7 *shall be plagued with desolation,* 12 *and their incorrigibleness.*

[1]WOE to them *that* [2]*are* at ease in Zion, and trust in the mountain of Samaria, *which are* named [3]*chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that [5]put far away the [6]evil day, and cause the [7]seat of violence to come near;

4 That lie upon beds of ivory, and [8]stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That [9]chant to the sound of the viol, *and* invent to themselves instruments of musick, like David;

6 That drink [10]wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the [11]affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 [12]The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with [13]all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, [14]Hold thy tongue: for [15]we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with [16]breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hamath unto the [17]river of the wilderness.

1 Luke 6. 24. 2 Or, *are secure.* 3 Exod. 19. 5. 4 Or, *first fruits.* 5 Ezek. 12. 27. 6 Chap. 5. 18.
7 Or, *habitation.* 8 Or, *abound with superfluities.* 9 Or, *quaver.* 10 Or, *in bowls of wine.* 11 Heb. *breach.*
12 Jer. 51. 14. 13 Heb. *the fulness thereof.* 14 Chap. 5. 13. 15 Or, *they will not,* or, *have not.*
16 Or, *droppings.* 17 Or, *valley.*

Verse 4. '*That lie upon beds of ivory.*'—From the description, given in this and the following verses, of the feasts of the Hebrews, it would seem that they had arrived at a somewhat luxurious condition of life in the time of Amos. Such of the usages to which it refers, as have not already been illustrated, we shall hereafter have occasion to notice separately. At present it may suffice to sum up the information it contains:—That the Hebrews reclined at their entertainments upon splendid couches or beds; the guests were anointed with rich ointments or oils; they indulged freely in wine; and were entertained with vocal and instrumental music. All these usages were common in most ancient nations; and nearly all these, and others which may be collected from different passages of Scripture, are still retained in the East. One important exception is the drinking of wine, which is forbidden by the law of Mohammed, and which gives a peculiar character of sobriety, but not dulness, to the most luxurious entertainments of Western Asia, in which the law is not transgressed.

5. '*Chant to the sound of the viol.*'—The word here rendered 'viol' is the same as the נֵבֶל *nabel*, which has already been noticed under Ps. xcii. and cviii.

10. '*He that burneth him.*'—This remarkable passage has been incidentally illustrated under Jer. xxxv. 5, and since then, the illustration of this text has been further anticipated by some intimations which have been given in the note on Ezek. xxxii. 22. It will be seen from these notes that we are disposed to contend that the custom of burning the dead was at one time in use among the Hebrews, though perhaps not commonly in use. We are willing to allow, however, that even at this time, when burning appears to have been regarded as an honourable mode of disposing of the remains even of kings, the practice was more generally resorted to when deaths occurred in great numbers, from plague, war, or other circumstances. The prophet is here describing the effects of pestilence.* And it appears—from the admission of the Rabbins, that fires were kept burning in the valley of Tophet to consume dead carcases, for fear of pestilence—that the Hebrews were not ignorant that the mephitic vapours arising from putrescent bodies were favourable to the rise and spread of pestilence. On the subject of this connection an interesting paper was read by Mr. Urquhart at the meeting of the British Association at Liverpool in 1837, on which occasion Colonel Briggs observed, that the plague was unknown in India, and attributed it to the custom of burning the dead. If the Hebrews burned their dead, when deaths were numerous, as a measure of precaution for preventing the spread of pestilence, they knew more than is known to the present inhabitants of Syria.

13. '*Have we not taken to us horns by our own strength?*'—Horns being the symbol of power and glory, the words mean, 'Have we not raised ourselves in glory and authority by our own strength?'

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CHAPTER VII.

1 The judgments of the grasshoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumbline is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos sheweth his calling, 16 and Amaziah's judgment.

THUS hath the Lord GOD shewed unto me; and, behold, he formed [1]grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by [2]whom shall Jacob arise? for he *is* small.

3 The LORD repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's [3]chapel, and it *is* the [4]king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son: but I *was* an herdman, and a gatherer of [5]sycamore fruit:

15 And the LORD took me [6]as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and [7]drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

[1] Or, *green worms.* [2] Or, *who of* (or, *for*) *Jacob shall stand?* [3] Or, *sanctuary.* [4] Heb. *house of the kingdom.* [5] Or, *wild figs.* [6] Heb. *from behind.* [7] Ezek. 21. 2.

Verse 1. '*Grasshoppers.*'—See the note on Nahum iii. 17. — '*The latter growth after the king's mowings.*'—As they make no hay in the East, and do not cut the grass for any use, the word rendered 'mowings' should be more properly 'feedings.' Burder, in illustration, very aptly quotes La Roque, to shew the time of the kings must have been the month of March, or thereabouts. La Roque, writing from the papers of D'Arvieux, says, 'The Arabs turn their horses out to grass in the month of March, when the grass is pretty well grown; they then take care to have their mares covered, and they cut grass at no other time in the whole year any more than hay; they never give them any straw but to heat them, when they have been some time without discovering an inclination to drink; they live wholly upon barley.' The Arab horses are all designed for riding and war; so, there is reason to believe, were those of the kings of Israel; and if the present usages of the Arabs prevailed anciently, they were turned out early in the spring, in the month of March, and at other times were nourished with barley. These things seem to determine the time of the king's feedings to March, or at the shooting up of the latter growth of April.

14. '*Sycamore fruit.*'—The fig-sycamore tree and its fruit have been noticed under 1 Kings x., with an allusion to the present text, illustrating the probable employment of Amos. We now introduce a representation of the fruit, referring to the above note for explanatory particulars.



SYCAMORE FIGS (*Ficus sycomorus*).

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CHAPTER VIII.

1 By a basket of summer fruit is shewed the propinquity of Israel's end. 4 Oppression is reproved. 11 A famine of the word threatened.

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple [1]shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth [2]with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the [3]new moon be gone, that we may sell corn? and the sabbath, that we may [4]set forth wheat, making the ephah small, and the shekel great, and [5]falsifying the balances by deceit?

6 That we may buy the poor for [6]silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

[1] Heb. *shall howl.* [2] Heb. *be silent.* [3] Or, *month.* [4] Heb. *open.* [5] Heb. *perverting the balances of deceit.* [6] Chap. 2. 6.

Verse 1. '*A basket of summer fruit.*'—The original indicates a basket braided from twigs or wicker-work. One of



Ancient. [Fruit Baskets.] Modern.

the figures we introduce shews the kind of baskets of fruit pictured in the Egyptian tombs. The other is of the kind now used in the East.

5. '*Making the ephah small, and the shekel great.*'—That is, the sellers gave less than the due measure, but took care that the metal with which they were paid should be of full weight. Or, if we suppose that the payment they received was weighed by themselves, and in their own scales, it is easy to conclude that they falsified the balance to make their payment too great, as they did the ephah to make the measure of corn too small.

9. '*I will cause the sun to go down at noon.*'—Archbishop Usher understands this literally of an eclipse of the sun, which, according to him, happened in the time of Amos, in the year 3215 A.M., on the day of Pentecost, or of another which occurred ten years after at the Feast of Tabernacles, or, finally, of a third which took place the year after that, during the days of the Passover. The fathers, generally, interpret it of the darkness which took place at our Lord's crucifixion. But Jerome, Theodoret, with the general body of modern interpreters, understand that the expression marks simply the consternation of the Israelites at the calamities which at one fell swoop came upon them.

CHAPTER IX.

1 The certainty of the desolation. 11 The restoring of the tabernacle of David.

I SAW the Lord standing upon the altar: and he said, Smite the [1]lintel of the door, that the posts may shake: and [2]cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 [3]Though they dig into hell, thence shall

[1] Or, *chapiter*, or, *knop.* [2] Or, *wound them.* [3] Psal. 139. 8, &c.

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mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and [4]I will set mine eyes upon them for evil, and not for good.

5 And the LORD GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his [5 6 7]stories in the heaven, and hath founded his [8]troop in the earth; he that [9]calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the [10]Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will [11]sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least [12]grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the [13]tabernacle of David that is fallen, and [14]close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, [15]which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that [16]soweth seed; and the mountains shall drop [17 18]sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

4 Jer. 44. 11. 5 Or, *spheres.* 6 Heb. *ascensions.* 7 Psal. 104. 3. 8 Or, *bundle.* 9 Chap. 5. 8. 10 Jer. 47. 4.
11 Heb. *cause to move.* 12 Heb. *stone.* 13 Acts 15. 16. 14 Heb. *hedge*, or, *wall.* 15 Heb. *upon whom my name is called.*
16 Heb. *draweth forth.* 17 Or, *new wine.* 18 Joel 3. 18.

Verse 3. '*Though they hide themselves in the top of Carmel, I will search and take them out thence.*'—Carmel is even now, and was still more in ancient times, covered with woods and copses—pines and oaks in the upper parts, and laurels and olives below. These, with the numerous caverns which the mountain contains, formed hiding-places so extensive and numerous, that the search of any persons hidden there would be bewildering and all but hopeless. From this fact arises the emphasis of the expressions here employed.

5. '*The flood of Egypt.*'—This is an interesting allusion to the annual overflowing of the Nile, by which the land is poetically represented as being 'drowned.' This inundation has been noticed under Exod. vii. 15.

6. '*Buildeth his stories in the heaven,*' etc.—Harmer collects from Jer. xxii. 13, 14, that the chief and most ornamented apartments in the palace which Jehoiakim set himself to build were upper chambers. He adds, from Russell, 'The chief rooms of the houses of Aleppo at this day are those above; the ground-floor being there chiefly made use of for their horses and servants. Perhaps the prophet Amos referred to this circumstance when he spoke of the heavens as God's chambers, the most noble and splendid apartments of the palace of God, and where his presence is chiefly manifested; and the bundle or collection of its offices, its numerous little mean apartments, the divisions of this earth.' (*Observations*, i. 344.) What is here said of the houses in Aleppo is equally true in other Oriental towns, all the state-rooms and apartments occupied by the family being above ground, while the ground floor is occupied by store-rooms, kitchens, and servants' offices and apartments.

13. '*The plowman shall overtake the reaper,*' etc.—Similar expressions occur in Lev. xxvi. 5, and appear to be used as poetical terms to denote the copiousness and long continuance of the harvest and vintage. Harmer thinks that the expressions involve the intimation that the vintage and harvest should not be gathered in an immature condition, as is now, and probably was then, often necessary from fear of the Arabs and others, who are in the habit of committing ruinous depredations upon the ripened fruits and corn fields. Thus understood, the words of the prophet would express not only abundance, but peace and safety.

— '*The mountains shall drop sweet wine.*'—This is a fine poetical expression, denoting the abundance of the vintages—vineyards being usually planted on the declivities of the hills.

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OBADIAH.

THE Scriptures afford us no information whatever concerning Obadiah; and the time in which he lived can only be conjectured from the bearing of his prophecy. The uncertainty concerning the person and history of this prophet has given occasion to a multitude of conjectures, which it is not worth while to repeat, since none of them come to us with the least authority. The opinion most generally entertained by the Jews themselves, that this was the same Obadiah who is so honourably distinguished in the history of Elijah, seems the least probable of any; and some of the more judicious of the Hebrew commentators, as Aben Ezra and Kimchi, candidly confess that the time and history of the prophet are unknown. However, from the matter of the prophecy, which recites the triumph of the Edomites over the desolation of Israel, and their most unbrotherly conduct on that occasion, and proceeds to pronounce their doom, it is generally concluded by modern writers that Obadiah was the contemporary of Jeremiah and Ezekiel, and delivered this prophecy within the interval of the few years which took place between the destruction of Jerusalem by Nebuchadnezzar, and the desolation of Edom by the same prince. The object of the prophecy is substantially the same as that in Jer. xlix. 7–22, and it is observable that the early part of the present book abounds in expressions identical with or similar to those found in that prophecy of Jeremiah; on which account, as well as because Edom has already engaged a considerable share of our attention, no further observations will now be offered. The book is the shortest in the Old Testament, and from its extreme brevity little can be said with respect to its style and composition. An addiction to the interrogative form of address has been indicated as one of the characteristics of Obadiah; and it is perceived that, for the sake of emphasis, he repeats the same thought in a different form. His style has been thought to bear considerable resemblance to the more elevated portions of Jeremiah and Zephaniah. Obadiah has a more considerable number of separate commentaries than the extreme brevity of the book would have led one to expect; or, perhaps, in another view, that brevity accounts for the number, many trying their hands upon so small a book who would not adventure upon the larger prophecies. Regii *Abdias Propheta explanatus Commentariolo*, Cellæ, 1537; Draconitis *Commentariolus in Obadiam et Psalmum cxxxvii.*, Argent., 1538; Castillo *Comment. in Abdiam prophetam*, 1556; Grynæi, *Comm. in Abdiam et Psalmos lxxii. et lxxiv.*, Basilæ, 1584; Leon, *Comment. in Abdiam, etc. Salmanticæ*, 1589; Leuchtii, *Erklärung des Propheten Obadias*, Darmstd., 1606; Reuteri *Comm. in Obadiam*, Trajecti ad Viadr., 1617; Gesneri *Comm. in Obadiam*, Hamb., 1618; Zierlein, *Kurze Erklärung des Propheten Obadia*, Rotenburg, 1620; Marbury, *Commentary on the Prophecy of Obadiah*, Lond., 1639; Ellis, *Comm. in Obadiam prophetam*, Lond., 1641; Leusden, *Obadias Ebraice et Chaldaice*, etc., Ultraj., 1657; Pfeifferi *Comm. in Obadiam .... exhibens vers. Lat. et Examen Comm. Isaac Abarbanelis*, etc., Viteb., 1666; Crocii *Specimen philologicum in prophetam Obadiam, Ebraice, Chaldaice, Syriace, et Arabice, cum Comm. Rabbinorum quorundam*, Bremæ, 1673; Leighi *Comm. in Prophetam Obadiam*, Hafn., 1697; Heupelii *Adnotationes philologicæ in Obadiam*, Argentor., 1699; Outhof, *De Profecy van Obadia*, etc., Groningen, 1700; Zeirolden, *Die Weissagung des Propheten Obadiæ*, etc., Francf., 1719; Schröer, *Der Prophet Obadias aus der Biblischen und Weltlichen Historie erläutert und mit theologischen Anmerkungen*, Breslau, 1766; Huppach, *Versuch einer neuen übersetzung des Propheten Obadias*, Coburg, 1779; Schnurrer, *Dissertatio philologica in Obadiam*, Tubing., 1787; Plum, *Observationes in textum et versiones, maximè Græcas, Obadiae et Habacuci*, Hauniæ, 1796; Holzapfel, *Obadiah, neu übersetzt und erläutert*, Rinteln, 1798; Venema, *Prælectiones in Obadiam*, cum Notis J. H. Verschuirii et J. A. Lotze, in Verschuirii *Opusculis*, Ultraj., 1810; Hendewerk, *Obadiæ prophetæ Oraculum in Idumæos*, etc., Regiomonti, 1836.

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1 *The destruction of Edom,* 3 *for their pride,* 10 *and for their wrong unto Jacob.* 17 *The salvation and victory of Jacob.*

THE vision of Obadiah. Thus saith the Lord GOD concerning Edom; [1]We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

4 [2]Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If [3]thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave [4]*some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: [5]the men that were at peace with thee have deceived thee, *and* prevailed against thee; [6]*they that eat* thy bread have laid a wound under thee: *there is* none understanding [7]in him.

8 [8]Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* [9]violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers [10]carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But [11]thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have [12]spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their [13]substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have [14]delivered up those of his that did remain in the day of distress.

15 For the day of the LORD *is* near upon all the heathen: [15]as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall [16]swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be [17]deliverance, and [18]there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the

1 Jer. 49. 14. 2 Jer. 49. 16. 3 Jer. 49. 9. 4 Or, *gleanings.* 5 Heb. *the men of thy peace.*
6 Heb. the men *of thy bread.* 7 Or, *of it.* 8 Isa. 29. 14. Jer. 49. 7. 9 Gen. 27. 41. Ezek. 35. 5. Amos 1. 11.
10 Or, *carried away his substance.* 11 Or, *do not behold, &c.* 12 Heb. *magnified thy mouth.* 13 Or, *forces.*
14 Or, *shut up.* 15 Ezek. 35. 15. 16 Or, *sup up.* 17 Or, *they that escape.* 18 Or, *it shall be holy.*

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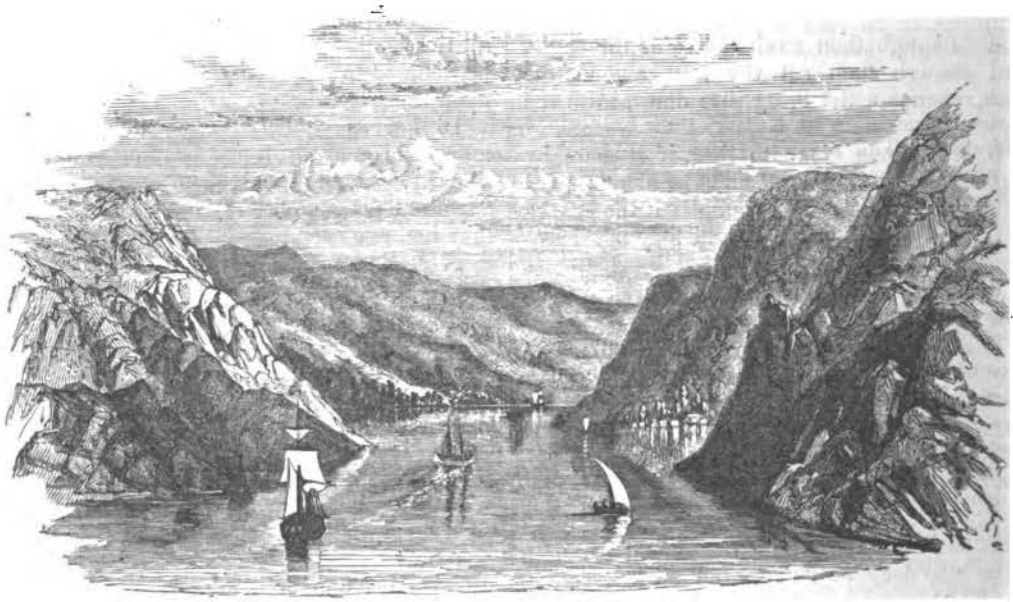
children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, [19]which *is* in Sepharad, shall possess the cities of the south.

21 And [20]saviours shall come up on mount Zion to judge the mount of Esau; and the [21]kingdom shall be the LORD'S.

[19] Or, shall possess *that which is in Sepharad.* [20] 1 Tim. 4. 16. James 5. 20. [21] Luke 1. 33.

Verse 14. '*To cut off those of his that did escape.*'—On the destruction of Jerusalem many Jews endeavoured to escape into Egypt; and, seeing by what strong enmity the Edomites were actuated, it is exceedingly probable that they did not fail to avail themselves of the facilities which their intermediate position offered for cutting off and destroying numbers of these fugitives.

20. '*Sepharad.*'—This seems to be described as a place to which the exiles from Jerusalem should be taken. Most of the Rabbinical writers regard Sepharad as Spain, interpreting the whole passage with reference to their present 'captivity'—as they designate the state of dispersion in which they are now found. Jerome informs us that his Hebrew teacher told him that the Bosphorus was called Sepharad, and that to its borders many of the Jews were sent into exile by Adrian. That the district of Sepharad may be sought somewhere in the region of the Bosphorus, has lately been confirmed by a palæographical discovery. In the celebrated cuneiform containing a list of the tribes of Persia (Niebuhr, tab. 31, lett. i.), after Assyria, Gorydene, Armenia, *Cappadocia*, and before Ionia and Greece, is found the name CPaRaD, as read both by Bournouf and Lassen, and this was recognized also by De Sacy as the Sephar of this text, which has considerably exercised the ingenuity of commentators. It may therefore be regarded as a district of Western Asia Minor, or near to it. See the *Thesaurus* of Gesenius under the word; and Bournouf, *Mém. sur deux Inscr. Cuneif.* p. 147, 1836.



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JONAH.

In 2 Kings xiv. 25, there is a notice of this prophet which supplies some information concerning him not to be found in the present book. It states that he was a native of Gath-hepher, a town of Zebulun, in the kingdom of Israel, and in after times a part of Galilee. The remaining information is open to two interpretations. We are told that certain things were done by Jeroboam II., king of Israel, 'according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah.' If this means that this word of the Lord was delivered personally to Jeroboam by Jonah, we then learn that he lived in the reign of that monarch, and was contemporary with the *earliest* of the prophets (Joel, Amos and Hosea) whose writings are exhibited in a collected form. But it may be understood that the word of the Lord by Jonah was a prediction delivered by Jonah in a preceding reign, and fulfilled in that of Jeroboam; in which case, he of course becomes *more ancient than the earliest* of the other prophets whose time can be ascertained. Both explanations have their respective advocates; and we are ourselves disposed to consider that he was earlier, but not considerably earlier, than Amos and Hosea.

We have no authentic information concerning Jonah later than the transaction which the present book records. The probability is that he returned from Nineveh to his own country, and died and was buried there. Such, however, is not the opinion of the people of Mesopotamia; for on one of the mounds which mark the site of ancient Nineveh, a tomb is shewn which is alleged to cover the remains of the prophet. But, on the other hand, another tomb of the same prophet, for which similar claims were made, existed even in the time of Jerome, at a place within the tribe of Zebulun, two miles from Sepphoris on the road to Tiberias, which still retains the name of Gath. Benjamin of Tudela, correspondingly, describes the tomb of Jonah, as on a hill near Sepphoris. It is also noticed by Thevenot, who says that the Turks had built a mosque over the sepulchral cave, and held the spot in such high veneration that they would allow no Christian to approach it. The Moslems indeed, who have a garbled version, in the Koran, of the narrative before us, hold the prophet Jonah in very high consideration. This is perhaps because Mohammed took every occasion to check any disposition which he perceived to speak disparagingly of Jonah, as compared with other prophets, on account of those infirmities of character which his history displays. Thus, in the Book of Traditions, Mohammed is reported to have said, 'I do not say that there are any of the prophets better than Yúnas-bin-Matta.' And in one tradition it is thus:—'Do not give to some prophets greater excellence than to others.' Again,—'It is unworthy of a servant to say, "I am better than Jonas the prophet."' And another tradition has, 'Whoever shall say, "I am better than Jonas the prophet," is a liar.' Most of these were good lessons to self-relying pride, notwithstanding the source from which they came.

There is no book of Scripture against which the shafts of infidelity and the back thrusts of rationalism have been directed with so much vigour and assurance as against the book of Jonah. This is founded chiefly on the incident of the great fish which swallowed Jonah, and which, after detaining him three days and three nights, ejected him on the shore alive. On this we have remarked in the Notes. It must be confessed that the direct attacks which have been made on the book on account of the assumed impossibility of these circumstances, are more tolerable to us than some of the attempts at explanation. Our Lord himself recognizes Jonah as a prophet; alludes to his being detained in the body of the whale as a real circumstance, and, not only so, but pointedly adopts this incident as a symbol of his own detention in the grave, and of his resurrection after the same lapse of time; Matt. ix. 40. Those who deny the authority of the book, in the face of this authentication by the Lord himself, may be understood, and can be dealt with on the general principles of Scripture evidence; but it is less easy to understand and grasp the objections of those who, while they admit the authority of the book, deny the historical character of the most remarkable circumstance it records, although attested by the same authority by which the book itself is accredited. It has indeed been urged that this reference by our Saviour to Jonah's imprisonment in the belly of the great fish, does not necessarily prove the historical truth of the circumstance. But the more closely our Lord's testimony be examined, the more plainly it will be seen that he authenticates not only the prophetic existence of Jonah, but the historical reality of all the most marvellous circumstances of the history. 'He not only,' says Dr. Henderson, 'explicitly recognizes the prophetical office of the son of Amittai ('Ιωνᾶ τοῦ

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προφήτου), just as he does that of Elisha, Isaiah, and Daniel, but represents his being in the belly of the fish as a real miracle (τὸ σημεῖον); grounds upon it, as a fact, the certainty of a future analogous fact in his own history; assumes the actual execution of the prophet's commission at Nineveh; positively asserts that the inhabitants of Nineveh repented at his preaching, and concludes by declaring of himself, "Behold, a greater than Jonah is here;" Matt. xii. 35–41; xvi. 4. Now is it conceivable that all these historical circumstances would have been placed in this prominent light, if the person of the prophet and the brief details of his narration had been purely fictitious? On the same principle that the historical bearing of the reference in the case is rejected, may not that of the Queen of Sheba, which follows in the connection, be set aside, and the portion of the first Book of the Kings, in which the circumstances of her visit to Solomon are recorded, be converted into an allegory, a moral fiction, or a popular tradition? The two cases, as adduced by our Lord, are altogether parallel. It has been said, indeed, that a fictitious narrative of the usual kind would answer the purpose of our Saviour equally well with one which contained a statement of real transactions; just as it has been maintained that the reference made by the Apostle James to the patience of Job, suited his purpose, irrespective of the actual existence of that patriarch; but as in the one case a fictitious example of patience would prove only a tame and frigid motive to the endurance of actual suffering, so in the other a merely imaginary repentance must be regarded as little calculated to enforce the duties of genuine contrition and amendment of life.' On this point the reader may be referred to the remarks offered in our Introduction to Job. To these considerations it may be added that the allusions of our Saviour to Old Testament events, on similar occasions, are all to actual occurrences (John iii. 14; vi. 48); that the purpose which God had in view justified his miraculous interposition; that this miracle must have had a salutary effect both on the minds of the Ninevites, and on the people of Israel. Neither is the character of Jonah improbable. Many reasons might induce him to avoid the discharge of his prophetic duty—fear of being thought a false prophet, scorn of a foreign and hostile race, desire for their utter destruction, and a false dignity which might reckon it beneath his prerogative to officiate in behalf of uncircumcised idolaters. These considerations seem to us fairly to meet the various hypotheses of those who regard the narrative, of the fish (at least), as an allegory, a dream, a myth, or a moral fiction with a basis of historical truth.

As to the object of the book, we know not that any thing better has been said than by Kimchi in his commentary upon it; and his words will seem remarkable to those who remember our Lord's testimony to the same effect: 'This prophecy is written that it may be a lesson to the Jews; for a foreign nation, which was not of Israelitish descent, was inclined to repent, as soon as the prophet had accused and convinced them of their sin; and with perfect penitence they turned from their wickedness, while the Israelites had not repented, and turned from their iniquity, though the prophet had accused them both early and late. Accordingly, the book is designed to teach also that God—to whom be glory—will spare the penitent of whatsoever nation they are, and will pardon them, especially if they are numerous.' The peculiar character of the book of Jonah has afforded room for a number of commentaries and dissertations, large in proportion to the extent of the book. There is a commentary on the book by Theophylact, printed at Frankfort in 1549—there is also a commentary by Luther on the book, which was at first published separately at Wittenberg in 1526.—Then follow: Atropoei *Commentarius in Jonam*, Stetini, 1545; Junii *Lectiones in Jonam Prophetam*, Heidelberg, 1549; Feri *Comm. in Jonam*, Lugd., 1554; Bugenhagen, *Jonas Propheta expositus*, Vitemb., 1550; Selneccer, *Auslegung über den Jonam, Nahum, Habacuc*, Leipz., 1567; Tuscani *Comm. in Jonam Prophetam*, Magdeburg, 1579; Baronis *Prælectiones* XXXIX. *in Jonam*, Lond., 1572; Grynæi *Enarratio Prophetæ Jonæ*, Basil., 1581; Schadæi *Synopsis præcipuorum locorum Jonæ*, Argent., 1588; King, *Lectures upon Jonas*, Lond., 1594; Feuardentii *Comm. in Jonam Prophetam*, Colon., 1594; Wolderi Διέξοδος *prophetiarum Jonæ et Joelis*, Viteb., 1605; Krackewizii *Comm. in Jonam*, Hamb., 1610; Milæi *Erklärung des Propheten Jona*, Heidelb., 1614; Schnepfii *Comm. in Jonam*, Rostochii, 1619; Mylius, *Comment. Grammatico-Criticus in Jonam*, Amstelod., 1701; Acosta, *Comm. in Jonam*, Ludg., 1641; Ursinus, *Jonas Commentario ex optimorum veterum et recentium interpretum monimentis illustratus*, Francof., 1642; Salinas *Comm. in Jonam Prophetam*, Ludg., 1652; Crocii *Comm. in Jonam*, Casselis, 1656; Scheidii *Jonas Propheta, philologico Comm. expositus*, Argent., 1659; Gerhardi *Annotationes posthumæ in Prophetas Amos et Jonam*, Jenæ, 1663; Pfeiffer, *Prælectiones in Prophetiam Jonæ*, Viteb., 1671; Christiani *Jonas Comm. illust.*, Lips., 1683; Leusden, *Jonas illustratus per paraph. Chald., Masoram mag. et parv., et per trium præstantissimorum Rabbinorum* (Jarchi, Aben Ezra, Kimchi), etc., Traject., 1692; Outhof, *Het Boek van den Prophet Jonas verklaardt*, etc., Amsterd., 1723; Hardt, *Ænigmata prisci orbis*. Helmstadt, 1723.—This extravagant but very ingenious work has a vastly long continuation of the title, which we cannot afford room for; the object of the author is to shew that the history of Jonah is symbolical; Jonah in the first part representing Manasseh, the ship the Hebrew state, the fish the king of Assyria, who after having taken Manasseh, restored him to his kingdom; and that in the sequel Jonas represents Josiah, who desired the ruin of Nineveh, and being

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disappointed in the hope that it would have been accomplished by the Medes, fell into melancholy, from which he was recalled to sentiments more accordant with the Divine mercy by the instructions of the prophets. Lessing, *Observatt. in Vaticinia Jonæ et Nahumi*, Chemnicii, 1780; Piper, *Dissertatio critico-biblica historiam Jonæ*, Gryphiæ, 1786; Adam, *Die Sendungsgeschichte des Propheten Jona kritisch untersucht, und von Widersprüchen gerettet*, Bonn, 1786; Hoepfner, *Curarum criticarum et exegeticarum in LXX viralem versionem vaticiniorum Jonæ*, Lips., 1787; Grimm, *Der Prophet Jonas*, etc., Düsseldorf, 1789; Fabricius, *Ex Michlal Jophi ... particula complectens prophetiam Jonæ*, etc., Gotting., 1792 —a work similar to that of Leusden above noticed; Griesdorff, *De verisimillima librum Jonæ*, etc., Vitemberg. 1793; Benjoin, Jonah, *A faithful translation from the Original, with philological and explanatory Notes*, Cambridge, 1796; Goldhorn, *Excurse zum Buch Jonas*, Leipz., 1803; Friedrichsen, *Kritischer Ueberblick der merkwürdigsten Ansichten des Buchs Jona*, Altona, 1817; Reindl, *Die Sendung des Propheten Jonas nach Ninive*, Bamberg, 1826; Laberenz, *De vera libri Jonæ interpretatione Commentatio Exegetica*, Fuldæ, 1836; Krahmer, *Das Buch Jonas historisch kritisch untersucht*, etc., 1846. [Fairbairn, *Jonah, his Life, Character and Mission*, 1849.]

CHAPTER I.

1 *Jonah, sent to Nineveh, fleeth to Tarshish.* 4 *He is bewrayed by a tempest,* 11 *thrown into the sea,* 17 *and swallowed by a fish.*

NOW the word of the LORD came unto [1]Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that [2]great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD [3]sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship [4]was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*.

10 Then were the men [5]exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea [6]may be calm unto us? for the sea [7] [8]wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men [9]rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we be-

[1] Called, Matt. 12. 39, *Jonas*. [2] Gen. 10. 11, 12. Chap. 3. 3. [3] Heb. *cast forth*. [4] Heb. *thought to be broken*. [5] Heb. *with great fear*. [6] Heb. *may be silent from us*. [7] Or, *grew more and more tempestuous*. [8] Heb. *went*. [9] Heb. *digged*.

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seech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea [10]ceased from her raging.

16 Then the men feared the LORD exceedingly, and [11]offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And [12]Jonah was in the [13]belly of the fish three days and three nights.

[10] Heb. *stood.* [11] Heb. *sacrificed a sacrifice unto the LORD, and vowed vows.* [12] Matt. 12. 40, and 16. 4. Luke 11. 30. [13] Heb. *bowels.*

Verse 3. '*To flee unto Tarshish.*'—Concerning the place to which Jonah designed to go, opinions have been greatly divided, according to all the varieties of explanation which have been applied to Tarshish in general, and to which we have had former occasions to allude. According to some it denotes the sea generally; and, accordingly, the Targum suggests that he intended simply to go to sea; and, the Mediterranean being intended, this must of course have led him in an opposite direction to that which he ought to have taken—westward instead of eastward. It is more generally understood, however, that a particular place is intended. Josephus says it was Tarsus, in Cilicia, the birthplace of St. Paul; and Tunis or Carthage in Africa, and Tartessus in Spain, have been offered as other alternatives. To us the last of these seems as probable as any. The object of Jonah would have led him to desire to take a very distant voyage, in the contrary direction to Nineveh, and these conditions are well answered by Tartessus; besides which we may observe that the people of the ship were manifestly Phœnicians—for they were foreigners and idolaters, and these were the only such men that Jonah was likely to find at Joppa: and that they understood his language also implies that they were not a nation more remotely foreign than the Phœnicians. And it was more likely that Jonah should find at Joppa a ship of theirs bound to Tartessus than to any of the other places; for Tartessus belonged to them, being an important colonial emporium with which they maintained a constant and extensive intercourse; which is not the case with respect to any of the other places which we have named.

5. '*Down into the sides of the ship.*'—It is easiest to understand this to mean the sleeping-berths, which in the ships of the Phœnicians seem to have been, as they are now with us, constructed in or against the sides of the ships. We are aware of no evidence that the ancients had in their ships such things as swinging beds, or hammocks.

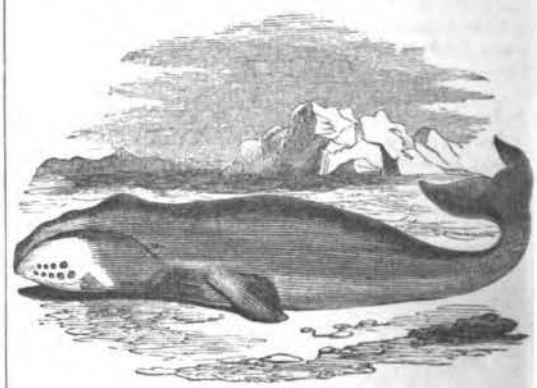
7. '*For whose cause this evil is upon us.*'—It was a common notion among the ancient mariners that an extraordinary storm must be attributed to the indignation of the gods against some guilty person on board the ship. This was particularly so when there was anything so unusual or unseasonable in the storm as to suggest the idea of its being supernatural, as was probably the case in the present instance. Under similar circumstances, when the vessel which carried Diagoras was assailed by a storm, the sailors had no difficulty in concluding that it arose principally on account of that philosopher, who was an open professor of atheism.

15. '*Cast him forth into the sea.*'—This was an obvious resource of sailors who became convinced that the storm by which they were endangered was owing to the presence of a particular person. There are other examples of guilty or suspected persons being thrown overboard on such occasions. The hesitation which the present mariners felt as to what they should do to Jonah to make the sea calm, is well illustrated by Archbishop Newcome by the following extract from the Argonautics of Orpheus:—

'And much they doubted in their prudent minds,
Whether to kill, and cast a prey to fishes,
Wretched Medea, and avert their fate.'—V. 1168.

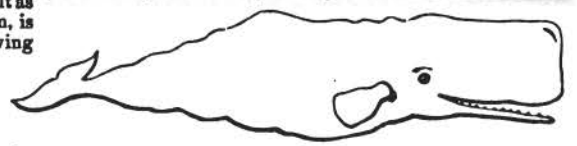
In this case they attributed to the presence of Medea the storm by which the Argo was visited.

17. '*A great fish.*'—A great deal of profane witticism has been directed against this statement. On such occasions it has been generally assumed that a whale is to be understood; and then we are told that the circumstance was impossible, since the whale has not a swallow large enough for a man to pass. But the text does not say that the fish was a whale, but only 'a great fish;' and although



GREENLAND WHALE.

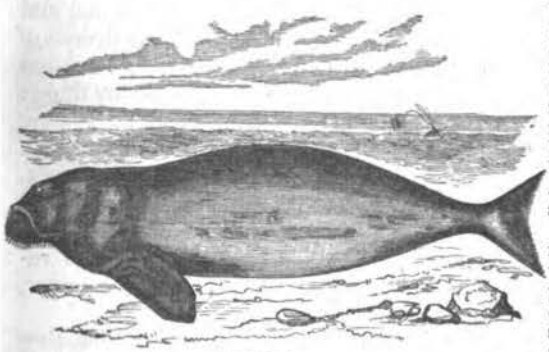
'a whale' is mentioned in the reference to this passage which our Saviour makes (Matt. xii. 40), the name, particularly as collated with the original, is to be understood not as the name of any one fish, but as a common name for the larger inhabitants of the deep. Until, therefore, it shall be proved that there is no 'great fish' capable of swallowing a man entire, the objection is equally ignorant and puerile. Colonel C. Hamilton Smith, looking at the matter with the eye of a zoologist, well observes (in art. WHALE in Kitto's *Cyclopædia*):—'If the text be literally taken, the transaction is plainly miraculous, and no longer within the sphere of zoological discussion. It may be observed, however, of cetaceous animals, that although less frequent in the Mediterranean than in the ocean, they are far from being unknown there. Joppa, now Jaffa, the very place whence Jonah set sail, displayed for ages in one of its pagan temples huge bones of a species of whale, which the legends of the place pretended were those of the dragon monster slain by Perseus, as represented in the Arkite mythus of that hero and Andromeda; and which remained in that spot till the conquering Romans carried them in triumph to the great city. Procopius mentions a huge sea-monster in the Propontis, taken during his præfecture of Constantinople, in the thirty-sixth year of Justinian (A.D. 562), after having destroyed vessels at certain inter-



SPERM WHALE: CACHALOT.

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vals for more than fifty years. Rondoletius enumerates several whales stranded or taken on the coast of the Mediterranean; these were most likely all *orcas*, *physeters*, or *campedolios*, *i. e.*, toothed whales, as large and more fierce than the mysticetes, which have belein in the mouth, and at present very rarely make their way farther south than the Bay of Biscay; though in early times it is probable they visited the Mediterranean, since the present writer has seen them within the tropics. In the Syrian seas the Belgian pilgrim, Lavaers, on his passage from Malta to Palestine, incidentally mentions a "Tonynvisch," which he further denominates an "oil-fish," longer than the vessel, leisurely swimming along, and which the seamen said prognosticated bad weather. On the island of Zerbi, close to the African coast, the late Commander Davies, R.N., found the bones of a cachalot on the beach. Shaw mentions an orca more than sixty feet long, stranded at Algiers; and the late Admiral Ross Donelly saw one in the Mediterranean, near the island of Albaran. There are, besides, numerous sharks of the largest species in the seas of the Levant, and also in the Arabian Gulf and Red Sea, as well as cetacea, of which *balæna bitan* is the largest in those seas, and two species of *halicore* or *dugong*, which are herbivorous animals, intermediate between whales and seals.'



DUGONG.

As the animal stomach has no power over substances endued with vitality, a person swallowed alive, and who received no injury from the fish before being swallowed, would necessarily remain alive for a considerable time, unless suffocated in so uncongenial a situation and element. There is, however, one explanation which might allow a whale to be intended, if that fish were known in the Mediterranean—that is, to suppose that the fish did not actually swallow Jonah (and the text does not oblige us to affirm that it did), but detained him in its mouth. If a whale had done this, the prophet would have been less unpleasantly circumstanced than in the stomach of any fish. For the mouth of a common whale, when open, presents a cavity as large as a room, and capable of containing a merchant ship's jolly-boat, full of men, being six or eight feet wide, ten or twelve feet high (in front), and fifteen or sixteen feet long (Scoresby, i. 455). It is perfectly true that difficulties will remain under any explanation; but it is enough to shew the circumstance not to be physically impossible; for the remaining difficulties are more than sufficiently met by the miraculous character of the transaction. It was the Lord who 'prepared' the great fish: and the Lord of all creatures might exert influences beyond the *ordinary* course of nature (though it does not appear that they were *against* nature) to ensure the accomplishment of his Divine purposes. They who undertake to explain every thing in a transaction of this kind, perform a work of very great supererogation. As a whole the narrative presents fewer difficulties than many of the other miracles recorded in Scripture. The greatest difficulty in it may be to find by what provision Jonah was preserved from suffocation. And for this it is not necessary to account. 'Is anything too hard for the Lord?' And to the Lord it was not harder to preserve Jonah in the belly of the fish than the three youths at Babylon in the midst of the 'burning fiery furnace.' They who believe that the Almighty has, at sundry times and in divers manners, exercised powers beyond the ordinary course of the laws which He has appointed to govern nature, will find no difficulties; and those who do not believe this have read the Bible, if they do read it, to little purpose. Our limits do not allow us to investigate the subject more fully; but we may refer the reader to Calmet's *Dissertation sur Jonas*; the *Dissertations* in Gleig's edition of Stackhouse; and Bishop Jebb's *Sacred Literature*.

— '*Three days and three nights*.'—This by no means necessarily implies three entire days and nights; but would be true if understood of one complete day, and any part, however small, of two others. It is at this day a common mode of expression among the Greeks to say that such a thing happened *three days ago* when they mean that a day only intervened. They include the two extreme days as if they had been complete. Thus our Saviour, who lay in the tomb from Friday evening to Sunday morning, is said to have lain three days and nights in the grave. And that the present text should be similarly understood is the more probable from the remarkable text in which the Son of Man makes this situation of Jonah a type of his own sojourn for 'three days and three nights in the heart of the earth.' (Matt. xii. 40.)

CHAPTER II.

1 *The prayer of Jonah.* 10 *He is delivered from the fish.*

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I [1]cried [2]by reason of mine affliction unto the LORD, and he heard me; out of the belly of [3]hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the [4]midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The [5]waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the [6]bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from [7]corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

[1] Psal. 120. 1. [2] Or, *out of mine affliction.* [3] Or, *the grave.* [4] Heb. *heart.* [5] Psal. 69. 1. [6] Heb. *cuttings off.* [7] Or, *the pit.*

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9 But I will sacrifice unto thee with the voice of [a]thanksgiving; I will pay *that* that I have vowed. [b]Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

[a] Psal. 50. 14, 23, and 116. 17. Hos. 14. 2. Heb. 13. 15. [b] Psal. 3. 8.

Verse 1. '*Then Jonah prayed unto the Lord.*'—'On reviewing the prayer, and weighing the import of its several terms, it is obvious that though Jonah was in a state of consciousness while in the belly of the fish, he had no idea that such was his situation. On the contrary, he appears to have been under the impression that he was engulphed in the sea,—now forcibly carried along by its current, now entangled among its weeds, and now sinking into the profound ravines of its rocks.'—*Henderson.*

10. '*It vomited out Jonah upon the dry land.*'—It is not stated where the prophet was cast on shore. Some imagine that the fish carried him during the three days down the Mediterranean, and through the Archipelago and the Propontis into the Euxine sea, and deposited him on the south coast, at the nearest point to Nineveh. But it seems probable that he was discharged on the coast of Palestine, that his obedience to the second command might spring entirely from his enlarged experience and convictions.

CHAPTER III.

1 *Jonah, sent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.*

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an [1]exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh [2]believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and [3]published through Nineveh by the decree of the king and his [4]nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 [5]Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

[1] Heb. *of God.* [2] Matt. 12. 41. Luke 11. 32. [3] Heb. *said.* [4] Heb. *great men.* [5] Joel 2. 14.

Verse 3. '*Nineveh was an exceeding great city of three days' journey.*'—Opinions are divided whether we are to understand that Nineveh was three days' journey in length, or in circuit. We have never ourselves felt any doubt that the circuit must be intended, as this not only is more probable, but agrees remarkably with the dimensions given by ancient writers. Three days' journey may be taken as giving from fifty to sixty miles, accordingly as we understand a journey on foot, or a caravan journey. This is absolutely incredible as the *length* of a city; but the different computations of the *circuit* of Nineveh do actually range between forty-eight and sixty miles—a very strong and decisive coincidence. The only objection to this conclusion arises from the statement, in the next verse, that Jonah went a day's journey into the city; which has been commonly enough understood to mean that he went a day's journey into the city, till he arrived at a particular public place, where he delivered his message. And be it so; but may not this particular place have been near the opposite extremity of the town to that at which the prophet entered? Or, rather, may we not understand the passage actually to intimate that the city was a day's journey in length, stating that Jonah went *through* the city, being a day's journey, proclaiming its destruction? Of this it is another remarkable corroboration, that although, according to Diodorus, the city was equal to three days' journey in circuit, its length was not less, but rather more, than a third of the circuit—that is, one day's journey. Had Nineveh been four-square, like Babylon, this could not have been the case; but it was of an oblong figure, 150 stadia in length, by 90 in breadth. We therefore, from this correspondence, conclude that the 'three days' journey' of Jonah describes the circuit, and the 'one day's journey,' the length of Nineveh.

It appears that the city extended its length along the eastern bank of the Tigris, while its breadth reached from the river to the eastern hills. All the ancient writers concur with Jonah in describing Nineveh as an 'exceeding great city.' But as none of these writers lived till after its destruction, their accounts, derived from old records and reports, are necessarily brief and incomplete. The best account which we possess is that furnished by Diodorus, who states that Ninus, having surpassed all his ancestors in the glory and success of his arms, resolved to build a city, of such state and grandeur, that it should not only be the greatest then in the world, but such as no sovereign coming after him should be easily able to ex-

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ceed. Accordingly, having brought a vast number of his forces together, and provided the necessary treasure, and every thing which his design required, he built near the Tigris a city very famous for its walls and fortifications. Its length was 150 stadia, its breadth 90, and the circumference 480. Diodorus adds, that the founder was not deceived in his expectations, for no one ever after built a town equal to it for the extent of its circumference and the stateliness of its walls. These were a hundred feet high, and so wide that three chariots might be driven upon them abreast. There were 1500 towers upon the walls, all of them two hundred feet high. Ninus appointed the city to be chiefly inhabited by the richest of the Assyrians; and freely allowed people from other nations to dwell there. He also granted to the citizens a large surrounding territory, and gave his own name, Ninus, to the town. (Diod. ii. 1.) It may be added, that Strabo and other ancient writers say that Nineveh was more extensive than even Babylon. If we compare the dimensions assigned by Diodorus to Nineveh, with those which Herodotus (and Pliny after him) gives to Babylon, this is not true, both having 480 stadia of circumference. But if we take any other measurement of Babylon than that of Herodotus, its circuit becomes ten or twelve miles less than that which Diodorus gives to Nineveh: for Ctesias makes the circumference of Babylon but 360 stadia; Clitarchus, 365; Curtius, 368; and Strabo, 385.

We are not to suppose that the whole of the vast enclosure of Nineveh was built upon. It was no doubt loosely built, with the houses much apart, as at Babylon; and contained extensive plantations, parks, gardens, fields, and open grounds, as did the same city, and as the larger Oriental towns still do.

Such is the substance of our information concerning the ancient Nineveh. It now only remains to notice its desolate site: but it is best to reserve this part of the subject to illustrate the prophecy of Nahum or Zephaniah, who foretold, with remarkable precision, the desolation which that site now exhibits.

7, 8. '*Let neither man nor beast....taste any thing... Let man and beast be covered with sackcloth.*'—Among the Hebrews we find no instance of their extending fasting, and other acts of mourning and humiliation, to their cattle. Something similar, however, may be found in other nations. Homer and some other ancient Greek authors inform us that when any hero or great warrior died, it was customary to make the horses fast for some time, and to cut off part of their hair. It is also mentioned by Plutarch, that when the Persian general Masistias was slain, the horses and mules of the Persians were shorn as well as themselves. Virgil has a remarkable passage in one of his Eclogues (v. 24), in speaking of the death of Daphnis (Julius Cæsar), which seems illustrative, although we are not sure that it is more than a poetical representation:—

'The swains forgot their sheep, nor near the brink
Of running waters brought their herds to drink;
The thirsty cattle, of themselves, abstain'd
From water, and their grassy fare disdain'd.'—DRYDEN.

In Peru and the Canaries, it was usual for the people, in time of great drought, to shut up their animals without food, under the notion that their loud cries and bleating would reach heaven, and prevail with God to send rain. —It should be observed that, in the East, those who fasted abstained from all manner of food until the evening, as is still the custom in the same countries. However the fasting may be extended, we are doubtless to understand that the animals clothed in sackcloth were horses, mules, and camels, which were deprived of their usual caparisons and ornaments, and invested with sackcloth, the attire of mourning; a circumstance which may in some degree be illustrated by our own custom of covering with black cloth or velvet the horses employed at funerals.

CHAPTER IV.

1 *Jonah, repining at God's mercy,* 4 *is reproved by the type of a gourd.*

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I [1]fled before unto Tarshish: for I knew that thou *art* a [2]gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

4 ¶ Then said the LORD, [3]Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a [4][5]gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah [6]was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a [7]vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, [8]Doest thou well to be angry for the gourd? And he said, [9]I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast [10]had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which [11]came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

1 Chap. 1. 3. 2 Exod. 34. 6. Psal. 86. 5. Joel 2. 13. 3 Or, *Art thou greatly angry?* 4 Or, *palmerist.*
5 Heb. *Kikajon.* 6 Heb. *rejoiced with great joy.* 7 Or, *silent.* 8 Or, *Art thou greatly angry?* 9 Or, *I am greatly angry.*
10 Or, *spared.* 11 Heb. *was the son of the night.*

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Verse 1. '*It displeased Jonah exceedingly*.'—Seeing that what he had foretold against the Ninevites did not come to pass, Jonah was afraid lest he should be regarded as a false prophet, who had created a needless alarm, and should hence be exposed to insult or violence from the people. There is also some reason to think that the prophet, in foresight of the evils which the Assyrians were hereafter to inflict upon his own people, actually desired that their power might be weakened by the destruction of Nineveh.

6. '*Gourd*.'— קִיקָיוֹן *kikayon*; Sept. κολοκύνθη; Vulg. *hedera*. We see, therefore, that while the Greek version makes the plant a kind of gourd, the Vulgate reckons it a species of ivy. But it would be a waste of time to discuss the merits of these respective versions, when a hint suggested by the similarity between κίκι and קִיקָיוֹן leads us at once to the *Ricinus communis*, or castor-oil tree, which with its broad palmate leaves extends a grateful shade over the parched traveller. It is described by Dioscorides under the name of κίκι or *kiki*, the identity of which with the Hebrew name will not escape notice, as having leaves like those of the Oriental plane-tree, but larger, smoother, and of a deep hue. The stem and branches are hollow, and of rapid growth, though incapable, without the interposition of a miracle, of rising and becoming a shelter in the course of a night. It belongs to the natural order of the Euphorbiaceæ, and is hence related to the Euphorbium or Spurge, and Jatropha, or tapioca-tree. The lively red of the inner threads of the flower gives a pleasing variety to the deep green of the foliage. It grows in all the warmer regions of the old and new continents, and flourishes in the driest soil, among stones and rubbish. From the softness and little substance of the stem, it may easily be destroyed by insects, which Rumphius describes as being sometimes the case. The conclusion that this plant is to be identified with the gourd of Jonah is corroborated by local traditions; as well as by the fact that it abounds near the Tigris, where it is not an annual, and grows to a size much more considerable than it is commonly supposed to attain.

11. '*Wherein are more than six score thousand persons that cannot discern between their right hand and their left hand*.'—By these the young children are commonly understood. As these are, in any place, usually reckoned to form one-fifth of the entire population, the result would give 600,000 persons as the population of Nineveh. This is not by any means an extraordinary population for a town of such extent. The case is, indeed, so much otherwise as to shew that the great ancient cities of the East covered a vast extent of ground in proportion to their population. And if, to obtain a better comparison, we take these two cities in the largest extent, comprehending their environs, which contain extensive parks, fields, gardens, and open grounds, we shall find that, in 1831, London contained not less than 1,776,500 persons, within a circle with a radius of eight British miles from St. Paul's; and that, in 1829, Paris contained 1,013,000 persons within a circle of equal extent. See Mr. Rickman's Preface to the *Population Returns* of 1831.



JONAH'S GOURD (*Ricinus communis*).



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MICAH.

THE time of Micah, as stated in the first verse of his prophecy, shews that he began to prophesy in the times of Amos, Hosea, Joel, and Isaiah; but that he began later than any of them, and continued also later than any except Isaiah, and perhaps Hosea. Although a native of the kingdom of Judah, his prophetic mission extended to the other kingdom as well. Some of the old writers unaccountably confound him with Micaiah, the prophet who is so honourably mentioned in the history of Ahab (1 Kings xxii.; 2 Chron. xviii.); but who must have lived at least one hundred and thirty years prior to the present prophet. He belonged to the town of Moresheth, and hence is called the Morasthite, which appellation some have erroneously regarded as a patronymic. Jerome says that Moresheth was a small village of Palestine near the city of Eleutheropolis. Others think it is the Mareshah mentioned in Josh. xv. 44, which Eusebius describes as a place in ruins, in the tribe of Judah, two miles from Eleutheropolis. The direction is not stated; but Dr. Robinson supposes that he found it about a mile and a half to the *south* of Eleutheropolis—any place near which would seem to be too far from the probable situation of Gath to be designated as Moresheth-Gath, which name Micah gives to his place in i. 14, and which it probably bore to distinguish it from the other Moreshah. The alleged grave of Micah was still, however, shewn, over which a church had been erected. Sozomen, in his *Ecclesiastical History*, says that the body of Micah was found, in the time of Theodosius the elder, by Zebennus, bishop of Eleutheropolis, at a place which he calls Berathsalia, about ten furlongs from the city, and near which was the prophet's grave, called by the common people 'The Faithful Monument,' perhaps because they also confounded him with the Micaiah of Ahab's time, and who is reputed to have been slain by that monarch. Micah prophesied against Israel and Judah, but particularly against the latter. Moral corruption, apostacy, and false prophecy, rather than political crime, are the objects of his indignation. He utters bold threats, which he may have lived to see partly fulfilled; and with these threats lofty promises are mingled. He predicts the destruction of the kingdom of Israel, and of Samaria its capital; the desolation of Jerusalem by the Chaldæans, and the consequent captivity of the Jews; the restoration of the Jewish state; the successes of the Maccabees, and their victories over the Syro-Macedonians, called Assyrians in Micah v., as well as in Zech. ix. 11; the establishment of the royal residence in Zion; and the birth and reign of the Messiah. The last of these prophecies contains the famous passage (v. 2) which predicts that Bethlehem should be the birthplace of Christ, and which occasioned the confident expectation that he would be born there (Matt. ii. 5, 6).

The style of Micah is briefly characterized by Bishop Lowth as being 'for the most part close, forcible, pointed, and concise; sometimes approaching the obscurity of Hosea; in many parts animated and sublime, and in general poetical.' To this we may add the estimate of De Wette. 'He resembles Hosea in his rapid transitions from threats of punishment to promises of prosperity, as well as in his style; but he has more roundness, fulness, and clearness in his style and in his rhythm. He frequently indulges in a play upon words (a quality not perceivable in a translation); he makes a happy use of the form of a dialogue. He is full of feeling (see i. 8, and vii. 1); and his prophecies are penetrated by the purest spirit of morality and piety. Micah's description of the character of Jehovah is, as Dr. Henderson remarks, unrivalled by any contained elsewhere in Scripture.

Luther's *Prælections* on this book were collected and published in both the Latin and German languages, the former in 1542: Gilby, *A Commentary upon Micah*, Lond., 1551, 1591; Draconitis, *Joel, Micheas, et Zacharias Prophetæ Ebraice, cum translationibus Chaldaica, Græca, Latina, et Germanica*, etc., Vitemb., 1565; Chytræi *Explicatio Michæ et Nahum*, Viteberg., 1565; Graxar, *Comm. in Micheam*, Salmant., 1576; Graueri *Expositio plena et perspicua prophetæ Micheæ, inque hac quæstiones inter Lutheranos, Photinianos, Pontificios, et Calvinianos controversæ*, Jenæ, 1619; Bangii *Fontium Israelis Trias, Jona, Michea et Ruth*, Hafniæ, 1631; Tarnovii *In Prophetam Micham Commentarius*, Rostoch, 1632; Van Toll, *Uitlegginge van den Propheet Micha*, etc., Utrecht, 1709; *Animadversiones philologico-criticæ ad Vaticinia Michæ, ex collatione versionum Græcarum reliquarumque in Polyglottis Londinensibus editarum, præs. C. F. Schnurrer* auct. Respond. J. G. Andler, Tubing., 1783; Bauer, *Animadversiones Criticæ in duo priora prophetæ Michæ capita*, Altdorf, 1790; Grosschopff, *Die Orakel des Propheten Micha*, Jena, 1798; Justi, *Micha, neu übersetzt und erläutert*, Leipz., 1799; Hartmann, *Micha, neu übersetzt und erläutert*, etc., Lemgo, 1800.

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CHAPTER I.

1 *Micah sheweth the wrath of God against Judah for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 ¶ [1]Hear, all ye people; [2]hearken, O earth, and [3]all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

3 For, behold, [4]the LORD cometh forth out of his [5]place, and will come down, and tread upon the [6]high places of the earth.

4 And [7]the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down [8]a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the [9]owls.

9 For [10]her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ [11]Declare ye *it* not at Gath, weep ye not at all: in the house of [12]Aphrah [13]roll thyself in the dust.

11 Pass ye away, [14]thou [15]inhabitant of Saphir, having thy [16]shame naked: the inhabitant of [17]Zaanan came not forth in the mourning of [18]Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth [19]waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents [20]to Moresheth-gath: the houses of [21]Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: [22]he shall come unto Adullam the glory of Israel.

16 Make thee [23]bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

1 Heb. *Hear, ye people all of them.* 2 Deut. 32. 1. Isa. 1. 2. 3 Heb. *the fulness thereof.* 4 Isa. 26. 21. 5 Psal. 115. 3. 6 Deut. 32. 13, and 33. 29. 7 Psal. 97. 5. 8 Heb. *a descent.* 9 Heb. *daughters of the owl.* 10 Or, *she is grievously sick of her wounds.* 11 2 Sam. 1. 20. 12 That is, *dust.* 13 Jer. 6. 26. 14 Or, *thou that dwellest fairly.* 15 Heb. *inhabitress.* 16 Isa. 47. 3. 17 Or, *the country of flocks.* 18 Or, *a place near.* 19 Or, *was grieved.* 20 Or, *for.* 21 That is, *A lie.* 22 Or, *the glory of Israel shall come, &c.* 23 Isa. 22. 12.

Verse 6. '*I will make Samaria as an heap of the field.*'—The following illustration of this is from the *Narrative of the Scottish Mission of Inquiry*, p. 219:—'We read over the prophecy of Micah regarding Samaria as we drew near to it, and conversed together as to its full meaning. We asked Dr. Keith what he understood by the expression "I will make Samaria *as an heap of the field.*" He replied that he supposed the ancient stones of Samaria would be found, not in the form of a ruin, but gathered into heaps in the same manner as in cleaning a vineyard, or as our farmers at home clean their fields by gathering the stones together. In a little after we found the conjecture to be completely verified. We halted at the eastern end of the hill, beside an old aqueduct, and immediately under the ruin of an old Greek church, which rises on this side above the miserable village of Subuste. The ruin is one of the most sightly in the whole of Palestine. We ascended on foot by a narrow and steep pathway, which soon divides into two, and conducts past the foundations of the ruined church to the village. The pathway is enclosed by rude dykes, the stones of which are large, and many of them carved, and these are piled rather than built upon one another. Some of them are loose and ready to fall. Many are peculiarly large, and have evidently belonged to ancient edifices.'

—'*I will pour down the stones thereof into the valley.*'—The travellers cited in the preceding note state, in continuation, that 'the whole of the face of this part of the hill (on which Samaria stood) suggests the idea that the building of the ancient city had been thrown down from the brow of the hill. Ascending to the top, we went round the whole summit, and found marks of the same process everywhere. The people of the country, in order to make room for their fields and gardens, have swept off the old

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houses, and poured the stones down into the valley. Masses of stone, and in one place two broken columns, are seen, as it were, on their way to the bottom of the hill. In the southern valley we counted thirteen large heaps of stones, most of them piled up round the trunks of the olive-trees.'

8. '*Stripped and naked.*'—That is, as having thrown off the outer garment and ornaments, and remaining in the under gown or tunic. This is on several occasions described as 'nakedness' in Scripture.

— '*Mourning as the owls.*'—Rather 'as the ostriches,' here distinguished by their poetical title, בְּנוֹת יַעֲנָה *benoth-yaanah*, 'daughters of screeching.' See the note on Job xxxix. 13, where the elucidation of this name is included in the account given of the bird. We may add from Shaw (p. 455): 'During the lonesome part of the night they often make a very doleful and hideous noise. I have often heard them groan as if they were in the greatest agonies: an action beautifully alluded to by Micah.'

10. '*The house of Aphrah.*'—The name of Aphrah, and some of the others that follow which do not elsewhere occur in Scripture, have given occasion to some speculation. 1. Some suppose them to be proper-names of towns. 2. Others regard them as significant names, imposed, some upon Samaria and others upon Jerusalem, by the prophet, to give him occasion to apply their meanings to the existing and future condition of those places and their people. 3. Those who translate the words, instead of retaining them as proper names, do not understand them differently from the former. And our own translators leave us the choice of explanations by giving the words as proper names in the text, and translating them in the margin. By consulting the marginal explanations the reader will see the play upon the significations, which is involved: and after having premised the interpretations to which each example is open, we will so far defer to the *first* as to see what information can be found, on the hypothesis that they are proper names of towns.

The present *Aphrah* is thought by some to be the same as the Ophrah of Josh. xviii. 23, where it is mentioned as a city of Benjamin. This was in Jerome's time a village, then called *Effrem*, five Roman miles east of Bethel, and which Dr. Robinson is disposed to identify with the site of a village called Taiyibeh, which now crowns a conical hill in that quarter. The mention of Bethel (house of God) gives one occasion to recollect that the nickname Beth-aven (house of vanity), given to that place by the prophets, suggests an example, applicable to the instances before us, of the practice of imposing a nickname—sometimes by only slightly altering the real one—to express the character of the place, or to point the allusion intended to be conveyed. The present example, Beth-aphrah, 'house of dust,' is remarkably analogous.

11. '*Saphir.*'—The name *Shamir* occurs, in Josh. xv. 48, as that of a town in the hill country of Judah. That name is read *Sophir* in the Alexandrian copy of the Septuagint, and is thought by some to be the place intended by the prophet. A place of this name is mentioned by Eusebius and Jerome, as a village in the hilly country between Eleutheropolis and Askelon, in which quarter Dr. Robinson found three villages near each other bearing the name of Sawâfir, which he is disposed to regard as the plural form of the Hebrew Saphir.—*Researches*, ii. 370.

— '*Zaanan.*'—This name is not very different from that of Zenan in Josh. xv. 37; and concerning which we can find no other information than that text conveys, namely, that it was a town 'in the valley' of Judah.

— '*Beth-ezel.*'—There might not be much difficulty in supposing this a name for Bethel.

12. '*Maroth.*'—No place of this name occurs elsewhere. Grotius and some others think that, by a transposition of the *m* and *r*, Ramoth may be understood. Of this name, or, in the singular, Ramah, there were several places in Israel and Judah; and if this conjecture be probable, all or the principal of them may be intended by the plural name; but from the connection with Jerusalem, implying vicinity, we should rather be disposed to understand the noted Ramah, a few miles to the north of that metropolis. Hiller's conjecture, that Jarmuth should be understood, seems to us not very probable.

13. '*Lachish.*'—This we know to have been one of the strongest fortified towns of Judah; and we are very much disposed to consider that the occurrence of this, and other real and known names of the list, sufficiently indicates that all of them are actual names of places, selected by the prophet either on account of their importance in his time, or on account of some special circumstances in the events related or foreseen, or because their names had such significance as pointed the allusions he intended to convey. Pococke, after allowing the difficulty of identifying some of the places, says: 'But the taking them otherwise than as the proper names of cities, doth but open the way to more uncertain conjectures and doubtful interpretations.'

14. '*Moresheth-gath.*'—The addition 'Gath,' taken with the context, shews clearly that the place belonged to the Philistines of Gath, if that city itself be not, as some suppose, intended. The sacred history is silent as to the occasion on which Lachish sought the aid of the Philistines: perhaps when apprehensive of a siege, or actually besieged, by the king of Assyria.

— '*Achzib.*'—Another town of the Philistines, noticed under Josh. xii. 20.

15. '*Adullam.*'—See the note on Josh. xii. 15.

16. '*Enlarge thy baldness as the eagle.*'—We were once inclined to think that the circumstance of baldness might afford a clue to the identification of the species of eagle here intended. There is, for instance, the osprey, or bald buzzard, of which see the note on Lev. xi. 13; and an eagle is mentioned by Bruce, known in Ethiopia by the name *sisser*, or eagle, but by him called the golden eagle (seemingly erroneously), and vulgarly called *abu duch'n*, 'father long beard,' from the tuft of hair under his chin. 'A forked brush of strong hair, divided at the point into two, proceeded from the cavity of his lower jaw, at the beginning of his throat. He had the smallest eye I ever remember to have seen in a large bird, the aperture being scarcely half an inch. The crown of his head was bare or bald, so was the front where the bill and scull joined.' We are unable to determine the species of this bird, and cannot, therefore, say whether or not it exists in Palestine. If so, it might be supposed the subject of the present reference, if the 'baldness' of any particular species is intended. But it rather appears to us that the allusion is to the moulting of the bird—at which time it loses its spirits, no longer hunts for prey as usual, and ceases to be an object of dread to other birds. This is surely a more suggestive similitude than mere head-baldness in any one kind of eagle.

CHAPTER II.

1 *Against oppression.* 4 *A lamentation.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoring Jacob.*

WOE to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet [1]fields, and take *them* by violence; and houses, and take *them* away:

[1] Isa. 5. 8.

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so they [2]oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

4 ¶ In that day shall *one* take up a parable against you, and lament [3]with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! [4]turning away he hath divided our fields.

5 Therefore thou shalt have none that shall [5]cast a cord by lot in the congregation of the LORD.

6 [6 7 8]Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD [9]straitened? *are* these his doings? do not my words do good to him that walketh [10]uprightly?

8 Even [11]of late my people is risen up as an enemy: ye pull off the robe [12]with the garment from them that pass by securely as men averse from war.

9 The [13]women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man [14]walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

[2] Or, *defraud.* [3] Heb. *with a lamentation of lamentations.* [4] Or, *instead of restoring.* [5] Deut. 32. 8, 9.
[6] Or, *Prophesy not as they prophesy.* [7] Heb. *Drop*, &c. [8] Isa. 30. 10. [9] Or, *shortened.* [10] Heb. *upright.*
[11] Heb. *yesterday.* [12] Heb. *over against a garment.* [13] Or, *wives.* [14] Or, *walk with the wind and lie falsely.*

Verse 5. '*Cast a cord by lot.*'—This probably alludes to the division of the lands by a cord or measuring line, and to their distribution by lot to 'the congregation of the Lord'—the Hebrew nation—in the time of Joshua.

8. '*Ye pull off the robe with the garment from them that pass by securely.*'—This shews their extreme rapacity, that, not content with the outer garment, which was the most valuable article of dress, and the most obvious object of depredative assaults, they must have also the inner garment or tunic—an article of attire less valuable to the spoiler and more essential to the wearer. They were thus as bad as the Bedouin Arabs, who seldom leave any article of dress of the least value upon those who fall into their hands, and who think themselves liberal in casting an old rag of their own to cover the nakedness of those whom they have plundered. The plunder of the raiment, of which we so often read in the Bible and in modern travel, arises from the loose character of the Oriental dress, so that a garment for a person of average size will fit a great number of persons quite as well as the one for whom it is made; whence a garment is a more available object for sale or use than dresses that fit more nicely



BEDOUINS STRIPPING A TRAVELLER.

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CHAPTER III.

1 *The cruelty of the princes.* 5 *The falsehood of the prophets.* 8 *The security of them both.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that [1]bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night *shall be* unto you, [2]that ye shall not have a vision; and it shall be dark unto you, [3]that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their [4]lips; for *there is* no answer of God.

8 ¶ But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

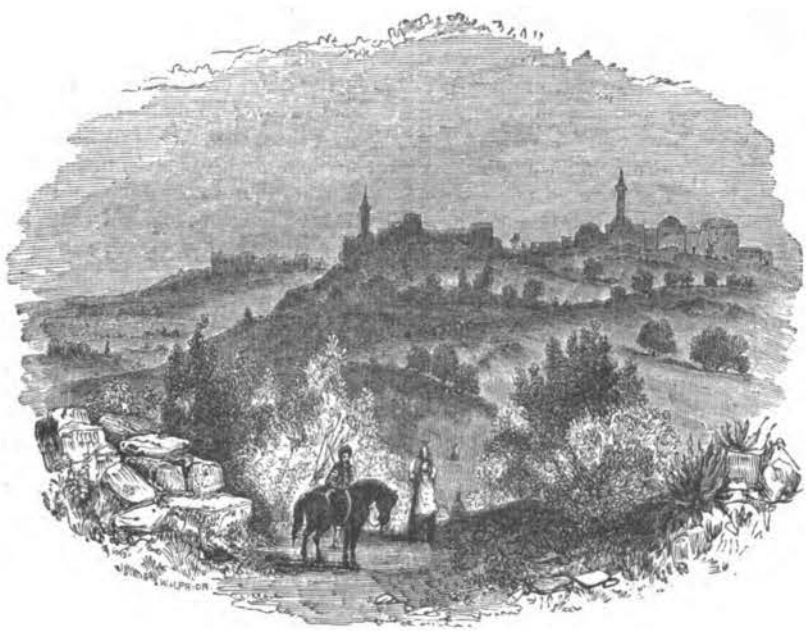
10 They build up Zion with [5][6]blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, [7]and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be [8]plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

[1] Chap. 2. 11. [2] Heb. *from a vision.* [3] Heb. *from divining.* [4] Heb. *upper lip.* [5] Ezek. 22. 27. Zeph. 3. 3. [6] Heb. *bloods.* [7] Heb. *saying.* [8] Jer. 26. 18.

Verse 2. '*Who pluck off their skin from off them,*' etc.—This expression marks, hyperbolically, the avidity and cruelty of the chiefs of Israel, who acted towards the people as would shepherds who flayed alive their own sheep, to devour their flesh—acting more like wolves than shepherds. This brings to mind the saying of Tiberius,



MOUNT ZION.

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who, when urged by the governors of the provinces to augment the tributes, answered, 'Boni pastoris esse tondere, non deglubere,'—the good shepherd shears his sheep, but does not skin them.—Sueton *in Tiber.* 32.

12. '*Therefore shall Zion...be plowed as a field.*'—Whether this received any *literal* fulfilment when the city was ruined by the Babylonians we do not know; but we do know that Jerusalem then 'became heaps,' as the next clause expresses. The prediction has, however, been *literally* accomplished in more ways than one. It was an insulting act of ancient conquerors to pass a plough over a conquered and ruined city, to express that the site should be built upon no more, but be devoted to agriculture. Horace mentions it as a Roman custom:—

'From hence proud cities date their overthrow,
When, insolent in ruin, o'er their walls
The wrathful soldier draws the hostile plough,
That haughty mark of total overthrow.'
Carmin. l. i. Ode xvi. FRANCIS.

And these very Romans did draw the 'hostile plough' over Jerusalem. For we are told by various old Hebrew writers, whose testimony is confirmed by Jerome, that after the city and temple of Jerusalem had been by them destroyed, Turnus Rufus, or, as Jerome calls him, Titus Annius Rufus, passed the plough over the site, according to an order which he received from the emperor; and in consequence of which the site remained for many years utterly desolate.

Another interesting corroboration of this passage, if understood as applying specially to Mount Zion, might be found in its present condition, as described by Dr. Richardson, in a passage quoted under Ps. xlviii. 2; and in which its application to the illustration of the present text is particularly mentioned.

CHAPTER IV.

1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the church.*

BUT [1]in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into [2]plowshares, and their spears into [3]pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it.*

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that [4]halted a remnant, and her that was cast far off a strong nation: and the LORD [5]shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

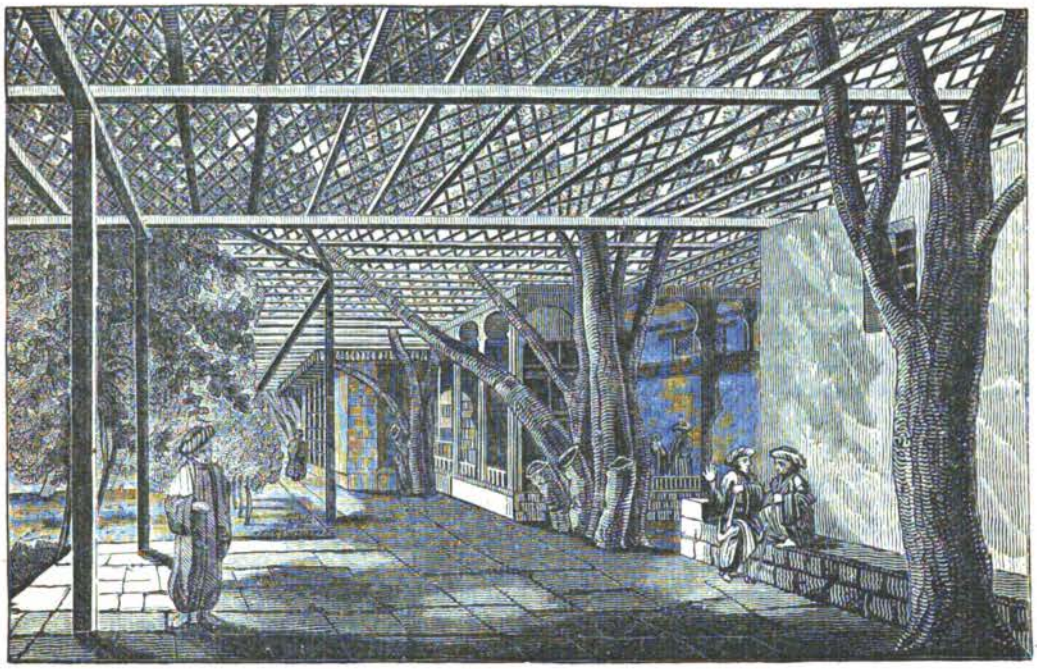
12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

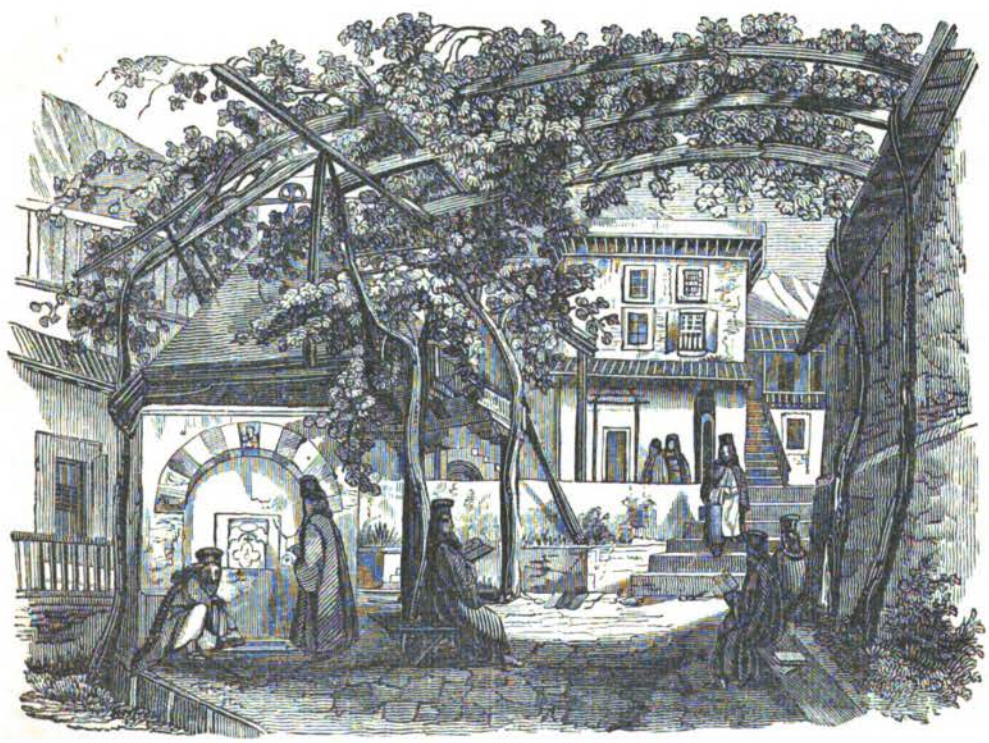
[1] Isa. 2. 2, &c. [2] Isa. 2. 4. Joel 3. 10. [3] Or, *scythes.* [4] Zeph. 3. 19. [5] Dan. 7. 14. Luke 1. 33.

Verse 4. '*They shall sit every man under his vine and under his fig tree.*'—This proverbial and beautiful image, employed by the Hebrews to express a state of security and peace, has already received, under 1 Kings iv. 25, the requisite explanation. The present recurrence of the image affords an opportunity of adding a few further observations. Pliny, in speaking of vines, mentions three kinds and modes of training:—1. Those which ran along the ground;—2. Those which grew upright, without support;—3. Those which were sustained by a single prop;—4. And those which covered a frame or trellis. We have ourselves seen all these methods in the East; and although

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VERANDAH OF A MODERN ORIENTAL HOUSE.



MONASTERY OF ST. CATHARINE, MOUNT SINAI.
The Monks sitting under the shade of their Vine-trees.

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we doubt that the first method of treating the vine was the prevalent one in Syria and Asia generally, as Pliny seems to intimate, it no doubt existed there, the vineyard being probably, as now, laid out in ridges over which the vines extended. May not this explain the 'spreading vine of low stature' of Ezek. xvii. 6? But some one of the other vines, or all of them, did of course supply the shade under which the Hebrews delighted to repose. In reading this and the parallel passages, it is by no means necessary to suppose that vines were trained over a trellis, and formed a sheltering arbour; since one or more of the standard vines, which grow unsupported, and which to a considerable extent form the vineyards of the East, would extend a grateful shade, whether in the suburban garden or in that which the house enclosed. Vine-shades, or arbours, such as our cuts exhibit, must however be understood as included, and are perhaps principally intended. They are and have been in use wherever the vine is common. The old rabbinical writers attest the prevalence of the general custom to which the text alludes, as they are constantly describing their learned predecessors as sitting and studying the law, meditating or conversing, on particular occasions, under fig-trees, olive-trees, and vines. Where the fig-tree grows, its broad leaf and expanded shade naturally point it out for that preference which the Scriptural intimations assign.

Although, in the note referred to, we have assumed that the vine and fig-tree alluded to may have been generally in the court of the house, this does not by any means preclude the notion that the people may not also have rejoiced in the shelter of the fig-trees and the vines which grew in their suburban gardens. Indeed, as these became dangerous places in troublous times, when it is unsafe to venture beyond the walls of a town, the blessed condition of the times of which the prophet speaks would be beautifully evolved by our understanding him to intimate that the people might then repair in safety to their gardens, and that none should make them afraid as they sat there under their own vine and under their own fig-tree.

CHAPTER V.

2 *The birth of Christ.* 4 *His kingdom.* 8 *His conquest.*

Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, [1]Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from [2]everlasting.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and [3]feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight [4]principal men.

6 And they shall [5]waste the land of Assyria with the sword, and the land of Nimrod [6]in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of [7]sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy graven images also will I cut off, and thy [8]standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy [9]cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

1 Matt. 2. 6. John 7. 42. 2 Heb. *the days of eternity.* 3 Or, *rule.* 4 Heb. *princes of men.* 5 Heb. *eat up.* 6 Or, *with her own naked swords.* 7 Or, *goats.* 8 Or, *statues.* 9 Or, *enemies.*

Verse 5. '*When the Assyrian shall come into our land.*'—There is little if any difference of opinion that by 'the Assyrian' is here meant the Syro-Macedonian empire founded by Seleucus; for to apply it to the Assyrian empire which existed in the time of the prophet does not at all suit the connection, which has regard to the distant future, and not to contemporary events. The prophet could only describe the future empire by a name already

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known. The only other term he could have used was 'Syrian,' which, although it seems more correct to us, would have been very confusing to those who heard this prophecy, when another realm more usually distinguished by that title existed. Besides, the term 'Assyrian' is correct in this appropriation, seeing that the Syro-Grecian empire did comprehend the realm over which the Assyrians had ruled. Thus understood, the prophecy is taken to have reference to the noble stand made by the Jews under the Maccabees against the encroachments of Antiochus Epiphanes upon their rights and their laws.

CHAPTER VI.

1 *God's controversy for unkindness,* 6 *for ignorance,* 10 *for injustice,* 16 *and for idolatry.*

HEAR ye now what the LORD saith; Arise, contend thou [1]before the [2]mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of [3]Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what [4]Balak king of Moab consulted, and what Balaam the son of Beor answered him from [5]Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves [6]of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my [7]body *for* the sin of my soul?

8 He hath [8]shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to [9]walk humbly with thy God?

9 The LORD's voice crieth unto the city, and [10]*the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ [11]Are there yet the treasures of wickedness in the house of the wicked, and the [12]scant measure *that is* abominable?

11 [13]Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt [14]sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For [15]the statutes of [16]Omri are kept, and all the works of the house of [17]Ahab, and ye walk in their counsels; that I should make thee a [18]desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

1 Or, *with.* 2 Isa. 1. 2. 3 Exod. 12. 51, and 14. 30. 4 Num. 22. 5. and 23. 7. 5 Num. 25. Josh. 5. 6 Heb. *sons of a year.* 7 Heb. *belly.* 8 Deut. 10. 12. 9 Heb. *humble* thyself *to walk.* 10 Or, *thy name shall see that which is.* 11 Or, is there *yet unto every man an house of the wicked, &c.* 12 Heb. *measure of leanness.* 13 Or, *Shall I be pure with, &c.* 14 Deut. 28. 38. Hag. 1. 6. 15 Or, *he doth much keep the, &c.* 16 1 Kings 16. 25, 26. 17 1 Kings 16. 30, &c. 18 Or, *astonishment.*

Verse 6. '*Wherewith shall I come before the Lord.*'—Bishop Butler (*Serm.* vii. p. 121) thinks that we have here the demand of Balak and the answer of Balaam. This idea is adopted by Lowth, and also by Peters (*Sermons,* p. 333), who say that we have a sort of dialogue between Balak and Balaam represented to us in the prophetical way. The king of Moab speaks in verse 6; Balaam replies by another question in the first two hemistichs of verse 7; the king of Moab rejoins in the remaining part of the verse, and Balaam replies in verse 8.

7. '*Shall I give my firstborn for my transgression,*' etc. —We may refer the reader back to the considerations on human sacrifice stated under Jer. xx. 5; where we have supposed that the horrid custom originated in the impression that the life of the most valuable creature must needs be most acceptable to the gods. This verse announces a *principle* of the practice—a reason for it—not distinct from, nor adverse to, that which we have considered, but connected with and involved in it. We are told that such sacrifices were sometimes intended to be expiatory—were sacrifices of atonement. A father offered his firstborn, or his other children, for his transgression—for the sin of his soul. No one conversant with the principles and practice of heathenism can be unaware that common animal sacrifices were often regarded as expiatory. In the heathen poets, the gods are continually requiring from particular persons, or bodies of men, sacrifices at their shrines, to appease their anger and atone for offences com-

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mitted against them: and in these and other ancient writings, where a person sees cause to fear that by some act he has incurred the displeasure of some god, he hastens, as soon as he can, to offer a sacrifice to appease the incensed deity. This being the case, it follows, on the principle alleged in the previous note, that when men became familiar with human sacrifices, the life most precious to the offerer himself was deemed to furnish the most acceptable and prevailing atonement for his offences. And, to a father, the most precious lives were those of his children; and of his children, that of the firstborn above all. And as even men the most besotted in superstition could not, we should suppose, be induced frequently to offer such costly sacrifices without a powerful constraining motive, we may perhaps believe that, when we read of such sacrifices, we are always to understand them rather as sacrifices of atonement than as freewill offerings. This might be clearer if our information were more complete: but the ancient writers, and the moderns also, usually mention the custom in general terms, without stating on what principle it proceeded: but, when they happen to do so, it generally proves that the horrid sacrifice was made to pacify an incensed god, or to atone for the past offences of a nation, city, family, or individual. Indeed it is surprising to what an extent this principle has operated, among nations in every respect most different from each other, not merely in the East, but also in America and in the regions of the Northern Sea. To illustrate this, one or two examples may suffice. When we learn from Eusebius that the Phœnicians sacrificed children once a-year to Saturn, may we not, under the view suggested by the prophet, understand that the day on which this was done had a similar object with the Day of Atonement among the Hebrews; and that the design of the horrid rites then performed was to atone for the offences of the past year? The famous sacrifice of Iphigenia, with the consent of her father, seems a very striking illustration of the subject, if taken in the version of Æschylus. The sacrifice was avowedly one of expiation—to atone for the offence which the goddess avenged by tempests and contrary winds, which kept the Argive fleet from sailing. The victim was *her* demand; and nothing is more instructive as to the real character of such transactions than the grief and horror which the demand inspired, and which attended and followed the consummation. From this we may gather, that the offerers might, as is alleged, consider it a duty to *seem* cheerful, and even joyous, but that their real feelings were agonized and their hearts rent at the inevitable necessity which their 'dark idolatries' laid upon them. In this instance the father did not, as the mother bitterly alleges that he did,—

> —'Think no more his tender child to spare
> Than a young lamb from fleecy pastures torn
> From out the midst of his unnumber'd sheep.'

But rather, when the prophet announced the fatal demand,—

> 'The sons of Atreus, starting from their thrones,
> Dash'd to the ground their sceptres, nor withheld
> The bursting tears that dew'd their warrior cheeks;
> And thus exclaiming spoke the elder king:
> "O heavy, fatal doom! to disobey!
> O heavy, fatal doom! my child to slay!
> My child! the idol-treasure of my house!
> Must I, her father, all bedabbled o'er
> In streaming rivers of her virgin gore,
> Stand by the altar with polluted hands?
> O woe! woe! woe!
> Where shall I turn me?"'
>
> *Agamemnon.*—SYMMONS.

The whole of this powerful tragedy is most instructive as to the ideas, feelings, and practices connected with such sacrifices as the inspired prophet mentions: but we cannot advert to them further, or produce the other examples which press upon our recollection.

15. '*Thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.*'—The word translated 'sweet wine,' and usually so translated in the Auth. Vers. is תִּירוֹשׁ *tirosh*, and that rendered 'wine' is יַיִן *yayin*. No one questions that the latter word means 'wine,' but it is much questioned, by the writers on what is called 'the wine question,' whether the former means anything else, wherever it occurs, than the solid products of the vine. In the note on Gen. xxvii. 28, we have expressed the view we take of the word, and in reverting to that note we take the opportunity of stating, at the request of Dr. F. R. Lees, that we had no authority for ascribing the tract called *Tirosh lo Yayin* to his pen, although we had always understood that he was the writer. The present text is that which is regarded by those who take the view of that writer as the one which establishes beyond doubt the point for which they contend. In a tract called *Tirosh*, by the Rev. Peter Mearns, Glasgow, 1844, that view is clearly stated as follows. After giving the text thus, 'Thou shalt tread the olives, but shalt not anoint thee with oil; and (thou shalt tread) the grapes (*tirosh*), but thou shalt not drink wine (*yayin*),' the writer proceeds: 'A moment's reflection may satisfy every reader that the English version is inaccurate here. It is plain that the term here improperly rendered *sweet wine* is employed to designate the solid article out of which wine was pressed, as oil from olives. We may also remark, that the term (*yayin*) here employed to denominate the wine which it yields is used only of that which is obtained from the vine, which establishes the fact that this term is connected with the vine. The passage obviously refers to the treading of olives and grapes. The custom of treading grapes is said to exist still in the East, and in different parts of Europe. There is no propriety, however, in speaking of treading sweet wine. It is possible to wade in it, where there is abundance of it, but not to tread it. In the passage under consideration the prophet is speaking of a time of famine, when the people would have olives, but would obtain little or no oil from them; and the few grapes they would have would be almost destitute of juice. Whatever be the meaning of the term in other passages it must refer to a solid here. Bishop Lowth saw this, and (in his *Prel. Diss. to Trans of Isaiah*) rendered the verse thus—

> "Thou shalt sow, but shalt not reap;
> Thou shalt tread the olive, but shalt not anoint thee with oil;
> And the grape, but shalt not drink wine."

Dr. Lowth was not the first who saw the propriety of assigning the term a solid interpretation here. In fact, the Chaldee version, which was written a short time before the birth of Christ, renders this text thus:—"thou shalt tread the *grapes*," etc. The Septuagint omits the term altogether, and the Syriac version, which was executed about the close of the first century of the Christian era, is chargeable with the same error, probably from a culpable unwillingness to deviate from the former, which was then held in high estimation. Drusius, whose commentaries on the minor prophets were originally published between the years 1595 and 1627, remarks on this passage that the term here has been "improperly rendered *must*; for it is not the *must* (or fresh juice) which is trodden, but the *grapes* whence the must is expressed. *Must*, therefore, has been put here instead of *grapes*, which a certain poet calls *hanging wine*." Archbishop Newcome (*Improv. Vers. of Min. Proph.*, published in 1785, being after Lowth, whose work on Isaiah was published in 1778) renders this text "the *grape* of the choice wine." It were easy to add other translations similar to those we have already given (for instance, Julius Bate [*Crit. Hebr.* 1767] observes on this passage, "It is plain that *tirosh* is what is pressed, the *grapes*;" Dr. Conquest, in his amended translation, here follows Lowth; Ray, in his revised translation, renders, "And the *grape*, but shalt not drink," omitting the word for wine altogether, as the Septuagint and Syriac that for grape), but let those given suffice.'

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The view which ourselves take of the text may now be indicated. We suppose that the meaning of a word must be determined by the general sense which may be collected from the great body of the examples in which it occurs. If in the great number of cases the word can only mean a description of wine, the present text must be read in conformity with them, and cannot be regarded, on any just rule of criticism, as a sufficient authority for a different signification. In other cases when a word in a particular text seems at the first view opposed to that which it obviously bears in many others, we do not feel authorized to turn all the other texts from their obvious sense to meet the interpretation which this one text seems to sanction, but we conclude that our interpretation of this one text must be wrong, since it contradicts the prevailing sense of many passages, and we apply ourselves to seek another interpretation which shall be consistent with them. In the present case we easily obtain an interpretation conformable to the others, by supposing that the word 'grape' has, by a licence common in Hebrew poetry, been omitted, and if we supply it a sense entirely conformable to that which is generally assigned to the word TIROSH is obtained. This is what is really done by Abp. Newcome in his *Improved Version* of the Twelve Minor Prophets, who translates—

'Thou shalt tread the olive, but shalt not anoint thee with the oil,
And *the grape of* the choice wine, but shalt not drink the wine.'

Dr. Henderson, in his more recent version of the Minor Prophets, takes the same view, and translates—

'Thou mayest tread the olive, but shalt not pour out the oil,
And the grape of the new wine, but the wine thou shalt not drink.'

In both these translations the writers do not say that *tirosh* means 'grape,' but that it means 'choice wine,' or 'new wine,' and 'the grape of' are words which they introduce arbitrarily, but very properly, to complete the sense which the particular text requires.

CHAPTER VII.

1 *The church, complaining of her small number,* 3 *and the general corruption,* 5 *putteth her confidence not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promises,* 16 *by confusion of the enemies,* 18 *and by his mercies.*

WOE is me! for I am as [1]when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit.

2 The [2] [3]good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth [4]his mischievous desire: so they wrap it up.

4 The best of them *is* a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For [5]the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

10 [6]Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, [7]Where is the LORD thy God? mine eyes shall behold her: now [8]shall she be trodden down as the mire of the streets.

11 *In* the day that thy [9]walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria, [10]and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 [11]Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ [12]Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 ¶ According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the [13]dust like a serpent, they shall move out of their holes like [14]worms of the earth: they shall be afraid of

1 Heb. *the gatherings of summer.* 2 Psal. 12. 1. Isa. 57. 1. 3 Or, *godly*, or, *merciful.* 4 Heb. *the mischief of his soul.*
5 Matt. 10. 21, 35, 36. Luke 12. 53. 6 Or, *And thou wilt see her that is mine enemy, and cover her with shame.*
7 Psal. 79. 10, and 115. 2. Joel 2. 17. 8 Heb. *she shall be for a treading down.* 9 Amos 9. 11, &c. 10 Or, *even to.*
11 Or, *After that it hath been.* 12 Or, *rule.* 13 Psal. 72. 9. 14 Or, *creeping things.*

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the LORD our God, and shall fear because of thee.

18 ¶ Who *is* a God like unto thee, that [15]pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

[15] Exod. 34. 6, 7.

Verse 1. '*My soul desired the firstripe fruit.*'—Harmer thinks that the expression here used by the prophet may probably be understood by the assistance of a remark which Sir John Chardin has made upon this passage. He informs us, that the Persians and Turks are not only fond of almonds, plums, and melons in a mature state, but that they are remarkable for eating them before they are ripe. As soon as ever they approach to that state, they make use of them, the great dryness and temperature of the air preventing flatulence.

4. '*Brier.*'—The original word (חֶדֶק *chedek*) is translated 'thorn' in Prov. xv. 19, where the words סְכָךְ מְסוּכָה, *chedek mesukah*, occur in juxtaposition, but are separated in the passage before us. They intimate to us that it was sometimes the practice to make fences of some thorny shrub, to check the progress of aggressors. As little can with certainty be said of this as of the other thorny plants mentioned in Scripture. The corresponding Arabic word *chadak* or *hadak* is however applied in the East to a species of Solanum; and although Rosenmüller, who was aware of this, supposes it not to be suitable to the texts, Dr. Royle is of a different opinion, and states that some species of solanum grow to a considerable size, while others are among the most prickly plants of the East, and are very common in dry and arid situations.



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N A H U M.

THIS prophet is described in the first verse as the 'Elkoshite,' but it has been disputed whether this description is derived from his parentage or the place of his birth. The latter seems the most probable conclusion. Jerome says that there was in his days a village called Helkesi. It was so much fallen to ruin that the traces of the old buildings could scarcely be distinguished; but it was known to the Jews, and was shewn to him by one who went about the country with him. This was in Galilee; and if this was the birth-place of Nahum, another instance is offered, in addition to that of Jonah, that the Jews were in the wrong in alleging that 'Out of Galilee ariseth no prophet.' It has been thought by some, however, that Nahum was of the captivity of Israel, and that the Elkosh of Nahum was a place of that name in Kurdistan (the ancient Assyria), on the east side of the Tigris, about three hours' journey to the north of Mosul, which lies on the same side of the river, opposite to Nunia, supposed to be the site of the ancient Nineveh. This place is now inhabited by Nestorian Christians, and is a place of great resort to Jewish pilgrims, who certainly believe it to be the birth-place and burial-place of Nahum, to whose tomb they pay especial respect. There is no intrinsic improbability in this; but it is now generally thought that the tradition which connects the name of Nahum with this place is of later date, and originated with the Jews or Nestorians, who imagined that he must have lived near the principal scene of his prophecy, and supposed that the name had been transferred by the Hebrew colonists to this place from the town so called in Palestine, just as our colonists gave the names of English towns to places in their settlements. Although Nahum was a native of Elkosh, it does not necessarily follow that he abode there at the time his prophecy was delivered. On this point we see no evidence. Familiar references to Lebanon, Carmel, and Bashan, do not, in the mouth of a Jew, prove actual residence in Palestine; and it would unnecessarily limit the distinctness of prophetic vision to assume that he was in or near Jerusalem from the graphic manner in which he describes the advance of Sennacherib's army (i. 9-12).

The prophecy is generally held to have been uttered in the latter half of the reign of Hezekiah, not long after the irruption of the Assyrians under Sennacherib into Judæa, and before its fatal termination, which he prophesies, and then stretches forth his prophetic vision into times then remote, when the Assyrian power should be utterly broken and proud Nineveh destroyed—events which occurred about a hundred years after the utterance of the predictions.

The style of Nahum is thus characterized by Bishop Lowth:—'None of the minor prophets seem to equal Nahum in boldness, ardour, and sublimity. His prophecy, too, forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majestic; the preparation for the destruction of Nineveh, and the description of its downfal and desolation, are expressed in the most lively colours, and are bold and luminous in the highest degree.' The testimony of De Wette is to the same effect in other words. Henderson characterizes Nahum as 'inferior to none of the minor prophets, and scarcely to Isaiah himself.'

The number of separate commentaries upon Nahum is considerable. Bibliandri *Propheta Nahum juxta veritatem Ebraicam Latine redditus, cum exegesi*, etc., Tiguri, 1534; Luther, *Enarratio in Prophetam Nahum*, Viteb., 1555—also in German; De la Heurga, *Comm. in Prophetam Nahum*, Lugd., 1538; Chytræi *Explicatio P. Nahumi*, Viteb., 1565; Pinti *Comm. in Danielem, Nahum, et Lamentt. Jeremiæ*, Conimbriæ, 1582; Gesneri *Paraphrasis et Expositio in Nahum*, Viteb., 1604; Crocii *Comm. in Nahum*, Bremæ, 1620; De Quiros, *Comm. in Prophetas Nahum et Malachiam*, Hispali, 1622; Ursini *Hypomnemata in Obadiam et Nahum*, Francof., 1652; Abarbanelis *Commentarius Latino donatus a* J. D. Sprechero, Helmstd., 1703; Van Holke, *Explicatio Analytica Prophetarum sex posteriorum ex Minoribus*, Lugd., 1709; Wildii *Meditationes Sacræ in P. Nahum*, etc., Francof., 1712; Wahl, *Neu übersetzung des Gesanges, der uns vom P. Nahum übrig ist*, Halle, 1790; Grimm, *Nahum, neu übersetzt mit erklärenden Anmerkungen*, Düsseldorf, 1790: Greve, *Vaticinia Nahumi et Habacuci*, Amstelod., 1793; Bodin *Nahum Latine versus et Notis philologicis illustratus*, Upsal, 1806; Fraehn, *Curarum exegetico-criticarum in Nahumum P. specimen*, Rostock, 1806; Neumann, *Nahum, neu übersetzt und mit Anmerkungen*, Breslau, 1808; Middledorpf, *Nahum, aus dem Hebraischen übersetzt*, 1808; Pareau, *Nahumi Vaticinium philologice et critice Expositum*, 1808; Justi, *Nahum, neu übersetzt und erläutert*, Leipz., 1820. [Otto Strauss, *Nahumi De Nino Vaticinium explicavit ex Assyriis monumentis illustravit*, 1853.]

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CHAPTER I.

The majesty of God in goodness to his people, and severity against his enemies.

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 [1]God *is* [2]jealous, and the LORD revengeth; the LORD revengeth, and [3]*is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* [4]slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can [5]abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a [6]strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, that imagineth evil against the LORD, [7]a wicked counsellor.

12 Thus saith the LORD; [8]Though *they be* quiet, and likewise many, yet thus shall they be [9]cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the [10]mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, [11]keep thy solemn feasts, perform thy vows: for [12]the wicked shall no more pass through thee; he is utterly cut off.

[1] Or, *the LORD is a jealous God, and a revenger*, &c. [2] Exod. 20. 5. [3] Heb. *that hath fury*. [4] Exod. 34. 6, 7. [5] Heb. *stand up*. [6] Or, *strength*. [7] Heb. *a counsellor of Belial*. [8] Or, *If* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away*. [9] Heb. *shorn*. [10] Isa. 52. 7. Rom. 10. 15. [11] Heb. *feast*. [12] Heb. *Belial*.

Verse 10.—'*While they are drunken . . . . they shall be devoured as stubble fully dry.*'—In the ancient writers there is considerable discrepancy with respect to the names of the persons who acted the more prominent parts in that last scene of Assyrian history which is the subject of the present prophecy. They however substantially agree, in the *circumstances* of that great event, with one another, and with the inspired prophets. And as the circumstances are alone mentioned by the latter, without any names being given, and as circumstantial corroborations are of the most interest and importance, we shall limit our notices to them, without opening any discussion about the names of the principal persons. We shall follow the account of Diodorus, which is not only the most complete and connected which remains to us, but is proved to be generally accurate by the remarkable illustration which it affords to, and receives from, the prophecies of Scripture.

In the present verse the prophet intimates that a great destruction should befal the Assyrians while they were in a condition of drunkenness. Accordingly, Diodorus informs us, that on the advance of the allied forces of the Medes and Babylonians, the king of Assyria marched against them, and obtained signal victories over them in three successive battles. The revolted tributaries began to think of abandoning their enterprise in despair, when they received news of the advance of a powerful army out of Bactria to the king's assistance. This force, after some parleying, they succeeded in persuading to make common cause with themselves against the king whom they came to assist. Meanwhile the Assyrian monarch, ignorant of the revolt of the Bactrians, and elated by former successes, abandoned himself to his revelry and sloth, and was chiefly intent on preparing wine and victuals in abundance to feast his army. The allied revolters being apprised by deserters of the intemperance and security of the adverse army, attacked their camp suddenly, in the night, in the midst of their revelry and drunkenness; and being in excellent order, while the camp was in the most

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disordered and helpless condition imaginable, and altogether unprovided for defence, they easily broke into the camp, and made a prodigious slaughter of the Assyrians. The survivors were glad to escape with their king into the city. As this was the first great blow, in those closing transactions, which the Assyrians received—and was indeed the severest of all that preceded the final overthrow—we may reasonably conclude it to be the same event to which the prophet refers.

[*V.* 14. '*House of thy gods.*'—APPENDIX, No. 77.]

CHAPTER II.

The fearful and victorious armies of God against Nineveh.

[1]HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 [2]For the LORD hath turned away [3]the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men *are* [4]in scarlet: the chariots *shall be* with [5]flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: [6]they shall seem like torches, they shall run like the lightnings.

5 He shall recount his [7]worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the [8]defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be [9]dissolved.

7 And [10]Huzzab shall be [11]led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

8 But Nineveh *is* [12]of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall [13]look back.

9 Take ye the spoil of silver, take the spoil of gold: [14]for *there is* none end of the store *and* glory out of all the [15]pleasant furniture.

10 She is empty, and void, and waste: and the [16]heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

1 Or, *The disperser*, or, *hammer*. 2 Isa. 10. 12. 3 Or, *the pride of Jacob as the pride of Israel*. 4 Or, *dyed scarlet*.
5 Or, *fiery torches*. 6 Heb. *their shew*. 7 Or, *gallants*. 8 Heb. *covering*, or, *coverer*. 9 Or, *molten*.
10 Or, *That which was established*, or, *there was a stand made*. 11 Or, *discovered*. 12 Or, *from the days* that *she* hath been.
13 Or, *cause* them *to turn*. 14 Or, *and* their *infinite store*, &c. 15 Heb. *vessels of desire*. 16 Isa. 13. 7, 8.

Verse 5. '*The defence shall be prepared.*'—In this and the two preceding verses we have a very animated description of the preparations for defence. In like manner, we find the defensive preparations particularly mentioned by Diodorus. When the king found himself shut up within the walls of the town, he was by no means discouraged, but took the most active and well-advised measures for the defence. The town was well stored with necessaries, and the lofty and strong walls seemed to defy any force the besiegers could bring to bear against them. Yet not feeling too confident or secure, the king sent off a great part of his treasures, together with his children, to the care of his intimate friend Cotta, the governor of Paphlagonia; and dispatched posts into all the provinces of the kingdom to raise soldiers and to procure every possible assistance. Having thus made every arrangement for the defence which prudence or courage could suggest, the king resolved to abide the siege till the expected aid from the provinces should arrive. So well were his measures taken, and such the strength and resources of the place, that nothing of any consequence was effected for two years by the besiegers, beyond the keeping the besieged confined to the city, and making some abortive assaults upon the walls.—But the end came at last, and in the manner which the prophet repeatedly declares.

6. '*The gates of the rivers shall be opened.*'—Compare this with ch. i. 8. Both passages mark very distinctly the agency of an inundation in opening the way to the besiegers of Nineveh. And most remarkably was this accomplished. We are told by Diodorus that in his plans for the defence of the city, the king of Assyria was greatly encouraged by an ancient prophecy, *That Nineveh should never be taken until the river became its enemy.* But that after the allied revolters had besieged the city for two years without effect, there occurred a prodigious inundation of the Tigris, when the stream overflowed its banks, and rose up to the city, and swept away about twenty furlongs of its great wall. When the king heard this unexpected fulfilment of the old prediction, he was filled with consternation and despair; he gave up all for lost; and that he might not fall into the hands of his enemies, he caused a large pile of wood to be raised in his palace, and heaping thereon all his gold, silver, and apparel, and collecting his eunuchs and concubines, caused the pile to

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be set on fire, whereby all these persons, with himself, his treasures, and his palace were utterly consumed.—It claims to be noticed that the prophet mentions *fire*, as well as *water*, among the agents employed in the destruction of Nineveh (ch. iii. 13, 15).

As Diodorus does not specify the time of the year in which the inundation of the Tigris took place, we are left in doubt by which of the causes which still periodically operate in swelling its stream, and which sometimes occasion it to overflow its bank in particular places, it was produced. In autumn it is swollen by rains, and in spring by the melting of the snows in the mountains of Armenia. As the latter cause, more abundantly than the former, replenishes the channel of the river, and more frequently occasions inundations, it was probably by this that the proud walls of Nineveh were thrown down. A similar circumstance occurred a few years since to the greatest city, Baghdad, that now exists on the same river. While the inhabitants were expecting a siege, the river overflowed its banks, producing one of the most extensive and destructive river-inundations that history records. In one night a large part of the city wall, with a great number of the houses, were overthrown by the irruption of the waters, thousands of the sleeping inhabitants being overwhelmed in the ruins. In this case, however, the extent of the inundation around the city, and the length of time which it took to subside, allowed opportunity for the repair of the wall before the hostile army could approach.

7. '*Huzzab.*'—This word (הֻצָּב) has been very differently understood. Of the numerous alternatives which have been suggested, the following are the principal:—The queen of Nineveh; Nineveh itself represented as a queen; a female idol; the warriors; the host; the foundation; the fortress, etc. These diversities are obtained by alterations in, or additions to, the present reading; by derivations from different roots; and by reading in a different connection; as well as by different apprehensions of the word as it stands. The interpretation 'fortress,' which Newcome and Boothroyd prefer, requires the word to end verse 6 rather than to begin verse 7; and the last clause of the former and the first of the latter will then read thus: 'The palace shall be dissolved *and the fortress.* She shall be led away captive,' etc. As we are strongly persuaded that verse 7 describes Nineveh as a captive queen brought before the conqueror, we do not object to the interpretation we have quoted, since it disposes of the doubtful word in verse 6, and leaves this conclusion open for verse 7, where we suppose a new circumstance to be taken up, only connected generally with the preceding verse. The present description may then be understood to represent Nineveh as a queen (or, if we will, the queen of Nineveh), led before the conqueror, attended by her maidens, who are described as mourning like doves and smiting upon their breasts. The act of smiting is strongly expressed, as in our version by 'tabering,' from the action of a performer on the tabret. This remarkable expression has been duly noticed by various expositors, who have however overlooked two circumstances which add to the force of the allusion,—one is, that tambourines are used exclusively by females in the East; and the other, that such are the instruments employed by the women who wail for the dead. [The word Huzzab means here simply, it is determined. It is determined—that is, that the following things shall happen to Nineveh.]

— '*Her maids shall lead her as with the voice of doves, tabering upon her breasts.*'—The tabor, one of the few musical instruments of ancient times, was employed both in rejoicing and mourning. The latter use of it is referred to by the figurative phrases here employed, and appears to us to be strikingly illustrated by the following, from an old traveller (Biddulph), who writes, 'While we were at Sapheta (Saphet, in Palestine), many Turks departed thence towards Mecca in Arabia; and the same morning they went, we saw many women playing with timbrels as they went along the street, and made a yelling or shrieking noise as though they cried. We asked what they meant in so doing. It was answered us, that they mourned for the departure of their husbands, who were gone that morning on pilgrimage to *Mecca*, and they feared that they should never see them again, because it was a long way and dangerous, and many died there every year.'

9. '*Take ye the spoil of silver . . . . of gold.*'—Diodorus describes the conquerors of Nineveh as greatly enriched by the spoils of gold and silver, collected from the ashes of the funeral pile and the rubbish of the burnt palace of the Assyrian king.

CHAPTER III.

The miserable ruin of Nineveh.

WOE to the [1] [r]bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

3 The horseman lifteth up both [3]the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and [4]I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than [5] [6]populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were [7]thy helpers.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

1 Heb. *city of bloods.* 2 Ezek. 24. 9. Hab. 2. 12.
3 Heb. *the flame of the sword, and the lightning of the spear.*
4 Isa. 47. 3. Ezek. 16. 37. 5 Or, *nourishing.*
6 Heb. *No Amon.* 7 Heb. *in thy help.*

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11 Thou also shalt be [8]drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brickkiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm [9]spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber, O king of Assyria: thy [10]nobles shall dwell *in the dust:* thy people is scattered upon the mountains, and no man gathereth *them*.

19 *There is* no [11]healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

8 Jer. 25. 17. 9 Or, *spreadeth himself.* 10 Or, *valiant ones.* 11 Heb. *wrinkling.*

Verse 8. '*Whose rampart was the sea, and her wall from the sea.*'—The *sea* referred to in this passage is the *river* Nile, which at the present day is named *el Bahr*, 'the sea,' as its most common appellation. Dr. Robinson's Egyptian servant, who spoke English, always called it 'the sea.' In Egypt, the word *el Bahr*, implying the Mediterranean Sea, is also used for north; a north-wind is called the 'sea-wind,' as coming from the Mediterranean. This shews the fallacy of an argument sometimes used to prove that the Hebrew was the original language of Palestine, viz., that the word sea (יָם), in Hebrew, is also the Hebrew term for west. If, for this reason, the Hebrew language were original in Palestine, then also the Arabic must have been so in Egypt. In like manner, in Syria, the word Kibleh, referring to Mecca, is now universally employed for south. *Robinson's Biblical Researches*, i. 542.

12. '*If they be shaken, they shall even fall,*' etc.—This will appear from the fact that all figs, when ripe, fall of their own accord; a little shaking of the tree will therefore bring down many figs, when the fruit is ripe, or approaching ripeness. The 'firstripe figs,' that is, the early or spring figs, drop with more facility than those of summer or late autumn.

14. '*Tread the morter.*'—We have explained, under Ezek. xiii., that mortar is usually trodden by the feet in the East. So is the clay for making bricks; and, from the context, we should rather suppose that *this* is to be understood in the present passage.

17. '*The great grasshoppers.*'—We are strongly of opinion that the construction here employed (גֹּב גֻּבָּי *gob gobai*) does not express the *size* of the species, but the vastness of the aggregate number. We have been furnished with some ingenious arguments to shew that the *mole-cricket* is to be understood. But the insect in question is described in Amos vii. 1, as very destructive to vegetable produce, while the food of the mole-cricket is chiefly composed of insects: and the fact that it does much damage to the roots of vegetables when burrowing in the earth, like the mole (whence its name), does not appear sufficiently to meet the required conditions. We are therefore more disposed to acquiesce in the conclusion that the locust, before it is in a condition for flight, is to be understood; particularly as the ravages of the locust, in this state of its existence, could not fail to have been a matter of sad experience to the Hebrews. It will also appear from the following statement, that this part of the natural history of the locust fully corresponds to *all* the Scriptural intimations.

The female locust lays her eggs in autumn. She makes choice of a light earth, *under the shelter of a bush or hedge*, where she deposits, and carefully covers over, an oblong substance of the shape of her own body, containing a great number of eggs. These are protected by their situation from the cold of winter, and are hatched early in the spring by the heat of the sun. Consequently, in the places which have been visited by the plague of locusts, the hedges and ridges swarm with the young ones about the middle of April. In this their larva state, they differ from the perfect insect only in their colour, size, and in the absence of the wings and wing-cases, and in the incapacities which hence arise. In other respects they enjoy the same faculties, except of reproduction, as in their ultimate condition. The same observation extends to their adolescent, or nympha, condition, when the wings and wing-cases remain enclosed in covers.

Their formal and wholesale ravages begin before they are in a condition for flight; and are then indeed far more ruinous than those of the winged invaders. When they leave their native hedges, they march along, as it were, in battalions, devouring every leaf and bud as they pass, and not sparing even the bark of trees. The husbandmen, who dread this visitation above all things, have various expedients for preventing or lessening the calamity. They have much tact in discovering the places where the eggs are deposited, great quantities of which they sometimes extract and destroy: and when the evil day has actually arrived, a common plan is to dig ditches across their path, into which they fall, and are destroyed in vast numbers. Great quantities are also devoured by birds and domestic fowls. At last, when the sun has waxed warm, about the end of June, they acquire their perfect condition by the development of their wings, and 'flee away,' to inflict on other places the desolation to which they have reduced the place of their birth.

[*Vv.* 13, 17, 19. APPENDIX, No. 78.]

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HABAKKUK.

THERE have been singularly different opinions as to the time of this prophet. Some of the old Jewish writers thought him to have been the son of the Shunammite woman, so noted in the history of Elisha; while the author of the apocryphal story of Bel and the Dragon introduces him into his narrative, which he lays in the time of Cyrus in the last years of Daniel. The former account makes him far the earliest of the collected prophets, and the latter the latest except Daniel. But both of the accounts are entitled to equal disbelief. We have no positive information; but the probability is, that Habakkuk prophesied in the reign of Jehoiakim, which would make him a contemporary of Jeremiah. The Jews generally place him in the reign of Manasseh: and certainly he may be allowed to have *lived* partly in that reign, although his present prophecies may not have been delivered till that of Jehoiakim. The traditions preserved by the pseudo-Epiphanius and Dorotheus state, that Habakkuk was of the tribe of Simeon, and was born and died at Bethzacar. The same account states that he withdrew into Arabia on the approach of the Chaldæan army against Jerusalem; but returned and cultivated his paternal fields after the Babylonians had retired. Little faith is however to be placed in these accounts. Habakkuk's tomb is spoken of as existing at Bethzacar, Keila, Echela, or Gabbatha, by the early Christian writers. As they are all mentioned as in the neighbourhood of Eleutheropolis, perhaps the tomb was about equally near the places thus named, and its situation denoted by different authors with varied references to the neighbouring towns or villages.

The general subject of Habakkuk's prophecy is the same as that of Jeremiah. He foretels the approaching punishment of the Jewish nation for its iniquities by the hands of the Chaldæans; suggests ultimate objects of hope and consolation; and predicts the final ruin of the Babylonian empire. The style of Habakkuk gives to his prophecy a high place among the poetical parts of Scripture. The sublime song with which it concludes is considered by Bishop Lowth as one of the most perfect specimens of the Hebrew ode; and from the repetition of the word 'Selah,' which occurs so frequently in the Psalms, it would appear to have been adapted to music, and was perhaps intended to be used in the public worship. Eichhorn, Rosenmüller, Jahn, De Wette, and other continental scholars, are also loud in their praise of Habakkuk's style. The first named of these gives an animated and copious analysis of the construction of his prophecies, which may be read with advantage in his *Einleitung*, but which is too long to be introduced here. Rosenmüller finds that the style of Habakkuk is grave, pure, chaste, concise, and perfectly adapted to the different subjects of which he treats, as well when he addresses his humble supplications to Jehovah, as when he launches his vehement rebukes against the crimes of men, and when he exalts the mercies of God towards the house of Israel. This writer concludes his strong eulogium by declaring that a person may find in the writings of this sacred poet, examples of all that the Hebrew eloquence possessed of strength, of grandeur, and of magnificence. De Wette also regards Habakkuk as equal in style to the finest of the prophetic writers—Joel, Amos, Nahum, Isaiah, and declares that in the ode in chap. iii., he surpasses all that the poetry of the Hebrews has produced of the kind. He adds, that in this noble song elegance and clearness are united to the utmost force, the most rich abundance, and to the most sublime poetic rapture. He further states that the rhythm of Habakkuk, while most free, is at the same time well measured; and that his language, always pure, has an air of admirable freshness. *Lehrbuch der Hist. crit. Einleitung*, § 248.

The canonicity of the book of Habakkuk is not open to question. It is not indeed mentioned by name in the ancient catalogues; but they must have counted him among the twelve minor prophets, whose number would not otherwise be full. In the New Testament some expressions of this prophet are introduced, but his name nowhere occurs. Compare Hab. ii. 4 with Rev. i. 17; Gal. iii. 11; Heb. x. 38; and Hab. i. 5 with Acts xiii. 40, 41.

Of Abarbanel's Commentary on Habakkuk there is a Latin version by Sprecher, Helmstd., 1709; Luther, *Der Prophet Habacuc ausgelegt*, Vitemb., 1526; Fabricii Capitonis *Enarrationes in P. Habacuc*, Argentor., 1520; Grynæi *Hypomnemata in Habacuc*, Basil, 1582; Guevara, *Comment. et ecphrasis in Habacuc*, etc., Madrid, 1585; Chytræi *Lectiones in prophetiam Habacuc*, 1592; Agellii *Comm. in prophetam Habacuc*, Antverpiæ, 1597; Garthii *Comm. in P. Habacuc*, Vitemb., 1605;

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Padilla *in Habacuc prophetam Commentaria*, Madrid, 1657; Haffenrefferi *Comm. in Nahum et Habacuc*, Stutgardiæ, 1663; Van Till, *Phosphorus Propheticus, seu Mosis et Habacuci Vaticinia, novo, ad istius Canticum, et hujus librum propheticum, commentario illustrata*, Lugd. Bat., 1700; Esch, *Gründliche Erklärung des P. Habacucs*, Wesel, 1714; Abichtii *Adnotationes ad Vaticinia Habacuci prophetæ*, Vitemb., 1732; Monrad, *Die Weissagung des Propheten Habakuks, übersetzt und mit Anmerkungen*, Götting., 1759; Perschke, *Habakuk, Vates olim Hebræus, inprimis ipsius hymnus denuo illustratus*, Francof., 1777; Ludwig, *Habakuk der Prophet nach dem Ebraïschen text, mit Zuziehung der älteren übersetzungen, übertragen und erläutert*, Frankf., 1779; Wahl, *Habakuk, neu übersetzt, nebst einer Einleitung, philologischen, kritischen, exegetischen, und ästhetischen Anmerkungen*, etc., Hanov., 1790; Kofod, *Chabacuci Vaticinium, Comm. critico atque exegetico illustratum*, etc., Havniæ, 1792; Tingstadii *Animadversiones philologicæ et criticæ ad Vaticinia Habacuci*, Upsal, 1795; Haenlein, *Symbolæ criticæ ad interpretationem vaticiniorum Habacuci*, Erlang., 1795; Horst, *Die Visionen Habakuks, neu übersetzt mit historischen und exegetischen kritischen Anmerkungen: nebst einer Abhandlung über den Prophetismus der alten Welt, und insbesondere der biblischen Propheten*, Gotha, 1798; Ranitz, *Introductio in Habacuci Vaticinia*, Lips., 1818; Euchel, *Chabakuk, aus dem Ebraïschen übersetzt*, etc., Copenhagen, 1815; Justi, *Habakuk, neu übersetzt und erläutert*, Leipz., 1821; Wolff, *Der Prophet Habacuc*, Darmstadt, 1822.

CHAPTER I.

1 *Unto Habakkuk, complaining of the iniquity of the land, 5 is shewed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.*

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the [1]wicked doth compass about the righteous; therefore [2]wrong judgment proceedeth.

5 ¶ [3]Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the [4]breadth of the land, to possess the dwellingplaces *that are* not their's.

7 They *are* terrible and dreadful: [5]their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more [6]fierce than the [7]evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: [8][9]their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O [10]mighty God, thou hast [11]established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on [12]iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the

[1] Job 21. 7. Jer. 12. 1. [2] Or, *wrested*. [3] Acts 13. 41. [4] Heb. *breadths*.
[5] Or, *from them shall proceed the judgment of these, and the captivity of these*. [6] Heb. *sharp*. [7] Zeph. 3. 3.
[8] Or, *the supping up of their faces*, &c., *or, their faces shall look toward the east*. [9] Heb. *the opposition of their faces toward the east*.
[10] Heb. *rock*. [11] Heb. *founded*. [12] Or, *grievance*

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sea, as the [12]creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their [14]drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat [15 16]plenteous.

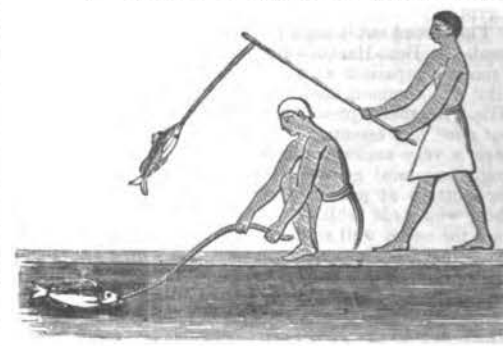
17 Shall they therefore empty their net, and not spare continually to slay the nations?

[12] Or, *moving.* [14] Or, *fine-net.* [15] Or, *dainty.* [16] Heb. *fat.*

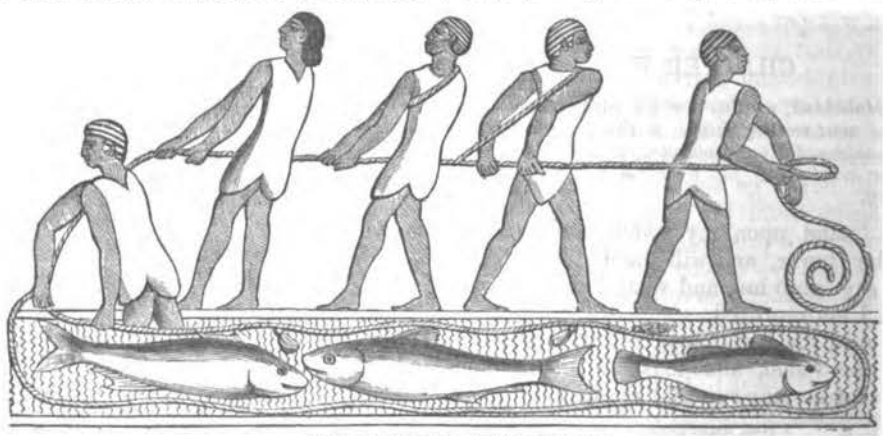
Verse 8. '*Swifter than the leopards.*'—The swiftness of the leopard is proverbial in all countries where it is found. This, conjoined with its other qualities, suggested the idea, in the East, of partially taming it, that it might be employed in hunting; and Harmer ingeniously conjectures that the image here employed by the prophet may have been the more familiar and striking to the people, from their having had opportunities of witnessing the prodigious feats of leopards used in the royal hunts. He would have considered this the more probable if he had known that the leopard was certainly thus employed in ancient Egypt, as appears from existing paintings. Leopards are now rarely kept for hunting in Western Asia, unless by kings and governors; but they are more common in the eastern parts of Asia. Osorius relates that one was sent by the king of Portugal to the Pope, which excited great astonishment by the velocity with which it overtook and the facility with which it killed deer and wild boars. Le Bruyn mentions a leopard kept by the pasha who governed Gaza and the other territories of the ancient Philistines, and which he frequently employed in hunting jackals. But it is in India that the cheetah, or hunting leopard, is most frequently employed, and is seen in the perfection of his power. There is an interesting account of a cheetah hunt in Forbes's *Oriental Memoirs*, i. 170-175, from which it appears that the cheetah, when the prey is in view, endeavours to steal undiscovered within the distance of seventy yards before it starts against the game, and seldom perseveres in the chase if it does not overtake it in a very short run, which, however, it seldom fails to do. 'When the cheetah resolves to exert himself, his velocity is astonishing; for although the antelope is esteemed the swiftest species of the deer, and the course generally begins at the distance of seventy or eighty yards, yet the game is usually caught, or else makes his escape, within the distance of three or four hundred yards, the cheetah seldom running a greater distance, and in that I have measured repeated strokes of seven or eight paces. On coming up with the game, especially if a doe or fawn, it is difficult to describe the celerity with which it overthrows its prey. But the attack of an old buck is a more arduous task: his great strength sometimes enables him to make a hard struggle, though seldom with success; for although I have known a buck get loose two or three times, yet I never saw one escape after having been fairly seized.'



15. '*They take...them with the angle, they catch them in their net, and gather them in their drag.*'—This verse is remarkable for the various modes of fishing to which it alludes; and to complete the list, the 'fish-spears,' mentioned by Job, might be added. There appears indeed to have been no mode of fishing now in use which was not known to and practised by the ancient nations. The subject of ancient fishing is susceptible of extensive illustration (from which we must abstain); and it is one of peculiar interest to the Christian reader from the numerous circumstances connected with fishing which occur in the Gospels, arising from the fact that several of those whom



ANGLING.—Ancient Egyptian.



FISHING WITH NETS.—Ancient Egyptian.

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Christ called to follow him, and who became his apostles, were fishermen.

Angling seems to have been regarded among the Egyptians and Romans much in the same light as it is at present; and was pursued in nearly the same manner. Figures of persons angling occur frequently in the paintings of the Egyptian tombs, and on the walls of the Roman Herculaneum. From the former we have copied one specimen, shewing the mode of angling with the rod and line, and with the line alone. The difference between the two processes is well discriminated in the different attitudes of the anglers, and in the decided manner with which the one with the rod draws out his fish, as contrasted with the caution of the one who fishes with the line only. The ancient rods seem to have been shorter than the modern; and we are not aware that they were ever jointed. The lines in our specimen look very clumsy, and we do not know with what they are made. Horse-hair was anciently much employed in the lines used by anglers, as it has been since. Fishing, particularly with a line, seems to have been a favourite amusement among the ancient Egyptians. Wilkinson states that in all cases they adopted a ground-bait, without any float: and that it does not appear they ever put winged insects to the hook, and still less that they had devised any process similar to our artificial fly-fishing, which is still unknown to the Egyptians. The hooks appear to have been of bronze. We may observe that the mode of angling without a rod, as shewn in our cut, is exactly the same as is still practised by the *fellahs* of modern Egypt.

The second cut is copied from a painting in the same tomb—at Beni-Hassan—from which the other is taken. From a comparison with other examples it appears to exhibit the common mode of fishing by a net in the river Nile. In other representations there are some variations; but none very essential. Fishing with nets seems to have been a very ancient practice in different nations. The angle was most generally employed by those who fished for sport, as at present, and the net more exclusively by those who made fishing their business. Yet the Romans used the net as well as the angle for sport, and Suetonius states that Nero was accustomed to fish with a net of gold and purple. There were a variety of nets for varied uses, for different waters, and for taking different sized fishes. Plutarch mentions corks and leaden weights as an addition which nets had received. Harmer supposes that nets were not used by the ancient Egyptians, and consequently that the word rendered 'nets' in the account of Egyptian fishery which we have given in Isa. xix. 8–10, must be understood of weirs or toils. He adds, 'the not using them (the nets) in Egypt, I should think must be in consequence of its being an old custom not to use them in that country.' The painting from which our engraving is copied, with others of a similar character, evince that it *was* an old custom to use the net in Egypt. We are of course aware that the Egyptians did use weirs and toils in their fisheries; but we do not feel assured that Scripture contains any allusion to them.



MODERN ORIENTAL NET.

The use of fish-spears, however, to which there are distinct references in the sacred writings, appears very clearly in the paintings of ancient Egypt. The spear consists of a long and stout pole terminating in two long and fine prongs single barbed, and one of them longer than the other. One of Rosellini's engravings (*Monum. Civili*, pl. xxv. fig. 2) shews a man standing up in his boat who has struck two fish at once with this instrument, one on each prong. These fish-spears appear to have been employed by the fishers as they gently floated down the stream in their boats.

Our present note will of course be understood as an illustration not only of the text before us, but of that in Isaiah, and others in which fishing is mentioned.

CHAPTER II.

1 *Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith.* 5 *The judgment upon the Chaldeans for unsatiableness,* 9 *for covetousness,* 12 *for cruelty,* 15 *for drunkenness,* 18 *and for idolatry.*

I WILL [1]stand upon my watch, and set me upon the [2]tower, and will watch to see what he will say [3]unto me, and what I shall answer [4] [5]when I am reproved.

2 ¶ And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will [6]surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but the [7]just shall live by his faith.

5 ¶ [8]Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

1 Isa. 21. 8. 2 Heb. *fenced place.* 3 Or, *in me.* 4 Or, *when I am argued with.* 5 Heb. *upon my reproof, or, arguing.* 6 Heb. 10. 37. 7 John 3. 36. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38. 8 Or, *How much more.*

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6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, [9]Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's [10]blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that [11] [12]coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the [13]power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the [14]beam out of the timber shall [15]answer it.

12 ¶ Woe to him that buildeth a town with [16] [17]blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves [18]for very vanity?

14 For the earth shall be filled [19]with the [20]knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled [21]with shame for glory: [22]drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a [23]teacher of lies, that [24]the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But [25]the LORD *is* in his holy temple: [26]let all the earth keep silence before him.

9 Or, *Ho, he.* 10 Heb. *bloods.* 11 Jer. 22. 13. 12 Or, *gaineth an evil gain.* 13 Heb. *palm of the hand.*
14 Or, *piece*, or, *fastening.* 15 Or, *witness against it.* 16 Ezek. 24. 9. Nahum 3. 1. 17 Heb. *bloods.* 18 Or, *in vain.*
19 Or, *by knowing the glory of the LORD.* 20 Isa. 11. 9. 21 Or, *more with shame than with glory.* 22 Jer. 25. 26.
23 Jer. 10. 8, 14. Zech. 10. 2. 24 Heb. *the fashioner of his fashion.* 25 Psal. 11. 4. 26 Heb. *be silent all the earth before him.*

Verse 2. '*Write the vision, and make it plain upon tables.*'—Ewald is of opinion that the prophet here refers to the tables which were in ancient times openly exhibited in the market-places, on which public announcements were graven in large and clear characters, in common use among the people.

11. '*The stone shall cry out of the wall,*' etc.—The sure revelation of those deeds of shame and darkness which the perpetrators would fain conceal, is in almost every country expressed by a similar form of speech, declaring that the very walls have a voice to make known the things which they have witnessed. Does 'the beam out of the timber,' answering to 'the stone out of the wall,' imply that beams of timber were used by the Hebrews to unite and strengthen the mass of masonry? Walpole, in his *Memoirs of Turkey*, is of this opinion; and his statement renders it probable. 'The ancient architects of Egypt, Syria, and Italy used wood to unite and bind the stones together. The French, during their expedition to Egypt, observed, at Ombos and Philæ, that pieces of the sycamore had been formed for that purpose into a dovetail shape; at Ombos they appear to have been covered with bitumen. Fastenings made of wood, of similar forms, were used in the ancient buildings of Italy, and were seen and described by F. Vacca. The Greeks, as we learn from Jerome, expressed this mode of binding stones together by the word ἰμάντωσις. In the prophet Habakkuk ii. 11, the Hebrew term bearing a similar meaning is *caphis*. In the first Bible printed in English, by Coverdale, the passage is rendered "like as the bond of wood bound together in the foundation of a house." ' We should add, that the word in question (כָּפִיס) occurs only in this text; and the explanation suggested by the above statement is corroborated by the author of the apocryphal book of Ecclesiasticus:—'Timber girt and bound together in a building cannot be loosened with shaking' (xxii. 16). And conformably to the same view, Jerome renders the present text 'Lignum quod ad continendos parietes in medio structuræ ponitur.'

17. '*The violence of Lebanon.*'—The lofty summits of Lebanon were formerly, as now, the chosen haunts of various beasts of prey; the print of whose feet Maundrell and his party observed in the snow: but they are not confined to these situations. A recent traveller continued descending several hours, through varied scenery, presenting at every turn some new feature, distinguished either by its picturesque beauty or awful sublimity. On arriving at one of the lower swells, which form the base of the mountain, he and his party broke rather abruptly into a deep and thick forest. As they traversed the bocage the howlings of wild animals were distinctly heard from the recesses. To these savage tenants of the desert the prophet Habakkuk seems to allude. 'The violence of Lebanon' is a beautiful and energetic expression, denoting the ferocious animals that roam on its mountains and lodge in its thickets; and that, occasionally descending into the plain in quest of prey, ravage the field or seize upon the unwary villager.

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CHAPTER III.

1 Habakkuk in his prayer trembleth at God's majesty. 17 The confidence of his faith.

A PRAYER of Habakkuk the prophet [1]upon Shigionoth.

2 O LORD, I have heard [2]thy speech, *and* was afraid: O LORD, [3]revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 ¶ God came from [4]Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had [5]horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and [6]burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of [7]Cushan [8]in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* [9]thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. [10]Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

11 The sun *and* moon [11]stood still in their habitations; [12]at the light of thine [13]arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by [14]discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they [15]came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the [16]heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will [17]invade them with his troops.

17 ¶ Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall [18]fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like [19]hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my [20]stringed instruments.

1 Or, *according to variable songs, or, tunes, called in Hebrew, Shigionoth.* 2 Heb. *thy report, or, thy hearing.* 3 Or, *preserve alive.*
4 Or, *The south.* 5 Or, *bright beams out of his side.* 6 Or, *burning diseases.* 7 Or, *Ethiopia.* 8 Or, *under affliction, or, vanity.*
9 Or, *thy chariots were salvation.* 10 Or, *Thou didst cleave the rivers of the earth.* 11 Josh. 10. 12.
12 Or, *thine arrows walked in the light, &c.* 13 Josh. 10. 11. 14 Heb. *making naked.* 15 Heb. *were tempestuous.*
16 Or, *mud.* 17 Or, *cut them in pieces.* 18 Heb. *lie.* 19 2 Sam. 22. 34. Psal. 18. 33. 20 Heb. *neginoth.*

Verse 4. '*He had horns coming out of his hand.*'—The word 'horns' here rather denotes pencils of rays, such as flow from the sun, and which are visible at its rising or setting. Henderson elegantly translates 'Rays streamed from his hand.'

5. '*Burning coals went forth at his feet.*'—The word rendered 'burning coals' (רֶשֶׁף) has two leading senses, that of lightning, or flame, and that of a hot or burning fever. It may therefore either mean that flashes of fire went forth after him (which is the meaning of 'at his feet'); or that a burning pestilence followed him, and marked his path. The latter sense rather than the other is that which the connection seems to require; yet in some respects the other is preferable, and is equally significant if regarded as a metaphor. This combination of the ideas of fire and pestilence occurs in Eastern poetry, as the verses of a Persian poet, quoted by D'Herbelot:—

'The pestilence, like an evening fire, runs through the beautiful city. Of all its inhabitants there remained neither a young man nor an old. This was a lightning which, falling upon a forest, consumed there the green wood with the dry.'

9. '*Thy bow was made quite naked.*'—The sculptures at Persepolis, as well as those of Egypt, shew that when not in use the bow was kept in a kind of case, from which, when required for action, or to be held in readiness for action, it was withdrawn. This is what is here meant by the bow being made 'quite naked,' or rather 'bare.'

11. '*At the light of thine arrows they went,*' etc.—The idea is, that the sun and moon sustained eclipse from the greater refulgence of the arrows that filled the air—a most magnificent hyperbole, and in the true spirit of Oriental poetry.

19. '*Like hinds' feet.*'—The hind, or gazelle, is remarkable not only for its fleetness and beauty, but also for the firmness of its tread.

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ZEPHANIAH.

The time and parentage of Zephaniah are expressed in the first verse of his prophecy, which affords the only authentic information concerning him which we possess. The pseudo-Epiphanius, with whom Isidore agrees, says that he was of the tribe of Simeon, a native of mount Sarabatha, a place not mentioned in Scripture, and where he died and was buried. In this last particular they are however at variance with the author of the '*Cippi Hebraici*,' who states that he was buried at Geba in Lebanon, in a cave shut up—a place where flowing fountains abounded, and whence the clouds never departed: language which appears to mean no more than that it was in an elevated region of Lebanon. With respect to the characteristic of Zephaniah's writings, the critics agree very generally in the opinion that the style of Zephaniah, without being low, is less sublime than that of many of the other prophets; and it has been observed that his elocution bears considerable resemblance to that of Jeremiah, who was his contemporary, and that his book exhibits several formulæ, which are common to him and to Ezekiel. Lowth observes that the writings of Zephaniah offer nothing uncommon either in the arrangement of the matter or the complexion of the style. De Wette finds that the style of this prophet is often feeble and trailing ('matt und schleppend'), and that his rhythm often descends to simple prose, although the language is pure. Even Eichhorn affords but a faint eulogy upon the poetic spirit and elocution of Zephaniah. 'The manner in which this prophet treats his subject,' he says, 'offers nothing remarkable, and demands no warm eulogy.' He attributes this comparative want of vigour in great measure to the late age in which he lived, and to the state of disorder in which society existed. The elder prophets had been accustomed to represent an idea in all its relations and under all its aspects, to the end that the required degree of high poetic colouring might be produced. And in this Zephaniah imitates them; but his descriptions are not always in proportion to the object he purposes to represent. After producing some examples of this, Eichhorn points to some expressions of Zephaniah which do not occur in any other sacred writer, such as 'to leap upon the threshold,' i. 9; 'to search Jerusalem with candles,' i. 12, etc.

The authenticity of the book of Zephaniah has never been doubted or contested. The rationalists themselves acknowledge that this prophet flourished under Josiah, and that the subject of his prophecy as well as his style is admirably suited to the apparent character of the prophet, and to the age in which he lived.

On Zephaniah there are commentaries by Luther and Martin Bucer, 1528; then follow Lareni *Tuba Zephaniæ*, Medioburgi, 1653: Gebhardi *Zephanias a pseudhermenia Abarbenelis aliorumque vindicatus*, etc., Gryphiswald., 1701; Noltenii *Dissertatio Exegetica præliminaris in P. Zephaniæ*, Traject., 1719; Crameri *Scythische Denkmäler in Palästina*, Hamb., 1777; Larsen, *Commentarii Critico-Exegetici in quorundam prophetarum vaticinia Specimen primum, vaticinia Zephaniæ complectens*, Hauniæ, 1805; Coelln, *Spicilegium Observationum exegetico-criticarum ad Zephaniæ vaticinia*, Vratislav., 1818; Ewald, *Der Prophet Zephanja übersetz und mit Anmerkungen*, Erlang., 1827.



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CHAPTER I.

God's severe judgment against Judah for divers sins.



THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 ¶ [1]I will utterly consume all *things* from off [2]the land, saith the LORD.

3 I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and the [3]stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops; and them that worship *and* that swear [4]by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath [5]bid his guests.

8 And it shall come to pass in the day of the LORD'S sacrifice, that I will [6]punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are [7]settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but [8]not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day *is* a day of [9]wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 [10]Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be [11]devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

1 Heb. *By taking away I will make an end.* 2 Heb. *the face of the land.* 3 Or, *idols.* 4 Or, *to the LORD.*
5 Heb. *sanctified*, or, *prepared.* 6 Heb. *visit upon.* 7 Heb. *curded*, or, *thickened.* 8 Deut. 28. 30, 39. Amos 5. 11.
9 Jer. 30. 7. Joel 2. 11. Amos 5. 18. 10 Prov. 11. 4. Ezek. 7. 19. 11 Chap. 3. 8.

Verse 4. '*The name of the Chemarims.*'—In 2 Kings xxiii. 5, the word 'Chemarim' (כְּמָרִים) is rendered 'idolatrous priests,' as applied to those that were put down by Josiah, in whose reign Zephaniah prophesied; and probably the very same persons, or certainly the same kind of persons, are here to be understood. This signification is perhaps derived from the Syriac, in which language the analogous word means a priest generally, and of course the Syrian priests were idolaters, and hence its use to express idolatrous priests. Might not the name be particularly employed to denote the priests of the idols borrowed from the Syrians?

5. '*Malcham*'—or, as elsewhere, Milcom, Molech, the god of the Ammonites. The Septuagint *translates* it, 'By their king;' but it is better to retain the proper name as denoting the idol.

9. '*That leap on the threshold.*'—Instead of 'on,' we might read 'over the threshold;' when, as the Targum suggests, it may allude to the custom of the priests of Dagon, who, after their idol was broken on the threshold

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(1 Sam. v. 4, 5), never trod on it, but stepped or leaped over it, when entering or leaving the temple. Some however rather, and perhaps better, explain it of persons who, seeing houses rich and full of good things, entered them violently and insolently, taking what they pleased. If this be admitted, there may be no objection to allow the conclusion of Harmer, that the *leaping* over the threshold, to fill houses with violence and deceit, may refer to the custom for insolent spoilers and oppressors, in the East, to *ride into* the houses—that is, into the interior courts—of their victims; for which reason, as well as to prevent the interior wealth from being suspected, the gates towards the street are in general purposely made too low to permit a man on horseback to pass through. If the allusion does not exclusively refer to this practice, we may certainly understand it to be included in the general sense of a violent and dishonest entrance into other people's houses.

10. '*An howling from the second.*'—What 'second?' The word 'city' is probably to be understood, and then we have 'the second city' of Neh. xi. 9, that is, the second part or division of the city. This was probably what was afterwards called Akra, or lower city, which lay to the north of the ancient city on Mount Zion, from which it was separated by the Tyropœon, a valley which ran down between them to the present pool of Siloam. Ewald renders the word by Neustadt, or New-town. The same word is rendered 'college' in the Auth. Vers. of 2 Kings xxii. 3, and 2 Chron. xxxiv. 22.

11. '*Inhabitants of Maktesh.*'—That Maktesh has the article in the original shews that it is not a proper name, but an appellative. It comes from a verb signifying 'to bray' or 'pound,' and hence a mortar. So the Vulgate, 'habitatore pilæ;' and Calmet's French—'vous qui habites au mortier;' and Henderson's English—'Ye inhabitants of the mortar.' This must be regarded as the name of a quarter of Jerusalem. Jerome seems to say that this name belonged to that part of the city near the pool of Siloam, at the end of the Tyropœon valley, on account of its peculiar shape and depth. Sometimes the name is applied generally, in a metaphorical sense, to Jerusalem itself, as a place doomed to be bruised and broken as in a mortar by the Chaldæans. This would be not unlike the texts in which Jeremiah (i. 13) and Ezekiel (xxiv. 3, 4) compare the city to a pot set upon the fire and full of meats. Micah in like manner (iii. 3) reproves the nobles of Israel for having, as for the pot, broken the bones and chopped the flesh of the people. Besides, the idea of pounding a person in a mortar, as suggested by a capital punishment of that kind, seems to have been familiar to the mind of the Hebrews, and has received some illustration in the note on Prov. xxvii. 11.

— '*They that bear silver.*'—If 'silver' stands for 'money,' then money-changers are probably meant; or else, perhaps, silversmiths, or traders in general, residing in that part of the city.

CHAPTER II.

1 *An exhortation to repentance.* 4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Assyria.*

GATHER yourselves together, yea, gather together, O nation [1]not desired;

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coasts, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: [2]for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will [3]famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the [4][5]cormorant and the bittern shall lodge in the [6]upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the

[1] Or, *not desirous.* [2] Or, *when, &c.* [3] Heb. *make lean.* [4] Or, *pelican.* [5] Isa. 34. 11. [6] Or, *knops, or, chapiters.*

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thresholds: [7]for he shall uncover the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, [8]I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

[7] Or, *when he hath uncovered.* [8] Isa. 47. 8.

Verse 4. '*Gaza shall be forsaken.*'—Accordingly, the Gaza which existed in the time of the prophet did become forsaken, ruined, and desolate. But, in due time, another town arose on or near its site, which still remains a place of some consideration. But of all this we have written fully under Judges xvi.

— '*Ashkelon.*'—This place has been noticed under Judges xiv. 18. There is a particular propriety in thus introducing Gaza and Askelon together, as the two places are much associated in the Scriptures. The Mohammedan writers also distinguish these two cities as 'the Two Brides.' Mohammed is reported to have said, 'Happy is he who takes up his dwelling-place with one of the Two Brides, Askelon and Gaza.' Another tradition reports him to have said, 'Askelon is one of the two Brides, whom God will raise up, sanctify, and glorify, in the day of judgment. Here will be seventy thousand martyrs, who will come forward together as ambassadors unto God.' Jalal-Addin, the Arabian author of '*The History of the Temple*,' translated by the Rev. James Reynolds, mentions a collection of a Portion of the Wondrous Virtues of Askelon, by the historian Ibn Asákir, in which the various traditions concerning it are discriminated according to the degree of credit to which they are supposed to be entitled. Jalal-Addin, who wrote about the middle of the fifteenth century, makes a statement rather adverse to the laudatory traditions which he cites:—'Askelon is said to be given to excess in eating, drinking, and adultery. The intelligent say that the cause of this is to be found in the fact that Askelon is a dépôt for sacred cavalry, a frontier town, ever guarding against the attacks of the enemy. Even now, in these days, although many sacred cavalry quota contributions are to be found in other places, yet it is far from being no longer a point of attack by the enemy.'

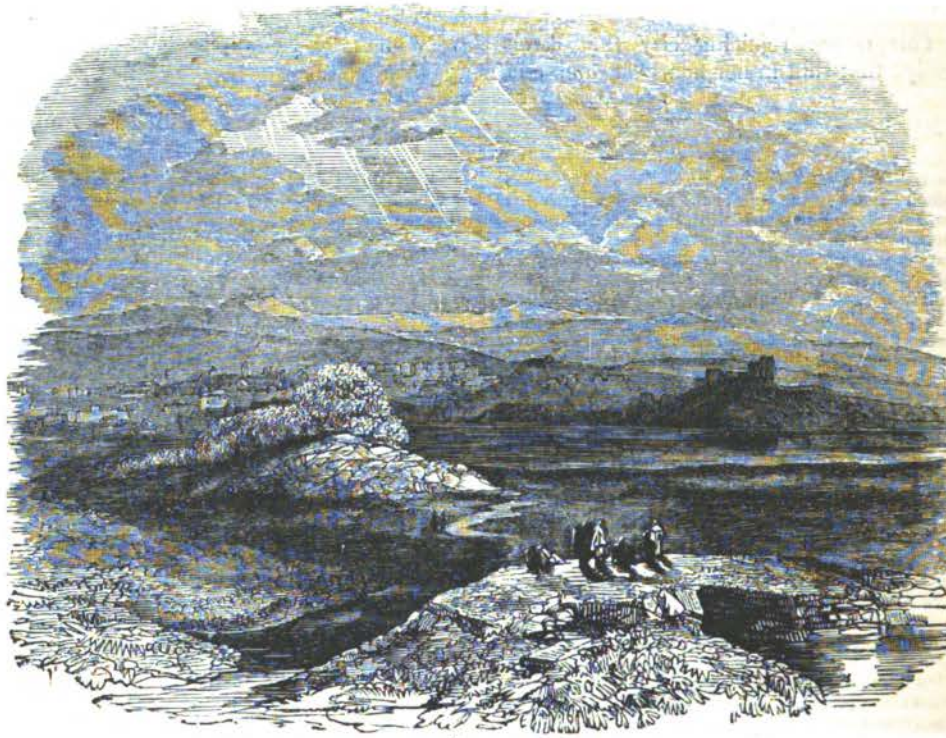
6. '*The sea coast,*' etc.—See the note on Askelon, under Judges xiv. A more striking corroboration of the Divine prediction could not be given than is supplied in the account which Volney gives of the modern state of the coasts of Philistia. 'In the plain between Ramla and Gaza, we meet with a number of villages, badly built, of dried mud, and which, like their inhabitants, exhibit every mark of poverty and wretchedness. The houses, on a nearer view, are only so many huts, sometimes detached and sometimes arranged in the form of cells around a court-yard enclosed by a mud wall. In winter they and their cattle may be said to live together, the part of the dwelling allotted to them being only raised two feet above that in which they lodge their beasts. The peasants are by this means kept warm without burning wood; an economy indispensable in a country absolutely destitute of fuel. The fires needed for culinary purposes are made of dung, kneaded into cakes and dried in the sun. In summer their lodging is more airy; but all their furniture consists of a single mat, and a pitcher for drinking. The environs of these villages are sown, at the proper season, with grain and water melons; all the rest is a desert, and abandoned to the Bedouin Arabs, who feed their flocks on it.' *Voyage*, ii. 281, 282.

13. '*Will make Nineveh a desolation,*' etc.—In what manner Nineveh was made a desolation has been shewn in the notes on Nahum.

We have already mentioned that the earliest of the Greek writers who mention Nineveh, wrote a good while after that city was destroyed; and from the manner in which they indicate its situation, and the discrepancies between them, it almost appears uncertain whether they were acquainted with its position. Indeed, Lucian, who lived in the second century after Christ, distinctly avows, that so utterly had Nineveh been destroyed that no vestige of it remained, nor could it be easily ascertained where it had once stood. There is indeed no ground on which to feel positively certain as to the site of Nineveh; and this uncertainty is itself a most striking corroboration of Scripture prophecy. But there is considerable probability in the now generally received opinion which finds the site of Nineveh on the eastern bank of the Tigris, opposite Mosul, where the site of an extensive ancient city may be traced by such earth-covered hills and ridges of ruin as now mark the place of Babylon and other ancient towns of Assyria and Chaldæa. The long-continued state of desolation in which Nineveh has remained for ages might be illustrated from the successive notices of various travellers and historians. Thus we are told of an occasion (in A.D. 627) when the emperor Heraclius defeated the Persians in a great action fought on the convenient battle-field offered by the vacant site of Nineveh (Gibbon, ch. xlvi.). Benjamin of Tudela says that al-Mutsul (Musal) was separated only by a bridge from the ancient Nineveh; but Nineveh was utterly destroyed, although there were some streets and many castles within the ancient circuit—meaning, of course, modern erections within the limits of the ancient city. Haitho, the Armenian (about 1300 A.D.), also mentions Nineveh as lying in total ruin. Our own 'Master John Cartwright,' who was there in the latter part of the sixteenth century, after giving the substance of the ancient accounts of the great Nineveh, adds, 'Now it is destroyed (as GOD foretold it should be by the Chaldæans), being nothing else than a sepulchre of herself.' In a later age Thevenot mentioned the great extent of its ruins; and Tavernier described the remains as 'a heap of rubbish only.' Such still is the site of Nineveh. Kinneir says, 'I examined these remains in November, 1810, and found them to consist of a rampart and fosse, forming an oblong square, not exceeding four miles in compass, if so much. I saw neither stones nor rubbish of any kind. The wall is, on an average, twenty feet high; and as it is covered with grass, the whole has a striking resemblance to some of the Roman entrenchments which are extant in England.' (*Geographical Memoir of the Persian Empire*, p. 250.) More complete accounts have more recently been furnished by Buckingham and Rich.

If the prolonged mounds, mentioned by Kinneir, and disposed in the form of a square, were walls, as he supposes, it is clear that they could not have been the city walls; but must have belonged to the citadel or the palace and its enclosures. The dimensions of the square as given by Kinneir appear to be much too small; however, these mounds do not by any means form the only indications of ancient ruin, for there are appearances of mounds and ruins extending for several miles to the southward, and still more distinctly seen to the northward of this, though both are less marked than the mounds of the centre. The alleged tomb of Jonah is on the southernmost of these central mounds, which extend nearly east and west from the neighbourhood of the river. A Mohammedan village has been formed around the tomb. It appears that, where openings are made in the soil-covered mounds, sections of sun-dried brickwork are exposed; and some important conclusions might perhaps be deduced from more extended researches. The space between and about the central mounds is a level plain, over every part of which broken pottery, and the other usual *débris* of ruined cities in this

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NINEVEH.

region, are seen scattered about. Buckingham thus speaks of the view over the site obtained from the most northern of the *central* mounds: 'As far as I could perceive, from our elevated point of view on the highest summit of Tel Ninoa, there were mounds of ruins similar to those near us, but less distinctly marked, as far as the eye could reach to the northward; and the plain to the eastward of us, or between the river and the mountains, had a mixture of large brown patches, like heaps of rubbish seen at intervals, scattered over a cultivated soil.' The low grounds near the river, where not cultivated, are covered to a considerable extent with tamarisk bushes. Mr. Rich holds that it is impossible to determine what part of the site was occupied by the ancient Nineveh, observing that, 'In such a country it is not easy to say what are ruins and what are not; what is art, converted by the lapse of ages into a semblance of nature, and what is merely nature broken by the hand of time into ruins approaching in their appearance those of art.' This matter has, however, been partly set at rest by the recent and very interesting discoveries of M. Botta, the French consul at Mosul. This gentleman left Paris in 1843 with a resolution to devote his leisure to the exploration of such remains as might be discoverable of the ancient Nineveh. After excavating for some time, and with little success, on the Nebi Junas, or supposed site of the ancient Nineveh, M. Botta was induced to commence at the village of Khorsabad, five hours (caravan distance) to the north-east of Mosul, on the left bank of the Khosar, built on a little elongated hill, lying east and west, and having on the western extremity a cave said to be modern and artificial. Here his researches not only proved most successful, but have led to discoveries of the highest importance, which, if the numerous cuneiform inscriptions can be deciphered, will doubtless throw much light on the ancient history of Asia. Commencing his excavations in the mound which has been just mentioned, the workmen soon came to a monument remarkable for the number of the sculptures and monuments with which it is adorned—but whether to be regarded as a palace, a temple, or a tomb, has not yet been determined. It was found to consist of a structure built upon a foundation of inscribed and baked bricks, laid upon a layer of sand about ten inches thick, brought from the Tigris, upon which was placed another layer of bricks, several rows deep. The body of the building consisted of several rather thick walls, with various passages leading into halls. The substance of the walls was formed of clayey earth and chalk, which was revetted with large slabs of gray marmoriform gypsum, known as the Mosul marble, very soft and friable, varying from ten to twelve feet square. These slabs were surmounted by rows of glazed bricks, principally white and yellow, and disposed so as to represent an architectural ornament, with others enamelled with cuneiform characters in white upon a green ground. Above these was a terra cotta cornice in striated oves, which is conjectured from the quantity of carbon found in the floor to have formed part of a wooden ceiling, destroyed by a supposed conflagration of the edifice. The walls of the passages and halls were found to be covered with sculptures, executed in bas-relief of a very bold character, which may be expected to throw much and greatly desired light upon the customs, attire, and personal appearance of the ancient Assyrians. The general scope of these sculptures seems to be the capture of a city, and other triumphal exploits of an Assyrian monarch, and abounding in interesting details and circumstances, described by M. Botta in his letters published in the *Journal Asiatique* for 1843, 1844, an able and connected survey of the results exhibited in which may be seen in the *Revue Archæologique* for 1846, and in a paper by Mr. Birch of the British Museum read before the Society of Antiquaries on the 19th March and 2nd April, 1846, and published in the *Archæologia* for 1847. See also the article Nineveh in the recent Supplement to the *Penny Cyclopædia*, where

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it is stated that 'drawings of 130 bas-reliefs have been made by an experienced draughtsman, and that the greater part of the sculptures (weighing, it is said, above 300 tons) have been sent to Baghdad, to be embarked on board a vessel to be conveyed to France, where they are to form an Assyrian Museum.' Of the drawings, it is stated by a person who examined them: 'M. Flandin's drawings will greatly interest the public in general as well as antiquarians—the manners and customs, the religion, the art of war, the costumes and instruments of the people who built Khorsabad, are here delineated in faithful copies of the bas-reliefs. The principal figure in most of them is a sovereign king, or hero; on his head he wears the tiara, his forehead is low and prominent, his eyebrows thick; his hair and beard fall straight on the shoulders and breast, terminating in large ringlets. The dress, which appears to have been extremely magnificent, consists of a richly embordered tunic, and an upper garment, resembling the surplice of a Roman Catholic priest. This figure appears sometimes engaged in combat, driving his enemies before him: sometimes seated at an entertainment; and sometimes in a solemn procession, guiding a chariot with four horses abreast. Among the many figures of combatants there is frequently a shield-bearer, under whose protection another warrior draws his bow or poises his lance.—There are no female figures, except one, which is not very distinct. M. Botta at first took several figures for females, but afterwards changed his opinion, and thought they might perhaps be meant for eunuchs.' The sculptures themselves have now arrived at Paris, and have been arranged in one of the galleries of the Louvre, so as to form an Assyrian Museum, which has just been opened to the public, too recently (at the time of writing this note) to allow us to furnish all the particulars we might desire to introduce. Two fine heads in bas-relief, forming part of M. Botta's discoveries, are on view at the British Museum. They were sent by Mr. Rassam, the British Consul at Mosul, to Sir Stratford Canning, who presented them to Sir Robert Peel, by whom they were forwarded to the Museum for inspection and examination. The heads are lithographed in the above cited paper in the *Archæologia*. One of the heads is that of a warrior wearing a closely fitting cap, with elaborately curled hair and beard. The other is that of a stout beardless eunuch, with long curled hair and massive cruciform earrings. [APPENDIX, No. 79.]

14. '*The cormorant and the bittern shall lodge in the upper lintels of it.*'—The word rendered 'upper lintels' is כַּפְתֹּר *caphtor*, that is 'chapiter' or 'capital.' The manner in which birds, particularly large birds, such as storks, etc. build their nests upon the capitals of columns, often engages the attention of the traveller in the ruined cities of the East. An instance of this is exhibited in the cut given under Psalm civ.

CHAPTER III.

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration of Israel,* 14 *and to rejoice for their salvation by God.*

WOE to [1][2]her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not [3]correction; she trusted not in the LORD; she drew not near to her God.

3 'Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her [5]prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done [6]violence to the law.

5 The just LORD *is* in the midst thereof; he will not do iniquity: [7]every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their [8]towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my [9]jealousy.

9 For then will I turn to the people a pure [10]language, that they may all call upon the name of the LORD, to serve him with one [11]consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty [12]because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O [13]daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem

15 The LORD hath taken away thy judg-

[1] Or, *gluttonous.* [2] Heb. *crave.* [3] Or, *instruction.* [4] Ezek. 22. 27. Micah 3. 9, 10. [5] Jer. 23. 11. Hos. 9. 7. [6] Ezek. 22. 26. [7] Heb. *morning by morning.* [8] Or, *corners.* [9] Chap. 1. 18. [10] Heb. *lip.* [11] Heb. *shoulder.* [12] Heb. *in my holy.* [13] Isa. 12. 6, and 54. 1.

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ments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be [14]slack.

17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; [15]he will rest in his love, he will joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* [16]the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that [17]halteth, and gather her that was driven out; and [18]I will get them praise and fame in every land [19]where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

[14] Or, *faint.* [15] Heb. *he will be silent.* [16] Heb. *the burden upon it was reproach.* [17] Micah 4. 7.
[18] Heb. *I will set them for a praise.* [19] Heb. *of their shame.*

Verse 3. '*They gnaw not the bones till the morrow.*'—The contrary and more correct sense is expressed by the old version—'which leave not the bones till the morrow;' and the marginal note explains—'they are so greedie that they eate up bones and all:' that is to say, that not so much as a bone of the prey is left by the morning.



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H A G G A I.

THERE is no doubt concerning the date of this prophecy, which is given with much precision in the first verse; and from which, as well as from the book of Ezra (iv. 24), we learn that it was delivered after the Jews had returned to Jerusalem from their captivity, to stimulate and encourage them in the rebuilding of the temple. Haggai was probably born at Babylon, or in one of the towns in which the Hebrew captives were placed by the Babylonians. We know not when or where he died: the pseudo-Epiphanius says at Jerusalem, which is probable; and he adds, that he was buried among the priests: but the *Cippi Hebraici* place his sepulchre in a cave on the declivity of the mount of Olives. But whatever, in this and other instances, we state on these authorities, we regard as very uncertain. There has never been any doubt respecting the authenticity and canonicity of Haggai. His prophecy is not indeed given by name in the ancient catalogues of canonical Scripture, but it must be included, as it is necessary to make out the number of the 'twelve minor prophets.' The testimony already referred to from Ezra is alone conclusive. There is a distinct quotation of Haggai ii. 7 as a divine oracle in Heb. xii. 16. The seal of the divine authority is further impressed upon the book by the fulfilment of the prophecies which it contains. There is the famous oracle in ii. 7-9, declaring the advent of the Messiah in the time of the second temple; and there is the prediction to the Jews that after the rebuilding of the temple, which had been so long neglected, the land should be blessed with abundance. The fulfilment of this prophecy is not indeed recorded, but we know that it took place, as the Jews would not otherwise have regarded him as a true prophet, and placed his book in their sacred canon, but would have treated him as an impostor, as the law directs, Deut. xviii. 20-22.

Lowth considers that the style of Haggai's prophecy is altogether prosaic. Jahn and Eichhorn nearly coincide in their estimation of his manner. It is, says the latter, 'suited to the subjects of which the prophet treats. It is pathetic when he exhorts; it is vehement when he reproves; and it is not without poetic elevation in describing future events.' He thinks that the language of the prophet labours under a poverty of terms, as evinced in the constant repetition of the same expressions; but this, as well as an unusual tendency to ornament, he regards as naturally marking the style of a writer in a dead language, for such he considers was the Hebrew language at the time that Haggai wrote, when Chaldee had become the vernacular language of the people. These characteristics of style are of course less visible in a translation than in the original.

The following are the separate Commentaries on Haggai:—Eckii *Commentarius super Haggæum*, Salingiaci, 1538; Wicelii *Enarratio in Haggæum*, Mogunt., 1541; Draconitis *Haggæus propheta, e lingua sancta, Latine versus et explicatus*, Lubecæ, 1549; Merceri *Scholia et Versio ad prophetam Haggæi*, Parisiis, 1551; Neli *Breves Observationes in Comm. Rab. Davidis Kimchi in Aggeum, Zachariam et Malachiam*, Paris, 1557; Pilkington, *An Exposition of the Prophet Aggeus*, Lond., 1560; the second edition (1562) has also an *Exposition of Obadiah*; Grynæi *Comm. in Haggæum*, Genevæ, 1581, of which an English translation appeared a few years after, with the title, *Haggeus the Prophet; whereunto is added a most plentiful Commentary, gathered out of the Publique Lectures of Dr. J. J. Gryneus, faithfully translated* by Christopher Featherstone, Lond., 1586; Balduini *Comm. in Haggæum, Zachariam et Malachiam*, Vitemb., 1610; Willii *Prophetæ Haggeus, Zacharias, Malachias Comment. illustrati*, Bremæ, 1638; Varenii *Trifolium propheticum, seu tres posteriores prophetæ, scilicet Haggæus, Zacharias et Malachias, explicati*, Rostoch., 1662; Reinbeckii *Exercitationes in prophetam Haggæum*, Brunsv., 1692; Pfeffingeri *Notæ in Prophetam Haggai*, Argentor., 1703; Wokenii *Adnotationes exegeticæ in prophetiam Haggai*, Lips. 1719; Sheibel, *Observationes criticæ et exegeticæ ad vaticinia Haggæi*, Vratislav., 1822.

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CHAPTER I.

1 *Haggai reproveth the people for neglecting the building of the house.* 7 *He inciteth them to the building.* 12 *He promiseth God's assistance to them, being forward.*

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD [1]by Haggai the prophet unto Zerubbabel the son of Shealtiel, [2]governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 ¶ Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; [3]Consider your ways.

6 Ye have [4]sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag [5]with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did [6]blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore [7]the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I *am* with you, saith the LORD.

14 ¶ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

[1] Heb. *by the hand of Haggai.* [2] Or, *captain.* [3] Heb. *Set your heart on your ways.* [4] Deut. 28. 38. Mic. 6. 14, 15.
[5] Heb. *pierced through.* [6] Or, *blow it away.* [7] Deut. 28. 23.

CHAPTER II.

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.* 10 *In the type of holy things and unclean, he sheweth their sins hindered the work.* 20 *God's promise to Zerubbabel.*

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD [1]by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now, be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

[1] Heb. *by the hand of.*

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5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; [s]Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I smote you [t]with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD'S temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

[s] Heb. 12. 26. [t] Amos 4. 9.

Verse 7. '*The desire of all nations shall come: and I will fill this house with glory.*'—Many Jewish and some Christian interpreters understand the clause, rendered 'the desire of all nations,' to mean not a person, but things—the desirable things of all nations—their wealth, their treasure, and productions, which should be brought to adorn and glorify the second house. It does indeed appear, from the account of the valuable things taken away by Antiochus (1 Macc. i. 21, 22), that this temple did become very rich; and still more so, when, in a later age, Herod expended immense sums in rebuilding, improving, and ornamenting the sacred structure—producing the temple which stood in the time of our Saviour, and was destroyed by Titus; and of which Josephus says that with respect to magnitude, building, and the splendour of its ornaments, utensils, and furniture, it was the most magnificent structure he had ever seen or heard of. Yet probably if he or any other Jew had been asked whether he thought it more glorious than Solomon's temple, a negative reply would have been given. We are much of opinion that the later temple was probably more magnificent and beautiful, considered architecturally, than the former; but that it equalled or approached it in the abundance of its precious things, and the costliness of its materials, ornaments, and utensils, there is every reason to doubt, particularly when we compare the resources of Herod with those of David and Solomon. But, above all, the latter house wanted the Shechinah, or divine glory, which filled the former house, as well as the tables of the law, the pot of manna, etc.: and wanting these, we are firmly convinced that no Jew, before the later temple was destroyed, would for a moment have allowed that it exceeded the former in glory, even had he believed its material magnificence greater than that of Solomon's temple. We have therefore no hesitation in believing that this important prophecy refers to the Messiah as 'the Desire of all Nations,' and predicts his coming in the times of the later temple. To what else, also—to what increase of temporal splendour or security—can we refer the declaration in verse 9, 'In this place will I give peace, saith the LORD of Hosts?' No other peace than that which Christ brought was ever given there.

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9. '*The glory of this latter house shall be greater than of the former.*'—As a sequel to the preceding note, we may here notice a difficulty which has been suggested in the view which it states—this is, that the house which the presence of the Messiah glorified, was not the same as that of which Haggai spoke, but a new one built by Herod. For we are informed by Josephus, that, before the birth of Christ, the temple built by the returned captives was pulled down, the very foundations being removed, and a new and larger structure erected by Herod. As, however, the Jewish writers are in the habit of speaking of improvements in a large sense—as when some kings are described as having 'built' cities which we know to have been in previous existence, and which they merely improved or fortified—the statement of Josephus is quite open to the explanation—that Herod did not wholly rebuild the temple, but repaired it generally and extensively, taking down certain parts that were decayed, and constructing them again on new foundations, and adding new buildings and walls; completing, strengthening, and adorning the whole, on a regular plan. Such alterations and repairs, although very extensive, would not destroy the identity of the building. As we do not read of any alteration in the mode of celebrating the services of religion while these works were in progress, it is more than probable that the Holy Place at least remained standing; and if so, this was alone sufficient to maintain the identity of the building, for *that* was essentially the 'house,' although it occupied but a small part of the site covered by the courts and buildings of the 'temple,' in the extensive sense.

To this explanation, which is in substance that most usually given, we will venture to add the suggestion that the Hebrews did not consider the identity of a building destroyed unless when a new one was erected after the old one had lain for a time in a state of desolation, ruined and overthrown. Such an interval occurred between the destruction of Solomon's temple and the foundation of a new one by the returned captives; and the latter was therefore a second temple. But no such interval occurred between this and the temple built or improved by Herod; and therefore the latter was not a third temple, but continued to be identified with the second. At all events, nothing is more certain than that the Jews did regard the temple which stood in the time of our Saviour, and which was destroyed by Titus, as the second temple; and this is really all that is essential to be known. Even Josephus, on other occasions, regards it as the second temple with respect to that of Solomon; as do all the Jewish writers who have occasion to make any distinction. And, still more, the early Jews, who did consider the present prophecy to refer to the advent of the Messiah, continued to expect that he would come in the time of Herod's temple. Hence the mournful and memorable cry which the Rabbi Jose is said to have uttered when that temple was destroyed,—'Alas! the time of the Messiah is past!'



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ZECHARIAH.

It appears from the prefixed inscription, that Zechariah was the contemporary of Haggai, beginning to prophesy two months after Haggai had delivered his commencing prophecy. He was, of course, one of that body which returned from Babylon with Zerubbabel. Although the names of his father and grandfather are given, we are not told to what tribe he belonged; nor are any particulars of his history supplied: for this Zechariah is not to be confounded with any other person of the same name mentioned in Scripture. It may be presumed from ch. ii. 4, that he was a young man when he commenced his prophetic career; but how long he lived or where he died, is not known. Traditions state that he was buried near Jerusalem; and with this concurs the existing belief which finds, in a remarkable monument in the Valley of Jehoshaphat, the tomb of Zechariah. Some further information concerning this monument will be found at the end of this book.

The object of Zechariah's prophecy is the same as that of Haggai's—to stimulate the returned captives to rebuild the temple and restore the regular worship of God; and to encourage their faith and hope by the promise of the Messiah. No one has ever questioned that the first eight chapters of this book were really the prophecies of Zechariah: but in these latter times several critics have contested the authenticity of the six last, which form the second portion of the book. Some allege that these chapters must have been composed in times long anterior to Zechariah—under Joash or even Ahaz; while others, on the contrary, urge that they were not written till long after Zechariah—in the times of Alexander the Great, of Antiochus Epiphanes, or even of king Hyrcanus. These positions may be safely left to neutralize each other. But it may be added, in answer to the first of them, that in the second part the style and literary characteristics of both portions are similar, and that the second, equally with the first, exhibits marks peculiar to the later prophets, and such as are not found in those of earlier date; and that the compilation of the canonical Scriptures being an event touching upon, if not actually in the time of Zechariah himself, nothing is less probable than that the writings of a more ancient prophet should have been placed under his name. It could not have been done. All the intimations of this portion also agree with the state of things which existed in the time of Zechariah, while there is an entire absence of those allusions which should be expected in a writer who lived before the ten tribes went into captivity, and while kings still sat upon the throne of David. The other notion, which assigns to this portion of Zechariah the later date, is met by the reasons we have already had more than once occasion to produce, shewing the impossibility that *any* additions could be made to the canon of Old Testament Scripture at so late a period. The notion, indeed, deserves the less attention as it is in fact founded upon the rationalistic principle that the prophet could not announce distant events, but only those which were passing before his eyes; and hence, that as these chapters appear to refer to the events of this later date, they must have been composed at the time when these events occurred. Such an opinion it is not in this country necessary to refute; but those who are curious on the subject, may see the argument of both sets of writers ably handled by Jahn in his *Introduction*, and by Hengstenberg in his *Beiträge zur Einleitung ins Alte Testament*, i. 361 sq. The Jews considered the style of Zechariah so remarkably similar to that of Jeremiah, that they were accustomed to observe that the spirit of the latter prophet had passed into him. This style is characterized by Bishop Lowth as generally prosaic: but 'towards the conclusion of the prophecy there are some poetical passages, and those highly ornamented; they are also perspicuous, considering that they are the production of the most obscure of all the prophetic writers.' Jahn expresses his view of this prophet's writings with more completeness. 'In the first part of the book future events are expressed by symbolical visions, the sense of which is explained not by God himself, as in Ezekiel, but by an angel as in Daniel. It is a peculiarity in this prophet also, that the angel never interprets the vision till the prophet has declared that he does not comprehend what it signifies. The symbolical images are not so bold or so grand as those of Daniel. This prophet is also wanting in the marked delineations of Ezekiel: he often merely indicates the subject of his vision, leaving the details to be supplied by the mind of the reader. This may be seen in i. 8-11; ii. 1-2; iii. 1-4; iv. 1-14; and v. 1-5.' This he regards as one cause of the obscurity of this prophet; and after some further remarks on the style of the first part, Jahn proceeds: 'The second part of the book, although poetical, exhibits none of that fire, nor of that enthusiasm which characterize the writings of the older

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prophets. Many of the figures and allegories offer something new, and are not wanting in a degree of elegance; but they are not always perfectly natural, nor completely drawn.' A much more elaborate and minute examination of the style of these prophecies is given by the accomplished Eichhorn, which we would quote but for its length, and but for the strong degree in which it is tainted with his usual fault of ascribing to the particular genius of the writer all that belongs to the Divine Spirit by which he was inspired.

The following are the principal separate commentaries on Zechariah. Luther, *Der Prophet Zacharias ausgelegt*, Vitemb., 1528; Stunica, *Comment. in Zachariam Prophetam*, etc., Salmant., 1577; Grynæi *Comm. in Zachariam*, Genevæ, 1581; Osorii *Comm. in Zachariam*, Colon., 1584; Sanctii *Comm. in Zachariam*, Lugd., 1616; Pembley, *An Exposition on the Prophecy of Zachariah*, Lond., 1629; Ursini *Comm. in P. Zachariam*, Francof., 1652; Hase, *Analysis Prophetiæ Zachariæ*, Bremæ, 1689; Biermann, *De prophetie van Zacharias*, Utrecht, 1697; Gerbade, *Zions Vertroosting opgeslooten in de prophetie van Zacharias*, Leyden, 1702; Meiss, *Der Prophet Zacharias kurz und deutlich erklärt*, Leipz., 1706; Bohlii *Analysis et exegesis Prophetæ Zachariæ*, Rostochii, 1711; Nemethi *Prophetia sancti P. Zachariæ explicata*, Ultrajecti, 1714; Boekholt, *De Prophet Zacharias verklaart*, Amstelod., 1718; Andala, *Dissertationes in præcipua Zachariæ dicta*, Franek., 1720; Vitringa, *Comm. ad librum prophetiarum Zachariæ quæ supersunt*, Leovardiæ, 1734; Mann, *Die dem Propheten Zachariah*, etc., Bremen, 1734; Trinius, *Uebersetzung des Propheten Zacharias mit Anmerkungen*, Quedlinburg, 1780; Venema, *Sermones Academici, vice Comm. ad librum Prophetiarum Zachariæ*, Leovardiæ, 1787; Blayney, *Zechariah, a new Translation, with Notes Critical, Philological, and Explanatory*, Lond., 1797; Koester, *Meletemata Critica et Exegetica in Zach. Prophetæ partem posteriorem, cap. ix.-xiv., pro tuenda ejus authentia*, Göttingæ, 1818; Stonard, *A Commentary on the Vision of Zechariah the Prophet, with a corrected Translation and Critical Notes*, Lond., 1824; Forberg, *Comm. crit. et exeget. in Zachariæ Vaticinior. partem posteriorem*, Coburg, 1824; Kimchi, *Commentary upon the Prophecy of Zechariah. Translated from the Hebrew with Notes* by A. M'Caul, D.D., Lond. 1837; Burges, *Etudes exégétiques et critiques sur le P. Zacharie*, Strasb., 1841. [On the Minor Prophets collectively—*Die 12 kleinen Propheten erklärt* v. F. Hitzig, 2 Aufl. 1852; Baumgarten, *Die Nachgesichte Sacharias*, 1855.]

CHAPTER I.

1 *Zechariah exhorteth to repentance.* 7 *The vision of the horses.* 12 *At the prayer of the angel comfortable promises are made to Jerusalem.* 18 *The vision of the four horns, and the four carpenters.*



N the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been [1]sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; [2]Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; [3]Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not [4]take hold of your fathers? and they returned and said, [5]Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, [6]speckled, and white.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

1 Heb. *with displeasure.* 2 Mal. 3. 7. 3 Isa. 31. 6. Jer. 3. 12, and 18. 11. Ezek. 18. 30. Hos. 14. 1. 4 Or, *overtake.* 5 Lam. 1. 16. 6 Or, *bay.*

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10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am [7]jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through [8]prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

[7] Chap. 8. 2.

[8] Heb. *good*.

Verse 8. '*Myrtle-trees.*'—(הֲדַסִּים *hadassim*). It seems to be universally agreed that a species of myrtle, or rather, perhaps, all the species known to the Jews, are denoted by the Hebrew word. The myrtle family abounds in trees of a most charming aspect. The foliage is generally of a polished green; and the leaves are punctured with a multitude of transluncent spots, which are seen when they are interposed between the eye and the light. The flowers are of a snowy whiteness in some, as the *Myrtus communis*, or myrtle, for example; in others they grow in clusters, and glow with the richest tints of crimson, as in the *Jambosa Malaccensis*, or Malay apple. The stamens are numerous, and form circular rows of palisades about the pistil or central column, bestowing an elegant appearance upon the blossom. Many of them yield an edible fruit, as the *Psidium* and the *Eugenia*, the *Guava* and the Cayenne Cherry. But the transparent dots upon the leaves afford an easy and beautiful characteristic of the *Myrtacea*, while the whole of the numerous genera and species are connected together by the most intelligible features of neatness and grace. As they often grow in the shaded valleys, between two neighbouring mountains, where all is calm and tranquil, they naturally become associated in the mind with everything that is lovely and peaceful. The myrtle-trees offered a choice emblem of peace and quietude, and gave a living freshness to the annunciation of the angel, 'We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.' We add the following interesting passage from Emerson's *Letters from the Egæan*:—'One who has formed his ideas of the Oriental myrtle from the weak and unhealthy plants which spring in the gardens and hothouses of the North, must have a faint conception of their real beauty. Even in Italy they are much superior to ours, and I remember to have seen one at Florence whose stem was at least nine inches in diameter. But in Greece, and in the Levant, they are really magnificent. In the Morea I have travelled for hours through an uncultivated tract, whilst the groves of myrtle formed an almost continuous arbour above our heads, covered here and there with the delicate white flowers, and exhaling at every motion the most delicious perfume, whilst its dark polished leaves combined coolness with beauty. It is such a scene as this that explains the phrase of Zechariah: and there are trees of the dimensions such as I refer to that preserve the consistency of the phrase of Isaiah: I will plant in the wilderness the cedar, the myrtle, and the oil-tree.'

20. '*Carpenters.*'—This is perhaps too definite. The word means generally any artificer in metal, stone, or wood, and it is better to take it in the general sense of 'workmen,' as Newcome does here, unless when the context sufficiently indicates a more definite application. Some suppose that the present context so far does this as to warrant the conclusion that the workmen were *smiths*, represented as coming to destroy the horns, understanding these to have been of iron.

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CHAPTER II.

1 God, in the care of Jerusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of God's presence.

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that [1]toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ [2]Sing and rejoice, O daughter of Zion: for, lo, I come, and I [3]will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of [4]his holy habitation.

[1] Deut. 32. 10. Psal. 17. 8. [2] Isa. 12. 6, and 54. 1. [3] Levit. 26. 12. Ezek. 37. 27. 2 Cor. 6. 16. [4] Heb. *the habitation of his holiness.*

Verse 5. '*I will be unto her a wall of fire round about.*'—Campbell thinks that this promise contains an allusion to the manner in which travellers in the night time defend themselves from the attacks of furious beasts. They place fires in various directions around their encampment. 'This,' he says, 'was our constant practice in the wilds of Africa, when timber to burn could be obtained. While the fires kept burning we were in perfect safety, as no undomesticated animal, however ferocious, will approach near to fire. Something in its brightness seems to give alarm.'

CHAPTER III.

1 Under the type of Joshua, the restoration of the church, 8 and Christ the Branch, are promised.

AND he shewed me Joshua the high priest standing before the angel of the LORD, and [1]Satan standing at his right hand [2]to resist him.

2 And the LORD said unto Satan, [3]The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my [4]charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee [5]places to walk among these that stand by.

8 ¶ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* [6]men wondered at: for, behold, I will bring forth my servant the [7]BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

[1] That is, *an adversary.* [2] Heb. *to be his adversary.* [3] Jude 9. [4] Or, *ordinance.* [5] Heb. *walks.* [6] Heb. *men of wonder.* [7] Isa. 11. 1. Jer. 23. 5, and 33. 15. Chap. 6. 12. Luke 1. 78.

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Verse 3. '*Joshua was clothed with filthy garments.*'—There are sufficient intimations in Scripture that it was a custom among the Hebrews for persons in a condition of mourning, humiliation, or degradation, to clothe themselves in mean and neglected attire; but, on the contrary, to express a state of rejoicing, happiness, and relief, by rich and gay apparel. The ideas connected with this custom appear to be involved in the present passage. The practice still prevails in the East, and in ancient times was not by any means confined to the Orientals. It was common among the Romans, whose usages in this matter are applied by Gill with good effect to the illustration of the present passage. When a man was charged with capital crimes, it was usual for him to neglect his hair and beard, and to wear filthy, ragged garments, presenting altogether a very sordid and dirty appearance. Hence such persons were called *sordidati*. In such attire he appeared before his judges to take his trial; and not only himself, but his friends and relations appeared with him, with hair dishevelled, and in garments old and foul, weeping and deprecating punishment, hoping thus to move the compassion of the people. Hence history does not omit to record the fact of certain eminent men (as Scipio Africanus) who, in the pride of conscious innocence of the crimes laid to their charge, refused to assume the mean attire and appearance of arraigned persons, but continued to wear their customary dress, and shaved their beards as usual, or even put on attire richer than their customary wear. A somewhat remarkable illustration, with a reverse application, might perhaps be taken from the instance of the Rhodian ambassadors, who put on the white robes of congratulation when they heard of a victory gained by the Romans; but instantly changed them for sordid and mean attire as soon as they understood that the Rhodian people had not been thought to have acted the part of friends and allies, or to have deserved well of the Roman people. Liv. *Hist.* xlv. 20.

9. '*Upon one stone shall be seven eyes.*'—The prophets were accustomed to convey instruction by symbolical notion or representation. In this case, probably, a stone was placed, on which seven eyes were represented. It is thought that a well known Oriental custom will illustrate this practice. In the Oriental style the counsellors of kings were and are denominated eyes—the eyes of kings (Οφθαλμοι Βασιλεων). In the monarchy of Persia, whence this prophet had come, there were always seven of them. 'Thou art sent of the king and his seven counsellors' (Ezra vii. 14), and the names of these seven counsellors are mentioned in Esther i. 14. The prophet in this verse says, 'all these eyes shall be in the foundation stone itself;' that is to say, such shall be the perfection of wisdom and knowledge in the great antitype of this stone, Christ, the only foundation of the Church, that he should in no case need the advice or counsel of others. This interpretation was suggested by Dr. Owen; and among the passages (on which it is founded) where royal counsellors are called 'eyes,' the following may be indicated. Suidas (on the word) says that the Persian satraps were thus designated, because by them the king sees all things. In Julius Pollux, lib. ii., p. 89, line 7, ed. Geberi, they are called the *Eyes of Kings*, who inform him of that which themselves have seen. See Scapula *in verb.* Οφθαλμος; Xenoph. Cyrop. lib. viii. (p. 642, ed. Hutch., 4to. ed.); Herod. Clio, 31. Arist. Polit., lib. iii. Plutarch *in Artax.*; Aristophanes, *Acharnes*, line 22-24.

CHAPTER IV.

1 *By the golden candlestick is foreshewed the good success of Zerubbabel's foundation.* 11 *By the two olive trees, the two anointed ones.*

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, [1]with a bowl upon the top of it, and his seven lamps thereon, and [2]seven pipes to the seven lamps, which *are* upon the top thereof:

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by [3]might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? [4]for they shall rejoice, and shall see the [5]plummet in the hand of Zerubbabel *with* those seven; [6]they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which [7]through the two golden pipes [8]empty [9]the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, These *are* the two [10]anointed ones, that stand by the LORD of the whole earth.

[1] Heb. *with her bowl.* [2] Or, *seven several pipes to the lamps, &c.* [3] Or, *army.* [4] Or, *with the seven eyes of the LORD shall rejoice.* [5] Heb. *stone of tin.* [6] Chap. 3. 9. [7] Heb. *by the hand.* [8] Or, *empty out of themselves* oil into *the gold.* [9] Heb. *the gold.* [10] Heb. *sons of oil.*

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CHAPTER V.

1 *By the flying roll is shewed the curse of thieves and swearers.* 5 *By a woman pressed in an ephah, the final damnation of Babylon.*

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for [1]every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a [2]talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

[1] Or, *every one of this* people *that stealeth, holdeth* himself *guiltless, as it* doth. [2] Or, *weighty piece.*

Verse 4. '*It shall enter into the house of the thief, and ...of him that sweareth falsely...and shall consume it.*'—Calmet observes that, under the two names of thief and false swearer, the Hebrews and Chaldæans comprehended all other crimes: theft denoting every kind of injustice and violence executed against men; and perjury, all crimes against God. Grotius and others have observed a considerable resemblance between this text and a passage in Herodotus (Erato, 86), in which Leotychides relates to the Athenians an anecdote of a man called Glaucus, who, being desirous of appropriating to his own use a sum of money which had been intrusted to him, consulted the Pythian oracle whether he might do so by taking a false oath—the money having been claimed by the sons of the owner. The oracle answered:—

'Son of Epicydes! your oath retains,
Just for the moment, all the plunder'd gains.
Swear then; for death alike the just—the knave
Lays undistinguished in the silent grave.
But the False Oath a direful monster sends,
Which, footless, hastens—which, though handless, rends
His house and offspring whom the gods detest,
While his, who fears an oath, are ever blest.'

TAYLOR'S Translation.

CHAPTER VI.

1 *The vision of the four chariots.* 9 *By the crowns of Joshua are shewed the temple and kingdom of Christ the Branch.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and [1]bay horses.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four [2]spirits of the heavens, which go forth from standing before the LORD of all the earth.

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

[1] Or, *strong.* [2] Or, *winds.*

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8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The [3]BRANCH; and he shall [4]grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

[3] Chap. 3. 8. [4] Or, *branch up from under him.*

Verse 1. '*Four chariots.*'—It is generally understood, both by Jewish and Christian interpreters, that these chariots denote the four great empires—the Babylonian, Persian, Greek, and Roman—which successively arose in the world. The larger commentaries sometimes seek reasons for the distinguishing colours in the horses of the several chariots; but we do not see that any reliance can be placed on the explanatory conjectures which have been offered.

12. '*The BRANCH.*'—Some of the Jewish writers understand that this title is applied to Zerubbabel himself. But he was already grown up in his place; and the application to him is so greatly and obviously improper, that it has not been much followed. Most of the Jewish, and all the Christian, interpreters, apply it to the Messiah; and of the correctness of this application no reasonable doubt can be entertained. (See the marginal references.) 'The Branch' is a name frequently applied to the Messiah in the Talmud and other Jewish writings.

CHAPTER VII.

1 *The captives enquire of fasting.* 4 *Zechariah reproveth their fasting.* 8 *Sin the cause of their captivity.*

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, [1]to pray before the LORD,

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye [2]fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, [3]did not ye eat *for yourselves*, and drink *for yourselves*?

7 [4]*Should ye* not *hear* the words which the LORD hath cried [5]by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, [6]Execute true judgment, and shew mercy and compassions every man to his brother:

10 And [7]oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and [8]pulled away the shoulder, and [9]stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit [10]by the former prophets: there-

[1] Heb. *to intreat the face of the LORD.* [2] Isa. 58. 5. [3] Or, *be not ye they that*, &c. [4] Or, *Are not these the words.*
[5] Heb. *by the hand of*, &c. [6] Heb. *Judge judgment of truth.* [7] Exod. 22. 21, 22. Isa. 1. 23. Jer. 5. 28.
[8] Heb. *they gave a backsliding shoulder.* [9] Heb. *made heavy.* [10] Heb. *by the hand of.*

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fore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so [11]they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the [12]pleasant land desolate.

[11] Prov. 1. 28. Isa. 1. 15. Jer. 11. 11, and 14. 12. [12] Heb. *land of desire.*

Verse 5. '*When ye fasted...in the fifth and seventh month.*'—This is one of several allusions in Zechariah to anniversary fast-days concerning which we cannot do better than transcribe the following from Jahn's *Archæologia Biblica*, iii. 357. 'The Hebrews, in the early period of their history, were in the habit of fasting whenever they met with any adverse occurrences (Judg. xx. 26; 1 Sam. vii. 6; xxxi. 13; 2 Sam. iii. 35; Isa. lviii. 3—12). But it was not till about the time of the Captivity that they introduced anniversary fast-days. The days to which we allude are as follows:—

I. The seventeenth day of the fourth month, namely, TAMMUZ, or July. This fast was instituted in memory of the capture of Jerusalem; Jer. liii. 6, et seq.; Zech. viii. 19.

II. The ninth day of the fifth month, AB, or August, in memory of the burning of the Temple; Zech. vii. 3; viii. 19.

III. The third day of the seventh month, TISHRI, or October, in memory of the death of Gedaliah; Jer. xl. 4; Zech. vii. 5.; viii. 19.

IV. The tenth day of the tenth month, TEBETH, or January, in memory of the commencement of the attack on Jerusalem; Zech. viii. 19.'

The prophet Zechariah, in reference to inquiries which were made to him, asserted that these mournful occasions were, at some future time, to be converted into festivals of joy; but the Jews, notwithstanding, have ever continued to observe them as fasts. They expect this change to take place in the days of the, by them, still expected Messiah.

It will be recollected that only one annual public fast, that of the day of atonement, was instituted by the Law of Moses; but several instances occur in Scripture of extraordinary public fasts, appointed by the authority of the civil magistrate (1 Sam. vii. 5, 6; 2 Chron. xx. 3; Jer. xxxvi. 9). Thus the present were the first annual fasts held in commemoration of public calamities which befel the nation. It is observable of the *second*, that the Jews fast on the ninth Ab, not only for the destruction of the first but of the second Temple; as they are persuaded that both events took place on the same day of the same month.

7. '*The south and the plain.*'—The *south* explains itself; the *plain* means the western part of Judæa, being the same as the *valley* of Josh. xv. 33: see the note there.

CHAPTER VIII.

1 *The restoration of Jerusalem.* 9 *They are encouraged to the building by God's favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement are promised.*

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; [1]I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth: and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand [2]for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be [3]marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from [4]the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days [5]there was no [6]hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* [7]prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of

[1] Chap. 1. 14. [2] Heb. *for multitude of days.* [3] Or, *hard*, or, *difficult.* [4] Heb. *the country of the going down of the sun.*
[5] Or, *the hire of man became nothing*, &c. [6] Hag. 1. 6. [7] Heb. *of peace.*

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Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; [8]Speak ye every man the truth to his neighbour; [9]execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful [10]feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, [11]Let us go [12,13]speedily [14]to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

[8] Ephes. 4. 25. [9] Heb. *judge truth, and the judgment of peace.* [10] Heb. *solemn, or, set times.* [11] Isa. 2. 3. Mic. 4. 1, 2.
[12] Or, *continually.* [13] Heb. *going.* [14] Heb. *to intreat the face of the LORD.*

Verse 23. '*Take hold of the skirt.*'—This is to be understood as the act of one making a humble but fervent entreaty, or of claiming protection from him of whose skirt he takes hold. There is something of respectful and gentle violence or constraint involved, such perhaps as appears in Jacob's declaration to the angel, 'I will not let thee go except thou bless me.'

CHAPTER IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom.* 12 *God's promises of victory and defence.*

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very [1]wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his [2]blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ [3]Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and [4]having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* [5]from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, [6]by the blood of thy covenant I have sent forth thy [7]prisoners out of the pit wherein *is* no water.

12 ¶ Turn you to the strong hold, ye pri-

[1] Ezek. 28. 3, &c. [2] Heb. *bloods.* [3] Isa. 62. 11. Matth. 21. 5. John 12. 15. [4] Or, *saving himself.*
[5] Psal. 72. 8. [6] Or, *whose covenant is by blood.* [7] Isa. 61. 1.

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soners of hope: even to day do I declare *that* I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and [8]subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they [9]shall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men [10]cheerful, and new wine the maids.

[8] Or, *subdue the stones of the sling.* [9] Or, *shall fill both the bowls, &c.* [10] Or, *grow, or, speak.*

Verse 1. '*Hadrach.*'—It is doubtful whether this name is intended to denote a country, a city, or a king. The last is considered the most probable, on the ground that it is not likely that the name either of a country or its metropolis, in a region near Damascus, should have entirely disappeared from the pages of history or geography. To speak of the land of a particular king is not unexampled in Scripture; and Dr. Henderson has some grounds for his suspicion that the name הַדְרָךְ is after all but a corruption of הֲדַד Hadad, the common name of the kings of Syria, although, as he observes, such corruption, if it exists, must have taken place at a very early period, as it was found in the copy from which the Septuagint version was made.

2. '*Hamath.*'—Of this place see the note on Num. xiii. 21. In the Egyptian paintings a name read as 'Hamathites' is applied to at least two distinct races of men, one of which may be judged, from analogies of dress and circumstances, to represent the inhabitants of Northern Syria, *including* the people of Hamath and the neighbouring district. The same analogies seem to indicate that the other race was a people of the more southern parts of



HEAD OF HAMATHITE.

Syria. The former are those, therefore, to whom we have now to direct attention; indeed we strongly suspect that they may be taken to represent generally the appearance of those nations of Northern Syria with whom David had relations of war and peace, and who are often otherwise alluded to in Scripture; and some of the texts in which the word Hamath occurs would indicate that it was generally understood among the Hebrews for all the inhabitants of Syria who were not Canaanites, and not of Damascene Syria. The race of Hamathites, to whom our attention is chiefly directed, are represented in the tomb of Sethos with auburn hair, blue eyes, and fair complexion, with a European contour of the face. Yet the dress is so much in the general style of that of the Canaanites, which would alone manifest that they dwelt not far from them. They wore, too, drooping ostrich feathers, and shaved the head into corners, like the Hittites; the tunic, also, is the same in shape and appearance with that most usually worn among the Canaanites. The hair was plaited over the whole head, as well as the long lock over the ear—a practice very prevalent in the ancient world. The skin was either tattooed or painted in patterns, and ear-rings were worn. The other and apparently southern race of ancient Syrians exhibits considerable personal resemblance to the



HAMATHITE OR SYRIAN.

figures supposed to represent the Jebusites; and the dress, although more rich and varied in its colours, has every essential resemblance to that of the Canaanites. The tunic, which was of a sort of shawl pattern in colours of green, blue, scarlet, etc., was wrapped close around the person, and confined at the waist with a girdle, knotted in front. The common cape or Tyrian mantle, which was also worn, was inclined to the left shoulder, so as to leave the right arm free. Like the tunic, it was fringed at the edge. The beard was rather long, but the whiskers and forehead were shaven, and the rest of the hair being combed back, was thick and bushy behind. A close-fitting coloured cap, bound by a ribbon or fillet, completed a very fanciful and not inelegant costume.

5. '*And the king shall perish from Gaza, and Ashkelon shall not be inhabited.*'—'Askelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls, and the prophecy of Zechariah is fulfilled: when the prophecy was uttered, both of these cities were in an equally flourishing condition, and nothing but the prescience of heaven could pronounce on which of the two, and in what manner, the

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vial of his wrath should be poured out. Gaza is truly without a king, the lofty towers of Askelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator! Hath he said, and shall he not do it? The oracle was delivered by the mouth of the prophet more than 500 years before the Christian era, and we behold its accomplishment 1800 years after that event, and see that the king has perished from Gaza, and that Askelon was not inhabited.' *Universal Hist.* ii. 204.

9. '*Lowly, and riding upon an ass.*'—This, which was literally fulfilled by Christ, affords an interesting intimation that riding on horseback had at this time become so familiar to the Jews, that riding on an ass had come to be considered an act of humility and lowliness. In short, they had arrived at much the same ideas on the subject as are still entertained in the East, and which we have already had different opportunities of explaining. The ass is not by any means despised; but so much dignity and consequence is attached to riding on horseback, that men of moderate means will submit to great discomforts in order to keep one or more horses: and hence, for one who can obtain a horse, to prefer to ride on an ass, is considered a manifestation of great humbleness of mind. Hence, in Persia, for example, the ecclesiastics (so to call them) who have not yet attained to any high station, and wish to convey the impression of their humble and self-denying character, make it a point to ride on asses.



ASSES FOR RIDING.—Modern Oriental.

11. '*The pit wherein is no water.*'—Evidently a dry well or cistern used as a prison.

13. '*Greece.*'—In the original *Javan* (יָוָן) by which the Greeks are usually understood. In the present instance it is generally supposed to denote the Syro-Macedonians, with whom the Jews had such bitter conflicts in the times of the Maccabees. Archbishop Newcome, however, conceives the language employed to be too strong for these events; and is therefore disposed to place this among the prophecies which remain to be fulfilled in future time. But the former explanation does still seem preferable.

15. '*Corners of the altar.*'—The blood of the sacrifices was poured out upon the 'horns' or corners of the altar. (Lev. iv. 25.) To this the prophet seems to allude.

16. '*The stones of a crown.*'—The Vulgate has *lapides sancti*, sacred stones; which is the sense conveyed by all the ancient versions, which appear to have understood the prophet to refer to such stones, or heaps of stones, as the Hebrews were accustomed to set up in commemoration of blessings conferred or promised, or of victories obtained. These were sometimes anointed; but at any rate were separated, set apart or consecrated to a particular purpose. Hence, Blayney has 'consecrated stones;' Houbigant, after Capellus, 'crowned stones,' supposing them to have been stones set up as trophies, and crowned with garlands, a practice of which we find nothing in Scripture; Newcome, 'crowned trophies;' Henderson, 'the stones of a crown.' The difference of these versions is less than may appear, as their authors agree that the stones in question were stones of memorial.

CHAPTER X.

1 *God is to be sought unto, and not idols.* 5 *As he visited his flock for sin, so he will save and restore them.*

ASK ye of the LORD rain in the time of the latter rain; *so* the LORD shall make [1]bright clouds, and give them showers of rain, to every one grass in the field.

2 For the [2] [3]idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they [4]were troubled, because *there was* no shepherd.

3 ¶ Mine anger was kindled against the shepherds, and I [5]punished the goats: for the LORD of hosts hath visited his flock the house

[1] Or, *lightnings.* [2] Jer. 10. 8. Habak. 2. 8. [3] Heb. *teraphims.* [4] Or, *answered that*, &c. [5] Heb. *visited upon.*

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of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and [6]the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD: and they shall walk up and down in his name, saith the LORD.

[6] Or, *they shall make the riders on horses ashamed.*

Verse 8. '*I will hiss for them.*'—Rather, 'I will hist,' or 'whistle for them.' The metaphor is derived from the mode of collecting swarms of bees together in the East. Some however think that the allusion is to the shepherd's pipe or whistle, which collects the flock together. In either case the figure is equally significant.

CHAPTER XI.

1 *The destruction of Jerusalem.* 3 *The elect being cared for, the rest are rejected.* 10 *The staves, Beauty and Bands, broken by the rejection of Christ.* 15 *The type and curse of a foolish shepherd.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the [1]mighty is spoiled: howl, O ye oaks of Bashan; for [2]the forest of the vintage is come down.

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 ¶ Thus saith the LORD my God; Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will [3]deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, [4]*even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called [5]Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul [6]lothed them, and their soul also abhorred me.

9 Then said I, I will not feed you: [7]that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh [8]of another.

10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and [9]so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, [10]If ye think good, give *me* my price; and if not, forbear. So they [11]weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it

[1] Or, *gallants.* [2] Or, *the defenced forest.* [3] Heb. *make to be found.* [4] Or, *verily the poor.* [5] Or, *Binders.*
[6] Heb. *was straitened for them.* [7] Jer. 15. 2. [8] Heb. *of his fellow*, or, *neighbour.* [9] Or, *the poor of the flock, &c., certainly knew.*
[10] Heb. *If* it be *good in your eyes.* [11] Matt. 26. 15.

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unto the [12]potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* [13]Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be [14]cut off, neither shall seek the young one, nor heal that that is broken, nor [15]feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 [16]Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

[12] Matt. 27. 9, 10. [13] Or, *Binders.* [14] Or, *hidden.* [15] Or, *bear.* [16] Jer. 23. 1. Ezek. 34. 2. John 10. 12.

Verse 10. '*I took my staff... and cut it asunder, that I might break my covenant.*'—The idea of breaking or cutting a staff or wand, in token of the termination of an engagement or obligation, happens to be one that is very familiar to ourselves. The memory and meaning of what was an act among our fathers, is still preserved; for while the first edition of this work was in progress our readers have had occasion to learn that, at the funeral of our sovereign, the great officers of the royal household broke over the grave their wands of office, to denote the termination of their functions and obligations. That *their* duties and engagements were undertaken under the sanction of an oath, gives the more force to this illustration, as the breaking of the staves seems, in connection with this circumstance, to be designed to express the final disruption of a sworn covenant. In the present text, and in the obvious and literal acceptation, the breaking of the staff appears to express the termination of the engagement of the shepherd who had been out to the pasture grounds with the flock.

12. '*Give me my price.*'—The price of his services as a shepherd. We have explained, on former occasions, that the shepherds to whom the flocks are intrusted often remain long abroad with them in distant pastures.

'*They weighed for my price thirty pieces of silver.*'—Most commentators observe that this was the cost of a slave in the time of Moses (Exod. xxi. 32); and therefore infer the unworthiness of the price. But the inference does not seem to us just; and indeed we should rather draw a contrary inference from this very circumstance. For a slave is generally costly and valuable; and if therefore they gave for the services of a shepherd, during one season in which he had been out with the flock, such a sum as would have purchased the perpetual services of a slave, they must have considered that they were making him a very fair remuneration. Their mistake probably lay in their acting as in a matter of real business, without understanding of, or reference to, the figurative and typical meaning of the prophet. Thus, that which would have been sufficient in a real affair of the nature described, would have been utterly unworthy—as all price must have been—when understood with reference to the latent and ulterior meaning. That meaning cannot be otherwise explained than as referring to the circumstances which attended the betrayal of Christ by Judas—the price at which he was valued by the chief priests—and the use to which that price was finally applied. Indeed the Evangelist expressly declares the present passage to be a prediction which was fulfilled on the occasion mentioned. Matt. xxvii. 9, 10.

CHAPTER XII.

1 *Jerusalem a cup of trembling to herself,* 3 *and a burdensome stone to her adversaries.* 6 *The victorious restoring of Judah.* 9 *The repentance of Jerusalem.*

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of [1]trembling unto all the people round about, [2]when they shall be in the siege both against Judah *and* against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, [3]The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of

[1] Or, *slumber, or, poison.* [2] Or, *and also against Judah* shall he be *which shall be in siege against Jerusalem.* [3] Or, There is *strength to me* and *to the inhabitants,* &c.

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Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is [4] [5]feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 ¶ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall [6]look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

11 In that day shall there be a great [7]mourning in Jerusalem, [8]as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, [9]every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

[4] Or, *abject*. [5] Heb. *fallen*. [6] John 19. 34, 37. Revel. 1. 7. [7] Acts 2. 37. [8] 2 Chron. 35. 24. [9] Heb. *families, families*.

Verse 3. '*A burdensome stone.*'—It is not impossible that this allusion may be explained by a custom which Jerome describes as common in his time throughout Judæa. Large and heavy round stones were kept in the towns and villages; and the youths exercised themselves in a sort of game which consisted in lifting such a stone; he who lifted it highest being the victor. This exercise differed from the common ones of the athletæ of Greece and Rome. However, something like it was not unknown; for Jerome goes on to say, that in the tower at Athens, near the statue of Minerva, he had seen a heavy globe of brass which he was himself unable to move; but on inquiring its use, he was told that it was employed for testing the strength of the wrestlers; none being admitted as combatants, till it was ascertained, by their lifting of this weight, with whom they should be matched. This reminds us that, in the piratical states of Barbary, when European captives were brought in to be disposed of as slaves, they were often compelled by their captors, or intended purchasers, to afford evidence of their strength by raising large and most burdensome stones provided for the purpose.

11. '*The mourning of Hadadrimmon.*'—This was the great mourning for Josiah, 2 Chron. xxxv. 22-25. Jerome says that Hadad-rimmon was the name of a place which, in his time, went by the name of Maximianopolis, so called in honour of the emperor Maximian, and which was situated seventeen miles from Cæsarea and ten miles from Jezreel. This was perhaps the exact place, in the valley or plain of Megiddo, where Josiah was slain.

CHAPTER XIII.

1 *The fountain of purgation for Jerusalem, 2 from idolatry, and false prophecy. 7 The death of Christ, and the trial of a third part.*

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for [1]uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will [2]cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear [3]a rough garment [4]to deceive.

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: [5]smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will [6]refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

[1] Heb. *separation for uncleanness*. [2] Exek 30. 13. [3] Heb. *a garment of hair*. [4] Heb. *to lie*. [5] Matt. 26. 31. Mark 14. 27. [6] 1 Pet. 1. 6, 7.

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Verse 4. '*Wear a rough garment to deceive.*'—It appears from various passages of Scripture, that the prophets usually wore a rough or hairy garment; and it would seem that the deception of which Zechariah here speaks was, that the false prophets, to complete their imposition on the people, assumed the outward garb by which prophets were distinguished.

CHAPTER XIV.

1 *The destroyers of Jerusalem destroyed.* 4 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spoils shall be holy.*

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of [1]the mountains; [2]for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the [3]earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be [4]clear, *nor* [5]dark:

7 But [6]it shall be [7]one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at [8]evening time it shall be light.

8 And it shall be in that day, *that* living [9]waters shall go out from Jerusalem; half of them toward the [10]former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be [11]turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and [12]inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem [13]shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And [14]Judah also shall fight [15]at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, [16]that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the [17]punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the

1 Or, *my mountains.* 2 Or, *when he shall touch the valley of the mountains to the place he separated.* 3 Amos 1. 1.
4 Heb. *precious.* 5 Heb. *thickness.* 6 Or, *the day shall be one.* 7 Rev. 22. 5. 8 Isa. 60. 19. Rev. 21. 23.
9 Ezek. 47. 1. Joel 3. 18. Rev. 22. 1. 10 Or, *eastern.* 11 Or, *compassed.* 12 Or, *shall abide.* 13 Or, *shall abide.*
14 Or, *thou also, O Judah, shalt.* 15 Or, *against.* 16 Heb. *upon whom there is not.* 17 Or, *sin.*

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[18] bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the [19] Canaanite in the house of the LORD of hosts.

[18] Or, *bridles.* [19] Isa. 35. 8. Joel 3. 17. Rev. 21. 27, and 22. 15.

Verse 5. '*Like as ye fled before the earthquake.*'—See the particulars of Syrian earthquakes given in the note on Amos i. 1. Some particulars which we have collected from different parts of Mr. Calman's *Description of a Part of the Scene of the last great Earthquake in Syria*, 1837, will give the reader an idea of the awful circumstances attending such visitations. The few survivors of that dreadful overthrow, like men whom consternation had divested of sound reason, brooding over the ruins of their habitations, and bemoaning the relatives who still lay buried beneath the ruins:—of those at Safet, with ghastly countenances and tattered clothes, scattered over the four sides of their mountain, destitute of raiment and shelter to screen them from the keen midwinter air of the mountains, and seeming as if they only survived to pine away more slowly and sufferingly than those whom the earthquake had overwhelmed;—of faithful dogs trying, with indefatigable perseverance, to remove the heaps of stones which hid their owners from their sight, and breaking forth, every now and then, into the most mournful howlings, when they found that the efforts of their weak paws were spent in vain;—of the dreadful state of many who were wounded, their poor bodies crushed, broken, torn, in every possible way, beyond all hope of cure; and of the numbers who, in this state, lay upon or about the ruins, with none to care for them or to provide them help or shelter;—of those who, for the first three or four days, continued alive under the ruins, sending forth bitter cries and lamentations, and vain entreaties for help, the attempts to give which, in many cases, crushed them to death by the displacement of the stones and beams which had given them protection;—of those who, after many days, were brought forth barely alive, and who opened their eyes once more upon the light of day, and by that light viewing their few surviving friends and their ruined cities, closed them again for ever;—of the bodies of the slain drawn out and dragged about the fields by greedy dogs, which, emboldened by their horrid fare, became at last dangerous to the living;—or, finally, of the wild inhabitants of the desert hastening gleefully—like vultures to the scent of blood—to reap the harvests for which they did not labour, and to gather the treasures which they never deposited, digging among the ruins, and bearing joyously to their tents and caverns the wealth of the living and the dead. See Calman, pp. 3, 5, 6, 8, 9, 15, 18, 27.

18. '*The family of Egypt ... that have no rain.*'—This is a very remarkable distinction made with respect to Egypt. The nations that would not go up to Jerusalem were to be punished with want of rain; but since Egypt had 'no rain,' it would not be comprehended under this bann; and therefore a special clause is added for that country, denouncing on it a different punishment. The statement that Egypt had no rain is, like that of Pliny, to be understood in the qualified sense,—that Egypt had not rain so abundantly or frequently as other countries; and possessed, in the periodical overflowings of the Nile, and in the means of irrigation which that river at other times supplies, peculiar sources which would prevent even the entire deprivation of rain from producing calamitous consequences. (See the note on Exod. vii. 15.) The case is, that during the usual season of rain, which corresponds to our winter, falls of rain are rather frequent, though not of long continuance, in the provinces which border on the Mediterranean, and in the deserts between the valley of the Nile and the Red Sea. But in the interior of Egypt it almost never rains: the inundation of the Nile, and the abundant nocturnal dews, being the sole fertilizing principles. This extraordinary dryness of the valley of the Nile is to be attributed to the heat of the sun, and to the course of the winds which, as determined by the form of the valley, blow pretty constantly from the north-west. The clouds formed from the vapours of the seas, which bound Egypt on the north and east, are drawn into this current of air, which drives them towards Nubia and Ethiopia, where they speedily fall in rain upon the woods and mountains—thus ultimately benefiting Egypt by rendering the increase of its river more abundant. The currents of air which traverse the valley of the Nile are most sensible at a distance from the mountains which confine that valley on the east and west; near these mountains the effect of the currents is less powerful; and there it sometimes rains.

20. '*The bells of the horses.*'—Dr. Gill, who wrote about a hundred years since—when, from the bad conditions of the roads, goods were conveyed by pack-horses far more extensively than of late years—says, that they, as well as draught-horses, were often furnished with bells, under the notion that the animals were encouraged and enlivened by the sound. We are not aware that pack-horses now wear bells in this country; but they have not wholly disappeared from draught-horses. In Western Asia, where there are no draught-horses, bells are much employed on baggage-animals, that is, in caravans, except in districts which, on account of danger from robbers, it is desired to pass through in silence. When this consideration does not prevent, the continual jingling of numerous bells is a remarkable characteristic of an Oriental caravan. The objects of this usage are alleged to be—to encourage the beasts, to frighten animals of prey, and, above all, to keep the party together, enabling those who may have strayed or lingered to rejoin the caravan by following the sound of the bells. This is an object of great importance in countries where the routes pass over trackless plains and mountain-passes, marked by no regular roads or pathways. The bells, which are thick, are



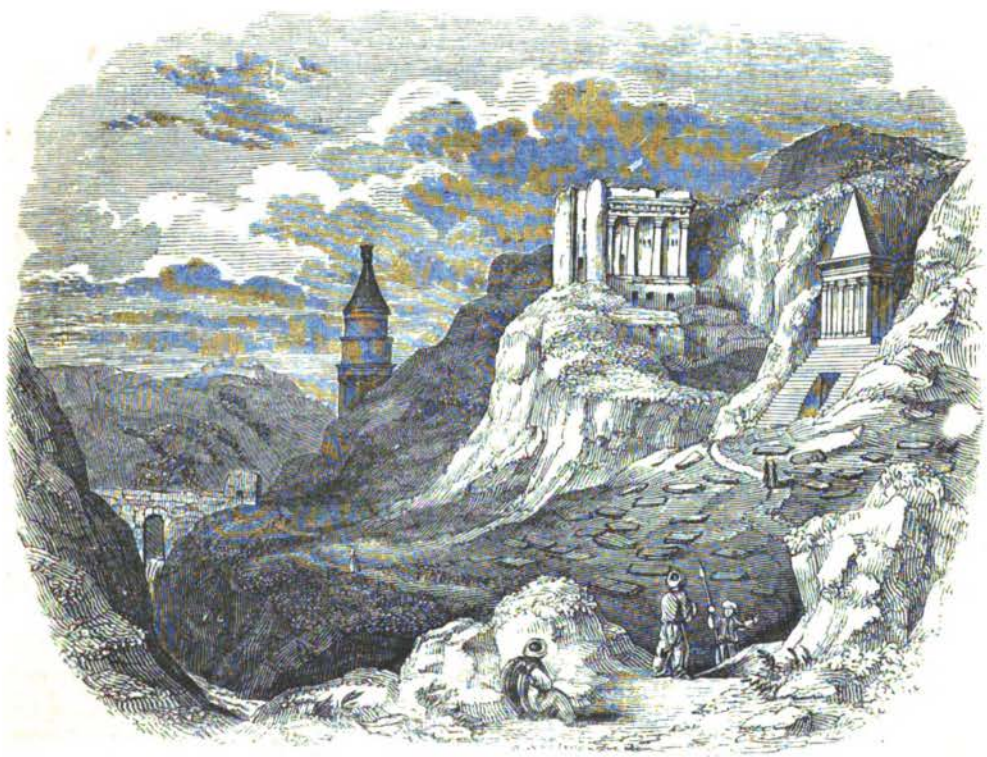
CAMEL'S HEAD WITH BELLS.

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seldom very musical, are attached in various fashions, but generally as in our cut, and always under the animal's throat. Frequently a single animal has but one bell; but we have seen baggage-mules, which seem to have been regarded as a sort of leaders, furnished with seven or eight bells. The bells are in general about the size of our common house-bells, but not so broad in proportion at the base. It is singular that the Orientals do not use bells for any other purpose whatever than this.

As to the inscription upon the bells of the horses, it is of course a figurative expression to denote the consecration of the meanest things to the Divine glory. Nevertheless, the mention of bells with pots, in this connection, reminds us to mention that the expression might contain an allusion to an actual practice; for nothing is more common than for the Orientals to have the name of God, or some pious text or moral maxim, inscribed upon their vessels of metal, generally in such a manner as to form an ornamental border near the rim. We have ourselves used cups and dishes of tinned copper thus ornamented; and we had almost said that we have seen the same on the bells of animals; but feeling slightly doubtful as to the accuracy of our recollection, we abstain.

HERE, at the close of Zechariah's book of prophecy, we proceed to notice, as promised in the introductory note, the sepulchral structure which stands in the valley of Jehoshaphat, bearing the name of the Tomb of Zechariah; and a representation of which is contained in the subjoined engraving. It will be seen that, in its general character, it resembles Absalom's Tomb in the same valley (see 2 Sam. xviii.); and, like that, belongs rather to sculpture than architecture, being altogether a mass of hewn rock. Mr. Buckingham has given perhaps the best description of it, as follows:—'It is a square mass of rock, hewn down into form, and isolated from the quarry out of which it is cut, by a passage of twelve or fifteen feet wide on three of its sides; the fourth, or western side being open towards the valley and to Mount Moriah, the foot of which is only a few yards distant. This square mass is eight paces in length on each side, and about twenty feet high in the front, and ten feet high at the back, the hill on which it stands having a steep ascent. It has four semi-columns cut out of the same rock on each of its faces, with a pilaster at each angle, all of a bastard Ionic order and ornamented in bad taste. The architrave, the full moulding, and the deep overhanging cornice which finishes the square, are all perfectly after the Egyptian manner; and the whole is surmounted by a pyramid, the sloping sides of which rise from the very edges of the square below, and terminate in a finished point. The square of this monument is one solid mass of rock, as well as its semi-columns on each face; but the surmounting pyramid appears to be of masonry: its sides however are perfectly smooth, like the coated pyramids of Saccara and Dashour, and not graduated by stages as the pyramids of Gizeh in Egypt... There is no appearance of an entrance to any part of it; so that it seems, if a tomb, to have been as firmly closed as the Egyptian pyramids themselves; perhaps from the same respect for the inviolability of the repose of the dead.' The same was the case with 'the 'Tomb of Absalom' till a passage was broken into it. Pococke was informed that there was a subterraneous entrance to this tomb, known to none but the Jews; and he thought this not unlikely.



TOMB OF ZECHARIAH AND OTHER TOMBS IN THE VALLEY OF JEHOSHAPHAT.—Cassas.

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MALACHI.

THIS name signifies 'my angel' or 'my messenger; but whether it is to be understood as a proper name, or as a title applied to his office as a prophetic messenger of God, is a question difficult to decide. It is more certain that 'Malachi' does not occur as a proper name in any part of Scripture; and we rather incline to suppose that the prophecy is anonymous, and that the title Malachi is given to the prophet from his distinct prediction concerning the *messenger* ('my messenger,' *i.e.* מַלְאָכִי *malachi:* iii. 1), which has always been considered by both Jews and Christians as one of the most remarkable and important prophecies of Scripture. As so many conjectures have been offered on the subject, we add this one with some hesitation; but it seems to us at least as probable as any other, and to those who know that several books of the Hebrew Scripture take their titles from words which they contain, this probability will seem all the greater. One strange opinion, supported by Origen and others, supposes that this prophet was really an incarnate angel: another identifies him with Mordecai; and a third with Ezra. This last opinion has the support of the Chaldee Paraphrast, and of several Christian writers of note: but the arguments adduced in support of this opinion are by no means convincing when carefully examined. What is more certain is, that Malachi was the last of the Old Testament prophets. Haggai and Zechariah prophesied in the time of Zerubbabel, during the building of the temple; but Malachi speaks of the temple as having been some time built; and from this and other intimations it appears that he prophesied while Nehemiah was governor. The prophecy describes exactly the same state of affairs as the history of Nehemiah; and the 'governor,' which was the title of Nehemiah, is mentioned in ch. i. 8. The Jewish writers state that prophecy continued for forty years in the time of the second temple, under Haggai, Zechariah, and Malachi, of whom the latter was, as we have seen, evidently the last. With him the Old Testament prophecies conclude, and conclude most strikingly with foretelling the coming of John the Baptist, with whose mission the New Testament opens.

The authenticity and canonicity of the book of Malachi have not been questioned. Besides that it constantly appears in all the catalogues of the sacred writings, given by Jews and Christians, it is repeatedly cited as of divine authority by the inspired writers of the New Testament; and some of the prophecies which it contains bear the visible impress of the seal of God. Compare Mal. i. 3 with Rom. ix. 13; Mal. ii. 10 with Matt. xxiii. 9, and Eph. iv. 6; Mal. iii. 1 with Matt. xi. 10, Mark i. 2, and Luke i. 17. Hengstenberg, in his *Christologie* (iii. 457, sqq.), has shewn that there subsists between Malachi and the New Testament such a connection that the latter book cannot be fully comprehended without comparing the frequent allusions to the former which it contains. In effect, that which above all evinces the divine inspiration of Malachi, is the signal prophecies already accomplished which it contains. These predictions, which all have reference to the Messiah, may be found in Mal. i. 10, 11; ii. 17; iii. 1-6, 13-18; iv.

'The last of the prophetical books,' says Bishop Lowth, 'that of Malachi, is written in a kind of middle style, which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state, and, being past its prime and vigour, was then fast verging towards the debility of age.' Although this is probably true as to the state of Hebrew poetry in general, we do not see that it clearly follows from the style of Malachi's prophecy, the latter portion of which, at least, does not appear to be by any means wanting in force or elegance.

Rosenmüller speaks with more appreciation than Lowth of the merits of Malachi's style. He considers that, allowing for the age in which the prophecy was written, the style is elegant, pure and correct; and that it is perfectly adapted to the subject, whether the prophet would appal by his menaces, or would open the heart to hope by his brilliant promises. Jahn remarks that the prevailing tone of Malachi is that of strong invective; that his style has something of poetical parallelism, and that he employs fewer Chaldaisms than might be expected from a writer of his epoch. He finds, however, that the style of this prophet is somewhat hard, and that many of his images are derived from the earlier prophets.

The following are the works which separately illustrate the book of Malachi:—Melancthonis *Explicationes in initium Malachiæ*, Vitemb., 1553; Draconitis *Malachias propheta Ebraice, cum*

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versionibus Chaldæa, Græca, Latina et Germanica et explanatione, Rostoch., 1568; Chrytaei *Explicatio Malachiæ prophetæ, et Chronologia historiæ Maccabæorum usque ad natum Christum*, Rostoch., 1568; Molleri *Expositio Malachiæ prophetæ*, Vitemb., 1569; Grynæi *Hypomnemata in Malachiam*, Genevæ, 1582; De Quiros, *Comm. in Prophetas Nahum et Malachiam*, Hispali, 1622; Bohlii *Malachias Propheta, cum Comm. Rabbinorum*, Rostoch., 1637; Martini *Observationes in Malachiam cum analysi*, Groningæ, 1647; Stock, *A Commentary upon the whole Prophesye of Malachy*, Lond., 1641; Schlater, *A Brief and Plain Commentary, with Notes not more useful than reasonable, upon the whole Prophecie of Malachy; delivered sermonwise divers years since at Pitminster in Summerset*, Lond., 1650; Ursini *Comm. in Malachiam*, Francf., 1652; Van Til, *Malachias illustratus, seu novo Comm. analytico et exegetico ad planiorem sensus evolutionem elucidatus*, Lugd. Bat., 1701; Koeppenii *Os Angeli Domini, sive Observationes* LXXIX. *in Prophetiam Malachiæ*, etc., Grypisvald., 1708; Wesselii *Malachias enucleatus*, Lubecæ, 1729; Venema, *Comm. ad librum elenchtico propheticum Malachiæ*, Leovard., 1759; Fischeri *Prolusio, in qua loci nonnulli Versionum Græcorum Oraculorum Malachiæ illustrantur et emendantur*, Lips., 1759; Ejusd. *Prolusio in qua loci nonnulli librorum N. Test. e versionibus Græcis maximeque Alexandrina oraculorum Malachiæ illustrantur*, Lips., 1773; Ejusd. *Prolusio de versionibus Græcis oraculorum Malachiæ scientiæ litterarum et Græcarum et Hebraicarum adjutricibus et auctricibus*, Lips., 1774; Bahrdt, *Comm. in Malachiam, cum examine critico Versionum Veterum*, etc., Lips. 1768; Faber, *Comm. in Malachiam prophetam*, Anoldi, 1779. More lately Hengstenberg has, in the third part of his *Christologie*, given a very able exegetical explanation of nearly the whole book of Malachi.

CHAPTER I.

1 *Malachi complaineth of Israel's unkindness, 6 of their irreligion, 12 and profaneness.*

THE burden of the word of the LORD to Israel [1]by Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I [2]loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified [3][4]from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 [5]Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind [6]for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech [7]God that he will be gracious unto us: this hath been [8]by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an [9]offering at your hand.

11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a

1 Heb. *by the hand of Malachi.* 2 Rom. 9. 13. 3 Or, *upon.* 4 Heb. *from upon.* 5 Or, *Bring unto, &c.*
6 Heb. *to sacrifice.* 7 Heb. *the face of God.* 8 Heb. *from your hand.* 9 Isa. 1. 11. Jer. 6. 10. Amos 5. 21.

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pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* [10]and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 But cursed *be* the deceiver, [11]which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

[10] Or, *wherein ye might have blown it away.* [11] Or, *in whose flock is.*

Verse 8. '*Ye offer the blind for sacrifice,*' etc.—By consulting Lev. xxii. 20–24, the reader will perceive that the practices here specified were expressly forbidden by the Law. The feeling of proper reverence for God and the services of his altar would indeed alone have dictated that what was offered to Him should be the best and most perfect of its kind. Even the heathen were sensible of this propriety, and were careful that their victims were without blemish or imperfection. Thus, Homer (*Iliad*, i. 66) makes Achilles propose to consult some priest, prophet, or interpreter of dreams, to know whether the angry Apollo might not be

'Sooth'd with steam
Of lambs or goats *unblemish'd.*'—COWPER.

Indeed, it was required generally that the victims should not be lame, diseased, or sickly, or in any other than a good condition; or rather it was desired that they should be more above than below the average condition of their species. Pliny, in his chapter *De Bubus* (l. viii., c. 45), says, that no calf that could not go to the altar on its feet, but required to be carried, was acceptable to the gods; and that, in general, no lame victim was fit for sacrifice. The Jews themselves seem, in the end, to have become remarkably particular, even above the law, as to the qualifications of the victims, if what Maimonides says be true, that there were no less than fifty blemishes (enumerated by him) which rendered an animal unfit to be offered on the Lord's altar.

CHAPTER II.

1 *He sharply reproveth the priests for neglecting their covenant,* 11 *and the people for idolatry,* 14 *for adultery,* 17 *and for infidelity.*

AND now, O ye priests, this commandment *is* for you.

2 [1]If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will [2]corrupt your seed, and [3]spread dung upon your faces, *even* the dung of your solemn feasts; and [4]*one* shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to [5]stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but [6] [7]have been partial in the law.

10 ¶ [8]Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he [9]loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, [10]the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

[1] Levit. 26. 14, &c. Deut. 28. 15, &c. [2] Or, *reprove.* [3] Heb. *scatter.* [4] Or, *it shall take you away to it.*
[5] Or, *fall in the law.* [6] Or, *lifted up the face against.* [7] Heb. *accepted faces.* [8] Ephes. 4. 6. [9] Or, *ought to love.*
[10] Or, *him that waketh, and him that answereth.*

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14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the [11]residue of the spirit. And wherefore one? That he might seek [12]a godly seed. Therefore take heed to your spirit, and let none deal [13]treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith [14]that he hateth [15]putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

11 Or, *excellency.* 12 Heb. *a seed of God.* 13 Or, *unfaithfully.* 14 Or, *if he hate her, put her away.* 15 Heb. *to put away.*

Verse 3. '*I will corrupt your seed.*'—Newcome translates, 'I will take away from you the shoulder'—following the Septuagint, which appears to have read זְרוֹעַ *shoulder*, instead of זֶרַע *seed*; but indeed this translation will still be a fair alternative, taking the original as it stands. The reason for this preference given to 'shoulder' is, that this part was the portion of the sacrifices which belonged to the priests; and, consequently, the adoption of this reading conveys a clear sense quite in unison with the general bearing of the context.

—'*Spread dung upon your faces.*'—The maw as well as the shoulder was the portion of the priests: and if the *shoulder* be really intended in the preceding clause, it may well be supposed that the present allusion is to the maw, only that, by way of indignity, the contents of the maw, rather than the maw itself, are mentioned—perhaps to intimate that such priests as are described deserved not the maw, but only its contents. The Seventy have *maw* instead of *dung*; which suffices to shew that they understood the allusion to be to that portion of the priests. The same sense is thus obtained with either reading. Mr. Roberts, after mentioning that the holy ashes, used by the Hindoos to rub their foreheads and bodies, are the ashes of burnt cows' dung, suggests that an illustration of the present text might be derived from this fact. Probably not: as the above seems a clearer explanation. Nor does any such custom appear in Scripture, although it is not impossible that something of the sort may have been exhibited while the Hebrews worshipped the golden calves. But, whatever else they were, the Jews were never idolaters after the Captivity.

CHAPTER III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEHOLD, [1]I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in [2]former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that [3]oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them.* [4]Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the [5]windows of heaven, and [6]pour you out a blessing, that *there shall* not *be room* enough *to receive it.*

11 And I will rebuke the devourer for your

1 Matt. 11. 10. Mark 1. 2. Luke 1. 76, and 7. 27. 2 Or, *ancient.* 3 Or, *defraud.* 4 Zech. 1. 3. 5 Gen. 7. 11. 6 Heb. *empty out.*

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sakes, and he shall not [7]destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been [8]stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept [9]his ordinance, and that we have walked [10]mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness [11]are set up; yea, *they that* [12]tempt God are even delivered.

16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my [13]jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

7 Heb. *corrupt.* 8 Job 21. 14. 9 Heb. *his observation.* 10 Heb. *in black.* 11 Heb. *are built.* 12 Psal. 95. 9. 13 Or, *special treasure.*

Verse 1. '*My messenger ... he shall prepare the way before me.*'—See the note on Isa. xl. 3, which probably explains the custom to which an allusion is here made. That explanation referred to the preparing of the *way*, literally; but to complete the illustration of the custom to which this passage appears to contain an allusion, we may here add, that when an individual of any note is travelling in the East, a messenger is sent off, considerably in advance, to the designed resting-place, to announce his approach and to make every arrangement with the people of the place for his reception, so that he may find all things ready for his entertainment when he arrives. When the traveller is a royal person, the messenger goes farther in advance than in ordinary circumstances, to obtain time for the more extensive preparations which are then necessary.

2. '*Fullers' sope.*'—The word 'soap' by which the Hebrew בֹּרִית *borith*, is translated, might lead the general reader to suppose the Hebrews possessed such soap as is in use among ourselves. Such was not the case. The word *borith* is translated by the Septuagint, followed by the Vulgate, 'fuller's herb,' whence, and from the explanation of the Rabbins, as well as from our knowledge of the substances anciently and even now employed in the place of soap, we may collect, that the purifying substance was a vegetable alkali, obtained from the ashes of an alkaline plant. This was used, or a solution of it, in connection with oil, for washing clothes in ancient times, and continues to be employed for the same purpose in different parts of the East. As there are several plants which furnish the requisite alkali, it is doubtful what particular plant, or whether any one alkaline plant in particular, may be intended. The substance may have been obtained from different plants; and it appears to us that the name *borith* denotes not the plant which furnished the substance, but the substance itself, from whatever plant obtained. Jerome, however, supposes that the substance was furnished by a particular plant, growing in Palestine in moist and green places, and which had the same virtue as nitre to take away filth. Maimonides says the plant was called *gazul* in the Arabic language. Although this *borith* be that which our version renders 'soap,' we are not to suppose that the Hebrews employed no other substance for purification. The Bible itself (Prov. xxv. 20; Jer. ii. 22) mentions a mineral alkali (נֶתֶר *neter*, i. e. *nitrum, nitre*) as employed for the same purpose, and the Mishna counts the *borith* but as one of seven things employed to extract spots and dirt from clothing.

3. '*He shall sit as a refiner and purifier of silver.*'—In turning over the plates in Rosellini's great work on Egyptian Antiquities, we remember to have noticed a figure of a refiner, *sitting* on a three-legged stool, and watching the furnace with the utmost attention. A correspondent of the *Wesleyan Methodist Magazine* (1834) relates that a lady, apprehending there was something remarkable in the expressions of the text, determined to call on a silversmith and make inquiries of him, without naming her object. In answer to her inquiries the process of silver-refining was fully explained to her. 'But, Sir,' said she, 'do you sit, while the work of refining is going on?'—'O, yes, Madam,' replied the silversmith, 'I must sit, with my eye steadily fixed on the furnace; for, if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured.' At once, we are told, she saw the beauty and comfort too of the expression. As she was going, the silversmith called her back, to mention the further fact, that he only knew when the process of purifying was complete *by seeing his own image reflected in the silver.*—'Beautiful figure! when Christ sees his own image in his people, his work of purifying is accomplished.'



EGYPTIAN WORKER IN SILVER.

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CHAPTER IV.

1 *God's judgment on the wicked,* 2 *and his blessing on the good.* 4 *He exhorteth to the study of the law,* 5 *and telleth of Elijah's coming and office.*

FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall the [1]Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this,* saith the LORD of hosts.

4 ¶ Remember ye the [2]law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you [3]Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

[1] Luke 1. 78. [2] Exod. 20. 3. [3] Matth. 11. 14. Mark 9. 11. Luke 1. 17.

Verse 2. '*The Sun of righteousness (shall) arise with healing in his wings.*'—We cannot withhold the following remarkable illustration of this passage, which we find in Burder's *Oriental Customs* (No. 367):—'The late Mr. Robinson of Cambridge called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off Smyrna. The son mentioned to his father that every morning about sun-rise a fresh gale of air blew from the sea across the land, and, from its wholesomeness and utility in clearing the infected air, this wind is always called the *Doctor.* "Now," says Mr. Robinson, "it strikes me that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says that the Sun of righteousness shall arise with *healing in his wings.* The Psalmist mentions the *wings of the wind,* and it appears to me that this salubrious breeze, which attends the rising of the sun, may properly enough be considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."'

3. '*Ye shall tread down the wicked; for they shall be ashes under the soles of your feet.*'—This seems to imply that ashes were trodden under the feet. We have already had occasion to explain that mortar is usually prepared in the East by treading with the feet; and as one kind of mortar is prepared with a mixture of ashes, it is not unlikely that, as Chardin suggests, this may explain the allusion. Indeed, our own plasterers and slaters, in preparing mortar for particular uses, sometimes mix ashes instead of sand with their lime: for this purpose they prefer the ashes of a furnace, and the Orientals the ashes of a bath.



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APPENDIX.

PICTORIAL BIBLE.—VOLUME III.

NOTE 61, p. 258.—The haughty questions put into the mouth of the Assyrian king, 'Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?' are seen to be founded on literal truth, and to be no empty bravado, when the light of the monuments is brought to bear upon them. The conclusion to which the historical records of Assyria, as preserved in the inscriptions, lead in regard to the nature and constitution of the kingdom, is thus expressed by Mr Layard (*Nineveh and Babylon*, p. 634):—'The empire appears to have been at all times a kind of confederation formed by many tributary states, whose kings were so far independent, that they were only bound to furnish troops to the supreme lord in time of war, and to pay him yearly a certain tribute. Hence we find successive Assyrian kings fighting with exactly the same nations and tribes, some of which were scarcely more than four or five days' march from the gates of Nineveh. On the occasion of every change at the capital, these tributary states seem to have striven to throw off the Assyrian yoke, and to have begun by refusing to pay their customary tribute. A new campaign was consequently necessary to bring them to obedience. We learn from the inscriptions, that when a city or kingdom was thus subdued, however near it might have been to Nineveh, when not actually forming a part of the imperial district, a new ruler was appointed to it with the title of "king" *written in the same cuneiform characters on the monuments, as when applied to the head of the empire*' (the italics are ours). We may add, that the representation of these petty wars to which Mr Layard alludes, occupies a large portion of the bass-reliefs on the marble slabs of the chambers of the palaces at Nineveh; and the written record of them forms a prominent part of the cuneatic inscriptions. The obelisk found in the central palace at Nimroud by Mr Layard, which we have already had occasion to mention, is covered on every side with sculptures and inscriptions, intended to represent and narrate the victorious wars of the king Temen-bar (?) against hostile nations, which appear to have been in great part tributary states who had thrown off their allegiance; whilst those tribes which he had subdued for the first time, are soon found again resisting his authority (see Rawlinson's *Outlines of Assyrian History*, and his *Commentary on the Cuneatic Inscriptions*).

NOTE 62, p. 276.—We may avail ourselves of this opportunity of noticing the traces of intercourse between Assyria and Egypt, which have been discovered amid the ruins of Nineveh, without pretending that the intercourse thus shewn to exist between the two countries is that which is alluded to in this verse. Notice has already been taken of a double seal bearing the cartouch of Sabaco, one of the twenty-fifth dynasty of Egyptian kings, who reigned at the end of the seventh century before Christ, and of an Assyrian who is regarded with probability as Sennacherib (see Note 47, Appendix to vol. ii.) Evidence of intercourse with Egypt is also furnished by the ivories which Mr Layard discovered at Nimroud during his first visit to Nineveh. The subject and form of these ivories are unmistakably Egyptian. They were not pure Egyptian, however, but very close imitations. The following descriptions, taken from Mr Birch's observations on these ornaments, will illustrate the above statement:—

1. 'Head of a man, full face, and a left cheek of style peculiarly Egyptian; the eyes sunk for the purpose of inlaying; the brows incuse, and prolonged towards the ears, and filled with blue colour,' &c.

23, 24, 25. 'Three panels, which represent each the same subject—a monarch unbearded, wearing on his head the Egyptian *Kheprr*, or helmet, which is ornamented with a series of annulations or rings . . . . ., and has in front the uraeus serpent, emblem of royalty, with an Assyrian garment round the loins, like the Egyptian shenti . . . . .; the whole with a border of oval drops; the legs bare and unshod, advancing to the right; holding in his left hand a tall flower of the lotus, which rises out of a clod of the earth; the whole representing the Egyptian symbol for the upper country.'

36. Four heads 'of most exquisite style, and in good preservation. . . . . The ears in these panels follow the Egyptian canon, being placed above the eyes.'

37. 'An imperfect panel, of large size: two winged sphinxes, placed back to back, facing outwards; their hair in pendent Egyptian locks, and in front of them palmettes.'

38. 'Part of another sphinx and emblem *set* from a similar panel.'—Layard's *Nineveh and its Remains*. Appendix ii.

The probable period of all the ivories lies between the 18th and 22d dynasties. To the latter dynasty belonged Shishak, who besieged Jerusalem in the days of Rehoboam; while the Pharaoh with whom Solomon made an affinity, probably belonged to the dynasty preceding. Thus have we strong evidence of intimate relations subsisting betwixt Egypt and Palestine on the one hand, and between the former country and Assyria on the other, during the period within which Solomon's reign falls; and it is not improbable that political relations also subsisted betwixt Palestine and Assyria during the same period.

Some eminent writers, indeed, as Layard and Ferguson (*Palaces of Nineveh and Persepolis Restored*), endeavour to prove such a connection, by pointing out a close resemblance in the materials of building, style of architecture, and ornamental work, between the palaces of Nineveh and the great buildings of Solomon; particularly the house of the forest of Lebanon, and the 'house where he dwelt' (as described in 1 Kings, vii. 1–12, and Josephus). One part of the description of these buildings given by Josephus is particularly insisted on, where he states that Solomon built some of these with stones of ten cubits, and *wainscotted the*

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walls with other stones that were sawed. The latter clause immediately reminds us of the marble slabs of the palaces of Nineveh. The use of cedar-wood was also common to both buildings, as Mr Layard's discoveries at Nimroud shew. In a small temple discovered under the high mound, Nimroud, were found many beams of cedar, while the greater part of the rubbish in which the ruin was buried consisted of charcoal of the same wood. This temple, like the temple and palace of Solomon, would seem, therefore, to have been built entirely of cedar. It is interesting to learn, as we do from the inscriptions of Sennacherib, that the cedar used at Nineveh was sometimes brought from Lebanon. This fact, however, proves nothing regarding the existence of intercourse between Assyria and Judæa, as Lebanon was a locality whence wood was supplied to all neighbouring countries.

Still another trace of Egyptian influence in Assyria, is furnished by the tombs that have been discovered amongst the ruins of Assyria. These tombs consisted of sarcophagi either of brick or earth, and sometimes covered with an Assyrian slab. When opened, most of them contained human bones, with vases and bottles of pottery, alabaster, glass, necklaces of gems, plates, mirrors, &c. The contents of these coffins are entirely Egyptian in character, and it has been found very difficult hitherto to account for their existence. They are found in all the most ancient ruins of Assyria, over the north-west, centre, and south-east edifices at Nimroud, at Kalah, Sherghat, and Baasheika, *and not at the more recent ruins of Khorsabad and Kouyunjik, or the south-west palace of Nimroud.* They are situated *above* the ruins, so that they must have been deposited after the ancient palaces were destroyed. Mr Layard at first conjectured that the tombs belonged to an intermediate people or race, who occupied Assyria after the building of the most ancient palaces, and before the foundation of the most recent. But in his more recent work he states, that he is inclined to believe that they belong to the time of the Seleucidæ, and of the Greek occupation of Assyria and Babylonia (p. 592).

At all events, these various circumstances serve to render probable the existence, from an early period, of such mutual friendly relations between the three countries in question, as is described in vv. 23, 24; so that the political connection prophesied of by Isaiah would appear to have had a historical parallel.

NOTE 63, p. 277.—We have stated in a former note (52, Appendix to vol. ii.), that Sargon, so far from being identical with Esar-haddon, was the grandfather of the latter, and the father of Sennacherib. The relations subsisting between these kings have been satisfactorily made out from the inscriptions. Thus, behind the bulls and lions in the south-west palace at Nimroud, as well as on baked bricks from the same building, Mr Layard found an inscription containing the names of the father and the grandfather (with another name, that of the builder of the north-west palace at Nimroud) of the builder of the palace. But these names are identical with those of the founders of the Kouyunjik and Khorsabad palaces respectively; from which it follows, that the founder of the former palace was the father, and the founder of the latter, the grandfather of the builder of the south-west palace. These, the independent investigations of scholars versant in cuneiform literature, have determined to be Sennacherib and Sargon; and it is important to state, that the name of the Khorsabad king was generally admitted to be Sargon before his relationship to the Kouyunjik king was known. Of course, Dr Kitto's statement in his note, that the fulfilment of the prophecy in the text was realised during the reign and through the agency of Esar-haddon, can no longer be regarded as true. The following quotation from a letter addressed to the *Athenæum*, August 23, 1851, by Colonel Rawlinson, contains the substance of all the information as yet derived from the annals of Sargon, so far as these relate to matters mentioned in Scripture history. The reader is reminded that Colonel Rawlinson no longer identifies Sargon and Shalmaneser, and that the following account applies *solely* to the builder of the Khorsabad palace, whom it was one of the objects of the communication to shew to be Sargon: 'The king who built the palace of Khorsabad, excavated by the French, is named Sargina (the סרגון of Isaiah); but he also bears, in some of the inscriptions, the epithet of Shalmaneser, by which title he was better known to the Jews. In the first year of his reign, he came up against the city of Samaria (called Samarina, and answering to the Hebrew שמרון) and the tribes of the country of Beth Homri (בית עמרי or 'Omri, being the name of the founder of Samaria, 1 Kings xviii. 16, sq. &c.) He carried off into captivity in Assyria 27,280 families, and settled in their places colonists brought from Babylonia: appointing prefects to administer the country, and imposing the same tribute which had been paid to former kings. The only tablet at Khorsabad which exhibits this conquest in any detail (Plate 70), is unfortunately much mutilated. Should Monsieur de Saulcy, however, whom the French are now sending to Assyria, find a duplicate of Shalmaneser's annals in good preservation, I think it probable that the name of the king of Israel may yet be recovered.

'In the second year of Shalmaneser's reign, he subjugated the kings of Libnah (?) and Khazita (the Cadytis of Herodotus), who were dependent upon Egypt; and in the seventh year of his reign, he received tribute direct from the king of that country, who is named Pirhu, probably for פרעה, "Pharaoh," the title by which the kings of Egypt were known to the Jews and other Semitic nations. This punishment of the Egyptians by Sargon or Shalmaneser is alluded to in the 20th chapter of Isaiah.

'Among the other exploits of Shalmaneser found in his annals are—the conquest of Ashdod, also alluded to in Isaiah xx. 1; and his reduction of the neighbouring city of Jamnai, called Jabneh or Jamneh in the Bible, Jamnaan in Judith, and Ἰάμνια by the Greeks.

'In conformity with Menander's statement, that Shalmaneser assisted the Cittæans against Sidon, we find a statue and inscription of this king, Sargina, in the island of Cyprus, recording the event; and to complete the chain of evidence, the city, built by him and named after him, the ruins of which are now called Khorsabad, retained among the Syrians the title of Sarghun as late as the Arab conquest.

'I am not sure how long Shalmaneser reigned, or whether he made a second expedition into Palestine. His annals at Khorsabad extend only to the fifteenth year; and although the names are given of numerous cities which he captured in Cælo-Syria and on the Euphrates—such as Hamath, Beræa, Damascus, Bambyce, and Carchemish—I am unable to trace his steps into Judæa Proper. On a tablet, however, which he set up towards the close of his reign in the palace of the first Sardanapalus at Nimroud, he styles himself "conqueror of the remote Judæa;" and I rather think, therefore, that the expedition in which, after a three years' siege of Samaria, he carried off the great body of the tribes of Israel, and which is commemorated in the Bible as having been concluded in the sixth year of Hezekiah, must have taken place subsequently to the building of the palace of Khorsabad.'

It will appear from this account, that Shalmaneser could not have completed the deportation of the inhabitants of Samaria. We must, in fact, reckon altogether four deportations of the inhabitants of the kingdom of Israel—the first under Pul, the second under Tiglath-pileser, the third under Shalmaneser, and the last under Sargon. The deportations by Pul and Tiglath-pileser are alluded to in 1 Chronicles v. 6, 26, where it is said (verse 6): 'Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites;' and (verse 26) 'the God of Israel stirred up the spirit of Pul, and Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh [these formed the part of the Israelitish kingdom east of the Jordan], and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.'

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NOTE 64, p. 282.—Note 56, in Appendix to vol. ii., will shew the reader that Dr Kitto's interpretation of this verse can scarcely be correct. It was there shewn that there was a primitive Babylonian Empire, including Assyria as one of its provinces, which would appear to have continued from about 2000 B.C. till 1200 B.C. Towards the commencement of that early period, probably, were founded those ancient cities spoken of in Genesis x.—Babel, Erech, Accad, and Calneh. Colonel Rawlinson states, that in the list of the old Chaldæan dynasty of kings, he has found the names of Amraphel and Arioch (see Genesis xiv. 1). Subsequently, however, the Assyrian or Nineveh kings gained the ascendancy, when Babylon sunk to the level of a province, only to rise a second time to supreme power.

It is this second rise of the Babylonian power to which the passage in question seems to refer.

NOTE 65, p. 318.—A bass-relief from the south-west palace at Nimroud, furnishes an exact illustration of the 2d and 7th verses of this chapter. It represents a procession of warriors, carrying on their shoulders four images. There are four to each image—two before and two behind it, at each end of the platform on which it rests. The first image was that of a female seated on a high-backed chair, holding in one hand a ring, and in the other a triangular object, which Mr Layard calls a fan. On her head was a horned cap, surmounted with a star. The second was also a seated female, wearing a similar cap, and having in one hand a ring. The third figure was nearly concealed by a screen attached to her chair; the fourth was a man in the attitude of walking, holding in an elevated position an axe in one hand, and what appear to be three sticks, slightly crossed, in the other; two horns branched out on each side of his head, which is otherwise bare. What gods these were, we cannot determine with absolute certainty. But two separate coincidences between the representations on the bass-relief and the statements of ancient history, almost certainly identify the man walking with Bel, mentioned in the first verse of the text. Diodorus Siculus states, that the three deities worshipped in the great temple of Babylon, were Belus, Hera, and Rhea; and that the statue of the first mentioned presents the *attitude of walking*. In the epistle of Jeremy, the following passage occurs:—'Now shall ye see in Babylon gods of silver and of gold, and of wood, *borne upon shoulders*. And he that cannot put to death him that offendeth him, holdeth a sceptre, as though he were a judge of the country. He hath also in his *right hand a dagger and an axe*.' These two statements from different sources, when put together, contain an almost exact description of the fourth or last image in the bass-relief. Bel was, however, a Babylonian god, while the gods represented on the bass-relief in question are to be presumed to be Assyrian. It would seem to follow, therefore, that the symbolism of the Babylonians in connection with their supreme god Bel, was very nearly identical with that of the Assyrians, in connection with some one of their gods; a fact for which we are prepared, when we reflect how intimately the two peoples were connected with each other. And this *a priori* inference is completely verified by the Assyrian inscriptions; for amongst the lists of the twelve great gods of Assyria, stands the name Bel, as the reader will perceive by consulting Note 77 of this Appendix.

NOTE 66, p. 448.—It will not be out of place to append here a short notice on the caldrons and culinary vessels of the Assyrians, with which the explorations at Nineveh have made us acquainted, especially as the monuments furnish illustrations of the carrying away as spoil of vessels such as those mentioned in these verses. In this department, Mr Layard has reaped the richest harvest. During his second expedition, he discovered a chamber in the north-west palace at Nimroud, which fully compensated for its want of sculptured slabs, by the many interesting relics of utensils, instruments, and arms of bronze, iron, glass, &c., found in it. Mr Layard first discovered two plain copper vessels, or caldrons, about 2½ feet in diameter, and 3 feet deep, which, when opened —their mouths were closed by large tiles—were found to be filled with a variety of interesting objects, such as small bronze bells—eighty in all—with iron tongues, tapering bronze rods bent into hooks, bronze cups and dishes, and hundreds of studs and buttons in mother-of-pearl and ivory; all of which, excepting the cups and dishes, Mr Layard regarded as probably forming ornaments of horses and chariots. The bells, the largest of which was 3¼ inches high, and 2⅛ inches in diameter, and the smallest 1¾ and 1¼, may have been worn by horses in the way described in Dr Kitto's note on Zechariah xiv. 20: 'In that day shall there be upon the bells of the horses, Holiness unto the Lord,' &c. Besides the two spoken of, ten more caldrons and jars were found in the 'bronze chamber;' also two circular flat vessels, nearly 6 feet in diameter, which, though of much smaller dimensions, remind us of the brazen sea of Solomon's Temple. Indeed, in some of the bass-reliefs, large caldrons are represented as resting on the backs of oxen; a circumstance that constitutes a still more decided point of contact with the molten sea of Solomon.—(See Layard, *Nineveh and Babylon*, p. 588.)

Some of these caldrons, or even the whole of them, may have formed part of the spoil which the Assyrians took from time to time from their enemies, since caldrons are frequently represented on the monuments as part of the spoil or tribute brought from conquered countries. The frequency with which they occur, seems to prove the high value in which they were held by the Assyrians. This high estimate appears to have been general amongst the ancient nations; at all events, it prevailed amongst the Greeks of Homeric times, as is shewn by the catalogue in the *Iliad* of the gifts whereby Agamemnon sought to appease the wrath of Achilles:—

> *Ἕξ᾽ ἀκύλους τρίποδας, δίκα δὲ χρυσοῦ τάλαντα,*
> *Ἀίθωνας δὲ λέβητας ἑείκοσι.*
>
> *Iliad*, ix. 122.

Besides caldrons, Mr Layard found many other vessels of bronze, which he classifies under four heads—dishes with handles, plates, deep bowls, and cups. Some were plain, others had a simple rosette, scarab, or star in the centre; while many were very elaborately ornamented *on the inside* —not on the outside—with figures of men and animals, &c. The style is frequently Egyptian in character, though the execution is peculiarly Assyrian. The chased surface has been produced by the punch; and the numerous instances in which this art appears to have been applied, prove it to have been common. There were also found beneath the caldrons, heaps of lions' and bulls' feet, of bronze, and the remains of iron rings and bars, which had probably formed parts of tripods or stands, for supporting vessels and bowls. With regard to the composition of the metal of which these various bronze vessels are made, it has been found that the metal of the dishes, bowls, and rings contains 1 part of tin to 10 of copper, the same proportion as in the best modern bronze; while that of the bells has 14 per cent. of tin. Besides vessels and instruments in bronze, there were others of iron overlaid with bronze, and also of iron alone. The iron was probably overlaid with bronze, because it was found difficult to produce good figures in the former metal. The arms which were found in the chamber were mostly of iron, and consequently nearly all fell to pieces when they were exposed to the air.

Although we have now described very cursorily all the contents of the above interesting chamber of the Nimroud palace which in any way bear on the illustration of the text, yet we shall take the present opportunity of mentioning briefly the other relics of the chamber, as they are connected with the former by the natural association of identity of place, and especially because no more suitable opportunity will present itself. These relics were, for the most part, vessels in glass. It is a singularly interesting circumstance, that we should now have such abundant evidence of the general acquaintance with the manufacture of glass, on the part of the ancient world, considering

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that, not much more than thirty years ago, it was generally believed that the ancients were entirely ignorant of that useful product. At length scepticism is put to flight, and it is now certain that glass was well known in Italy—as witness the ruins of Pompeii; in Phœnicia—according to the testimony of Pliny; in Egypt—where glass has been found which must have been manufactured 1500 years B.C., while representations of glass-blowing are given in the paintings of Beni-Hassan, executed 200 years earlier still; and, last of all, in Assyria and Chaldæa, as we proceed to shew. In the chamber referred to in this note, two entire glass bowls, with fragments of others, were found, and also a rock-crystal lens, with opposite convex and plane faces. In his previous expedition, Mr Layard had discovered two vases—one in alabaster, the other in glass—at Nimroud, and two glass bottles at Kouyunjik; and he subsequently discovered a variety of vessels of glass, both ribbed and plain, at Kouyunjik, and also at Babel, amongst the ruins of Babylon. It is important to notice that the glass vase found at Nimroud bears the name of *Sargon*, with his title of king of Assyria, in cuneiform characters, a circumstance which fixes its date to the latter part of the seventh century B.C. This is the most ancient known specimen of *transparent* glass, as the Egyptian relics formerly mentioned were *opaque*. The glass vessels found at Nineveh are of elegant form, and seem to have been used for the toilet. While the lens of rock crystal is quite sound, all the glass vessels are covered with 'thin semi-transparent laminæ, which glow with all the brilliant colours of the opal, the usual effect of age, arising from partial decomposition.' The discovery of the lens suggests the thought, that the Assyrians were probably acquainted with its uses, as a magnifying and burning glass.

NOTE 67, p. 463.—In chapter x., where the description given in this chapter is substantially repeated, the animals, here called vaguely living creatures, are denominated *cherubim*. The cherubim of Ezekiel's visions must not, however, be confounded with the historical cherubim of the tabernacle and the temple; as there is no reason to suppose that the latter had a plurality of faces, or, to speak more generally, exhibited such a monstrous combination of heterogeneous parts. It is natural for one who has read of the symbolical figures from Nineveh, to think of them as the original of the cherubim of Ezekiel's vision, especially as the resemblance between them is strikingly close. As stated elsewhere, the *four* principal figures exhibited on the monuments of Nineveh are—the human-headed winged bull, the human-headed winged lion, the winged man, and the winged man with eagle's head. *Each* of the cherubim of Ezekiel combines the features of all of these together—each living creature had four faces—namely, those of a man, of a lion, of an ox, and of an eagle. In the Book of Revelation (chaps. iv. and v.), we find these compound beings resolved into their component animals. The apostle, in describing his vision of the glories of heaven, proceeds to say: 'And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.' Here we have four figures whose description at once reminds us of the symbolical figures of Nineveh; yet the difference between them, as also between the latter and the monstrous forms of Ezekiel, is sufficient to make us hesitate before pronouncing affirmatively on their historical connection. It will be observed, that the figures on the monuments of Nineveh have each a human head, with the exception of the eagle-headed man, whereas each of the 'living creatures' has four *different* heads. It may be said with regard to this point, by those who maintain *an intended* resemblance, that the prophet took the heads as representative of the whole bodies; so that the human-headed bull is represented by the head of a bull, and the human-headed lion by the head of a lion. This supposition takes for granted that the body (as distinct from the head) determines the nature of the animal. On this principle, the eagle-headed figure, having a human body, should have been represented in the vision of the prophet by a human head, and not by that of an eagle. Still, the departure from the rule may be accounted for in the following way:—The bull and the lion of the monuments have one kind of head (human), and specifically different bodies; while, on the contrary, the other two figures have the same bodies, but different heads. On the supposition, then, that the cherubim of the prophet were designed to combine into one the four symbolical figures of the palaces of Assyria, representing each being by a head, it is evident that it would be necessary to make the body determine the species when the head was the same; and, conversely, to make the head determine the species when the body was the same. It is not necessary to enter into the difference between the beasts of the Apocalypse and those at Nineveh, as these are apparent at a glance; and particularly as the former have evidently no direct connection with the latter, but are to be viewed as the resolution of one of Ezekiel's living creatures into four. The other differences between the figures of the present chapter and the symbolical figures of the monuments—such as, that the former had each a *human* body ('they had the likeness of a man,' v. 5), and that they had each *four* wings, do not require any remarks. There were only four, and not *eight* (4 times 2) wings to each animal, because each pair of wings was supposed to move the body in two opposite directions; and thus being set at right angles to each other, were sufficient to make it advance towards the four points of the compass.

Mr Layard conjectures that the 'wheel within wheel,' mentioned in connection with the emblematic figures [of Ezekiel], may refer to the winged circles, or wheels representing at Nimroud the supreme Deity. 'These coincidences,' he adds, in concluding his remarks on the present subject, 'are too marked not to deserve notice; and do certainly lead to the inference that the symbols chosen by the prophet were derived from the Assyrian sculptures.'—*Nineveh and its Remains*, p. 464. We may remark, in conclusion, that the prophet, when he beheld this vision, was dwelling in a district of Chaldæa where such sculptures as those of Nineveh were to be seen. At Arban, on the right bank of the river Chabour (identical with the Chebar of Ezekiel), Mr Layard found two pair of winged human-headed bulls, and also *one* lion (the lion which, doubtless, at one time formed the opposite side of the doorway having disappeared). Of the bulls, Mr Layard remarks—and he states that the same observations hold regarding the lion and a mutilated human figure which he afterwards discovered at the same place—'They resembled in general form the well-known winged bulls of Nineveh, but, in the style of art, they differed considerably from them. The outline and treatment was bold and angular, with an archaic feeling conveying the impression of great antiquity. They bore the same relation to the more delicately finished and highly ornamented sculptures at Nimroud, as the earliest remains of Greek art do to the exquisite monuments of Phidias and Praxiteles.'—*Nineveh and Babylon*, p. 275. Doubtless, had the destroying hand of time not so completely accomplished its work on these ruins, the other symbolical sculptures of the palaces of Nineveh would have been found to have their representatives at Arban, as well as the bulls and the lions. But, indeed, the evident identity of the two nations would lead us to expect, that not only at Arban, but in the sacred edifices of the Babylonians generally, the symbolical figures of the Assyrians would be found. 'In the temple of Belus, according to Berosus, there were sculptured representations of men with two wings, and others with four; some having two faces; others, the legs and horns of goats, or the hoofs of horses; there were bulls, also, with the heads of men, and horses with the heads of dogs.'—Layard, *Nineveh and its Remains*, p. 465.

NOTE 68, p. 466.—The ruins of Nineveh furnish abundant illustrations of this text; and without attempting to enter into great detail, we shall content ourselves with referring only to such particulars as bear directly on its

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elucidation. In a note on Zephaniah, ii. 13, Vol. III., Dr Kitto has stated with regard to the palace at Khorsabad, whose ruins were explored by M. Botta, that 'the body of the building consisted of several thick walls, with various passages leading into halls. The substance of the walls was formed of clayey earth and chalk, which was rivetted with large slabs of gray marmoriform gypsum, known as the Mosul marble, very soft and friable, varying from ten to twelve feet square. These slabs were surmounted by rows of glazed bricks, principally white and yellow, and disposed so as to represent an architectural ornament, with others enamelled with cuneiform characters in white upon a green ground.' This description is applicable in the main to all the palaces of Nineveh. According to Mr Layard (*Nineveh and its Remains*), the slabs used for panelling rarely exceeded twelve feet in height, while the rooms were certainly much higher, as is shewn by the height of the bulls and lions forming the doorway, which vary from ten to sixteen feet, and above which the walls were carried up some feet. The upper wall was built either of richly coloured baked bricks or of sun-dried bricks, covered by plaster. On these bricks were painted various ornaments, and many of them appear to have been enamelled—that is, the colours appear to have been laid on in a liquid state, and then exposed to the action of fire. The paintings on these brick upper walls were just a continuation of the scenes represented on the bass-reliefs. The command given to Ezekiel to portray Jerusalem on a tile, will be best illustrated by a brief description of a few of the paintings on the bricks. In the south-east corner of the quadrangle at Nimroud, Mr Layard came upon the ruins of a chamber in the shape of the remains of walls, and a pavement of baked bricks, whose *under* faces were painted—a circumstance, by the way, from which it is inferred that these bricks had originally belonged to another building. Although the designs on them were in most cases destroyed, yet a few fragments were collected which have since been placed in the British Museum, and fac-similes of which are given in Mr Layard's second series of *Monuments of Nineveh*. One of these bricks exhibited four captives tied together by their necks, the foremost prisoner holding the rope and having his hands free, while the arms of the others are bound behind. On another fragment was represented a similar scene; while others, again, shewed representations of Assyrian warriors on foot and on horse; of chariots; of a walled tower with square battlements; of a castle with angular battlements, &c. More interesting than the specimens of painting found in the above-mentioned locality, was one on a brick twelve inches by nine, which Mr Layard discovered in the centre of the mound of Nimroud. In it was represented a king, followed by a eunuch, receiving his general or vizier, having over his head a fringed pavilion, and part of an inscription, probably containing his name. Mr Layard remarks, that this is a unique specimen of an entire Assyrian painting. The colours used in these paintings are white, blue, and yellow for the figures, and a pale blue and olive green for the ground. (See Layard's *Nineveh and Babylon*, p. 165.)

In regard to the conjecture mentioned by Dr Kitto with respect to the nature of the inscriptions on the bricks of Babylon, it is necessary only to state, that it is now ascertained that almost every brick hitherto obtained from that quarter bears the same inscription, which is to the effect, that Nebuchadnezzar, the son of Nabubaluchun, built the city (see Note 1, Appendix to vol. i., and Note 75, in this Appendix). There is a marked difference observable between the inscriptions of Babylon and those of Nineveh, as regards taste and skill in the execution. While the former appear, as stated by Dr Kitto, to have been impressed with a stamp, on which the whole inscription had been previously cut in relief, the inscriptions of Assyria give unmistakable evidence, by the careless and irregular way in which they are formed and grouped together, of the characters having been made separately, and cut by the hand. The contrast thus exhibited proves the superior antiquity of the Assyrian inscriptions.

NOTE 69, p. 503.—Battering-rams of various forms are seen frequently represented on the monuments of Nineveh; and they may safely be held to give an exact idea of the instruments employed in sieges by the Babylonian warriors. The oldest form of the battering-ram—that represented on the bass-reliefs of the north-west palace at Nimroud—differed in some important respects from those represented on the more recent bass-reliefs. The Nimroud battering-ram was a heavy beam, with a metal head shaped like the mouth of a trumpet, attached to a machine which moved on three pair of wheels. The machine rose up so as to assume the form and serve the purpose of a tower, or rather two towers, the first being the lower, and the second so high as to be on a level with the wall of the besieged city. Both were pierced with loopholes for the discharge of arrows. The higher tower, or what may be called *the* tower, is represented as occupied by two warriors, of whom one discharged his arrows against the besieged, while the other held up a shield to defend his companion. They are sometimes represented as passing from the tower to the battlements. The whole machine was covered with hurdles of wicker. Sometimes the engine was used without the tower, the front part of the framework being elevated into a kind of dome, in order to the proper suspension of the beam. This latter form, which appears only occasionally in the most ancient bass-reliefs, was the *usual* one in later periods. The battering-rams of the Khorsabad period presented an essential difference from the one above described, in that the head of the beam was pointed like a spear. 'Hence the mode of their action was not that of shaking the wall, and causing it to fall by repeated heavy shocks, but rather that of penetrating the course of bricks of which they were probably composed, and thus *picking*, if we may be allowed the phrase, great holes in them, until at length the battlements would fall for want of support beneath. We see this result continually represented in the bass-reliefs.' —Gosse, *Assyria*. London. 1852. Sometimes there were two pointed beams to one engine. The Khorsabad ram was borne on four wheels, and the whole machine was enclosed by a canopy of leather or raw skins. In some bass-reliefs, the battering-ram is without wheels, having been apparently constructed on the spot, and not being designed to be moved.

It cannot be determined from the sculptures how the battering-ram was worked; but it would appear that the beam was suspended by a rope fastened to the outside of the machine, and that men directed and impelled it from within. To frustrate the action of the ram, the besieged are represented as letting down from the battlements strong chains, with which they caught the head of the engine. To obviate this inconvenience, the attacking-party employed hooks to catch the chains, and prevent them from catching the head of the beam.

To illustrate fully the use of the battering-ram by the Assyrians, as well as of the other devices mentioned in verse 22, and so frequently in other passages of Scripture (see Kitto's notes on 2 Chron. xxxii.), we cannot do better than refer the reader to the description given by Mr Layard (*Nineveh and Babylon*, p. 149) of the bass-relief discovered by him in the palace at Kouyunjik, which we have already quoted in Note 49 of Appendix to vol. ii. That description is all the more interesting, that it refers to a bass-relief which is ascertained to represent the siege of Lachish by Sennacherib.

NOTE 70, p. 509.—The 14th and 15th verses evidently allude to and describe the sculptures wherewith the walls of the palaces of Nineveh are ornamented; and the description they contain is certainly very remarkable. The first particular mentioned (v. 14), is the colour in which these 'images' were painted—vermilion or red, which *shashar* is generally supposed to denote. See Nahum ii. 3: 'The valiant men are in scarlet.' Unfortunately, the colours on the monuments are very much obliterated, and present few materials for the illustration of the text. Yet even the faint traces which remain are

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sufficient to indicate the prevalence of a brilliant red colour. The blue also occurs frequently, as we would expect from v. 6. The following list, by Mr Layard, of articles on which colours have been found at Nimroud and Khorsabad, with the colours appropriated to each, will give the readers some idea of the Assyrian usages in painting. The hair, beard, eyebrows, eyelids, and eyeballs were black; the inner part of the eye, white; the king's mitre, principally red; the crests of helmets, blue and red; the heads of arrows, blue—the bows, red; the handles of maces, red; the harness of horses, blue and red; sandals, in oldest monuments, black, edged with red—in those of Khorsabad, striped blue and red; the rosettes in the garlands of winged figures, red; trees, at Khorsabad, a bluish green; flowers carried by the winged figures, green, with red flowers occasionally; fire, always red. The preponderance of red and blue in this list will strike every one at once.

In v. 12, allusion is made to the gorgeous clothing of the Assyrians. This opens up the wide subject of the costume of the Assyrians, which we cannot here enter into at length. It will suffice, if we adduce an illustrative instance, in the person of an Assyrian king, from the north-west palace of Nimroud. His dress consists of a long flowing garment, reaching to the ankles, having the whole of the breast and a wide border richly embroidered and dyed. The designs are very elaborate, consisting of figures of men, animals, flowers, including mythological devices. This robe is confined at the waist by a girdle, having cords with tassels attached, the latter reaching almost to the feet. Over it, another robe of about the same length was thrown, which was likewise embroidered and edged with tassels. In v. 15, the girdles with which these robes were bound are specially mentioned—'Girded with girdles upon their loins.' These girdles were of a great variety of forms. The most common was a very broad belt, which Gosse (*Assyria*) conjectures to have passed more than once round the waist, the last circumvolution becoming much more narrow, and each end terminating in a clasp.

The last article mentioned in these verses is 'dyed attire upon their heads' (v. 15). There has been a difference of opinion in regard to what is the real meaning of the Hebrew words rendered in our version as above. (בִּרְאִשִׁיהֶם סְרִוּחֵי מִצְנְפוֹת). Thus Layard, for example, takes the words as referring to the head-dress of the Assyrian princes, while Gosse (*Assyria*) thinks that they probably allude to 'their copious and elaborately trimmed hair and beards.' Without attempting to settle this question, we remark, that both the head-dress and the trimmed hair were sufficiently prominent parts of the Assyrian costume, to entitle them to special notice in a description of the latter.

It is true, indeed, that we must limit this remark, so far as regards the *head-dress*, to the costume of the king; for, with exception of the royal tiara or mitre, the head-dress of the other figures in the sculptures is exceedingly simple. The mitre of the king had a form resembling that of a truncated cone, surmounted by a little point or peak in the centre of the crown. The base was surrounded by a broad band, formed by the upturned fold of the material of the mitre, and rising to a point in front. To this band, from behind, were attached two long ribbons, which hung down the back, and were sometimes plain, and sometimes ornamented. Such was the head-dress of the king of the north-west palace at Nimroud. The tiara of the Kouyunjik king was more elevated and graceful, and more highly ornamented. The head-dress of the officers of state consisted sometimes of a diadem or band, resembling the band on the royal mitre, and left the crown of the head uncovered. Perhaps it is in allusion to the form of the head-dress of the Assyrian princes that the prophet Nahum speaks of them as crowned: 'Thy crowned' (Nahum iii. 17). In other cases, the heads of the chief officers are represented as surrounded with a simple fillet, without ornament; and often the head appears altogether bare, as in hunting scenes.

These facts may perhaps incline us to explain the text as referring rather to the plaited hair which characterises all the Assyrian figures on the monuments. The hair of both the head and beard appears to have been very abundant, and was elaborately plaited. The hair of the head was parted over the forehead, and fell from behind the ear on the shoulders in a large bunch of ringlets. The beard was allowed to grow to its full length; so that it descended on the breast in a square form, with series of curls occurring at regular intervals.

It is not unlikely that the Assyrians wore false hair and beards; and it is certain that they used a black pigment to stain the eyelids, eyelashes, and hair of the head generally. Such a hairy equipment as we have described, seems to have been an indispensable requisite to a proper appearance among the Assyrians; and, consequently, must have been procured at all hazards by those (if any) to whom nature denied it.

On v. 24 we remark simply, that all the articles mentioned there are abundantly represented on the monuments. A conical shield generally, and a helmet always, formed a part of the equipment of an Assyrian warrior.

NOTE 71, p. 525.—The hitherto obscure allusion contained in the words: 'They hanged their shields upon thy walls round about' (v. 11), is satisfactorily explained by bass-reliefs from Kouyunjik. The sculptures on the two slabs which afford the illustration in question, are thus described by Mr Layard: 'Vessels filled with warriors and females were represented leaving a castle, built on the sea-shore, and on the declivity of a mountain. A man stood at the castle-gate which opened immediately upon the water. A woman, who had already embarked in one of the ships, was seen stretching out her arms to receive a child which the man was giving to her. The sea was indicated by wavy lines, carried across the slab from top to bottom, and by fish, crabs, and turtles. The vessels were of two kinds—some had masts and sails, as well as oars; others were impelled by rowers alone. They were furnished with two decks. On the upper, stood warriors armed with spears, and women wearing high turbans or mitres. On the lower (which was probably divided into two compartments), were double sets of rowers—eight, and sometimes ten men sitting on a side, making sixteen or twenty in all. The sides of the upper-deck, *as well as the battlements of the castle on the sea-shore, were hung with shields.*'—*Nineveh and its Remains*, vol. ii. p. 128. (The *italics* are ours.)

Mr Layard has shewn it to be probable, that the bass-reliefs in question represent a siege and capture of Tyre, or some other Phœnician city on the sea-coast, though of course it cannot be the final siege of Tyre alluded to in the text, but one much earlier by Sennacherib. He states that the larger galleys may be identified with the vessels used to a comparatively late period by the inhabitants of the great maritime cities of the Syrian coast—by the people of Tyre and Sidon. They are very similar in form to the galleys represented on coins of a later period, which belong to the period of the Persian supremacy in Asia, and which are most probably of Phœnician origin. The galleys on the bass-reliefs, moreover, bear a close resemblance to those on the coins of Sidon of a later period, which bear on one side a galley, and on the other, the head of an Assyrian goddess. When we take these facts into consideration, and reflect, moreover, that the allusion to hanging shields on the walls is nowhere else found in Scripture, we will be disposed to acquiesce in Mr Layard's opinion, that the vessels on the bass-reliefs above described belonged to the great cities of Phœnicia. This opinion is converted into something like certainty, by the light thrown by the inscriptions on the relations subsisting at different times between Phœnicia and Assyria. Some of these inscriptions are as ancient as the period of Sardanapalus, the founder of the north-west palace, Nimroud. In the two temples discovered in the high mound already referred to, were found, forming the pavements of two recesses, two enormous monoliths, or alabaster slabs—one 21 feet by 16 feet 7 inches, and 1 foot 1 inch thick; and the other 19½ feet

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by 12 feet, with inscriptions, whose letters were carved with great care, written both on the upper and under surfaces, and divided into two parallel horizontal columns.

The inscriptions were nearly the same on both; and that on the under side was in both cases substantially a repetition of the contents of the upper. The record was still once more repeated on a slab, on which was carved in high relief an image of the Nimroud king. The principal contents of the inscriptions consist of a full account of the various wars and campaigns of the king. In this account occurs the following passage: 'At that time, the countries that are upon Lebanon I took possession of, to the great sea of the country of Akkari—(the Mediterranean). On the great sea *I put* my servants. Sacrifices to the gods I offered. The tribute of the kings of the people who dwelt near the sea, of the Tyrians, the Sidonians, the Kubalians, ... of the city of Arvad, which is in the middle of the sea,' &c.—Layard, *Nineveh and Babylon*, p. 356. Here, then, we find Tyre, Sidon, Aradus, besides other Phœnician cities, tributary to a king of Assyria, who reigned in the tenth century before Christ. But more nearly connected with the above account of the naval scenes in the Kouyunjik, is the following passage from the annals of Sennacherib, the founder of that palace:—'In my third year,' thus proceeds the record, 'I went up to the country of the Khetta, or Hittites—(used to designate all Southern Syria). Sulija, king of Sidon [the Elulæus of Menander], had thrown off the yoke of allegiance. On my approach from Abiri, he fled to Yetnan, which was on the sea-coast. I reduced his entire country; the places which submitted to me were Sidon the Greater, and Sidon the Less, Beth Zitta, Saripat, Mahallat, Husuva (Tyre), Akzib, and Akka. I placed Tubaal on the throne, in the place of Sulija, and imposed on him the regulated amount of tribute. The kings of the sea-coast all repaired to my presence in the neighbourhood of the city of Husuva, or Tyre.'—*Rawlinson's Outlines*, p. xxxii. Tyre, or indeed Phœnicia generally, would thus seem to have been subject from a very early period; and the fact, that notices of Assyrian influence in this quarter appear in the inscriptions of different kings (as *e. g.* Sargon, by whom a monument, now in the Royal Museum of Berlin, was erected in Cyprus, commemorating a campaign conducted by him in the Mediterranean), renders probable the supposition, that Assyrian supremacy over Phœnicia was continuous from the tenth century.

NOTE 72, p. 527.—Whether we understand the Hebrew word as referring to chariots or to horses, the allusion to precious clothes is equally characteristic. The Assyrian chariots, especially the later, were often covered with ornaments, while the harness and trappings of the horses were extremely rich and elegant. 'Plumes waved over the head of the animals, or fancied crests rose gracefully in an arch above their ears, and descended in front to their nostrils. To these ornaments were sometimes appended long ribbons or streamers, which floated on the wind. Large tassels of wool or silk, dyed many colours, fell on the forehead, and were attached to many parts of the harness.'—Layard, *Nineveh and its Remains*. The head-gear and collar were elaborately ornamented with figures of winged bulls, and other symbolical figures in the earlier, and with rosettes in the later sculptures. Embroidered clothes were frequently thrown over the backs of the horses, nearly covering the body from the ears to the tail. We cannot enter more particularly into this subject, but content ourselves with remarking in the words of Mr Gosse, whose book on *Assyria, her Manners and Customs, Arts and Arms*, published under the direction of the committee of general literature and education, appointed by the Society for Promoting Christian Knowledge, may be consulted with profit by all who are anxious to obtain information on these topics: 'Nothing is more remarkable in the sculptures than the gorgeous magnificence in which the chariot-horses are arrayed; and, could we see the original colours with which they were painted, and, still more, could we have beheld the reality, the polished metals, the ornaments of stained and pure ivory, the necklaces, the plumes and coloured tassels, and the curiously wrought cloths of various dyes, the trappings would have appeared far more splendid than our imagination depicts them.'—(p. 233).

NOTE 73, p. 539.—In a previous note, reference was made to certain tombs found above the ruins of the older palaces of Assyria; and it was stated that they bore decided marks of Egyptian origin. It remains to state, that as yet no light has been thrown by the recent discoveries on the mode of sepulture amongst the Assyrians—no tombs, decidedly Assyrian, having as yet been discovered. Mr Layard did, indeed, discover a vaulted chamber in the high mound at Nimroud, which seemed adapted for no other purpose than to be a house of the dead, but he found it quite empty. From a depression in the exterior of the mound, Mr Layard inferred that it had been opened and robbed of its contents at some remote period. After adverting to the absence of Assyrian tombs throughout the ruins of the entire country, Mr Layard naturally adds:—'Did the Assyrians, like the fire-worshippers of Persia, expose their dead until nought remained but the bleached bones, or did they burn them, and then scatter their ashes to the winds? Not a clue is given to their customs in this manner by any bass-relief or monument hitherto discovered. The Assyrians appear to have avoided all allusion to their dead and to their funeral rites; unlike the Egyptians, who portrayed the ceremonies observed after death, and even the events of a future state, upon the walls of almost every temple and tomb.'—*Nineveh and Babylon*, p. 594.

NOTE 74, p. 560.—Several examples of the arch were discovered by Mr Layard in the mound of Nimroud. In his first excavations, he discovered a vaulted chamber built of baked bricks, about ten feet high, and the same in width. 'The arch was constructed on the well-known principle of vaulted roofs, the bricks being placed sideways, one against the other, and having been probably sustained by a frame-work until the vault was completed. This chamber was nearly filled with rubbish, the greater part of which was filled with a kind of slag. The sides of the bricks forming the arched roof and the walls were almost vitrified, and had evidently been exposed to very intense heat. In fact, the chamber had the appearance of a large furnace for making glass, or for fusing metal.'—*Nineveh and its Remains*, vol. ii., p. 41. This chamber was buried in the centre of a thick wall, and had no access from without, on which account Mr Layard thought it must have been used before the upper part of the wall was built. We may just mention, that Gosse (*Assyria*) compares with this chamber the burning fiery furnace into which Shadrach, Meshach, and Abed-nego were thrown. The long chamber discovered in the high mound at the north-west corner of Nimroud, to which reference was made in note 73, had also a vaulted roof. The high mound itself was discovered by Layard to be the remains of a square tower, of which the lower part was built of solid stone-masonry, the stones being carefully fitted together, and bevelled with a slanting bevel, and the upper part of burnt brick. The stone-work was still remaining entire; but the bricks had fallen outwards; and by their ruin, gave to the whole that pyramidal appearance which had led previous travellers to regard the mound as actually the remains of a pyramid. The vaulted chamber within the tower was about 100 feet long, 12 feet high, and 6 feet broad, and was blocked up at the two ends, without any entrance being left into it. It was vaulted with sun-dried bricks, and the vault had in one or two places fallen in. Mr Layard considered it probable that the ruin represented the tomb of Sardanapalus, which, according to the Greek geographers, stood at the entrance of the city of Nineveh. It will be remembered, that the name of the builder of the north-west palace was Sardanapalus, or something similar. If Layard's opinion be correct, then the arch was known to the Assyrians in the tenth century B.C. Three other examples of the arch were discovered by Layard, two of them being arched drains; of which one, about 5 feet wide,

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was built of large, kiln-burnt bricks, of a *square* form; so that a space was left about the centre of the arch, which was filled up by bricks laid longitudinally. It will be observed, that all these instances exhibit the arch only on a small scale. It remains to state, that no examples of the arch on a great scale have been found in Assyria; and this fact, taken in connection with what is stated in Kitto's note concerning the use of the arch in Egypt, would seem to point to the conclusion, that these ancients did not venture to adopt that principle in architecture, except when the superincumbent weight was comparatively trifling.

NOTE 75, p. 589.—The discovery by Colonel Rawlinson of the commemorative cylinders, to which reference was made in Note 55, Appendix to vol. ii., is one of great importance to the illustration of verse 30; and the account of the discovery, when published, will add greatly to our knowledge of ancient Babylon. The excavations at the Birs Nimroud, which were carried on according to a predetermined plan of Colonel Rawlinson's, led to the discovery of a wall of 190 feet in length, forming (as it appeared) one side of a square, 27 feet in height, and surmounted by a platform. From the two exposed corners of this wall were taken out the commemorative cylinders. In his account communicated to the British Museum, the learned colonel describes the original building as consisting of a series of square platforms, rising one above the other, each dedicated to one of the planets, and coloured externally with the colours attributed to the seven planets in the works of the Sabæan astrologers, and traditionally handed down from the Chaldæans. The inscriptions have been translated by Colonel Rawlinson, but have not yet been published. It is stated in the *Athenæum* (Jan. 20, 1855), from which this notice is taken, that the inscriptions begin with the name and usual titles of Nebuchadnezzar, and proceed with *a summary of the buildings of Babylon, which the king had repaired or erected.* It then says, that the 'Temple of the Planets of the Seven Spheres,' which had been built by an early king 604 years previously (about 1100 B.C.), having become ruinous owing to a neglect of the drainage, which allowed the rain to penetrate, and the sun-dried bricks causing the outer covering to bulge out, and fall down, the god Merodach had put it into his heart to restore it; that he did not, however, rebuild the platform, which was unimpaired, but that all the rest was restored by his commands. The inscription ends with the usual expression of his aspirations for the eternal duration of the work, and the continuation of his family on the throne for ever. This discovery is of the utmost importance, not merely as determining the long agitated dispute about the purport of the Birs; but chiefly for the satisfactory confirmation which it gives to the statement in verse 30, that Babylon was built by Nebuchadnezzar—built, that is, in the sense of a thorough-going repair.

NOTE 76, p. 591.—The perplexing difficulty regarding Belshazzar, of which two (false) solutions are given in the text by Dr Kitto, has been at length definitively set at rest by a very important discovery of Colonel Rawlinson's, announced in the *Athenæum* of March 18, 1854. We shall give the reader the colonel's descriptions of his discovery in his own words:—'Two of these cylinders [clay cylinders, discovered in the ruins of Um-Queer, which Rawlinson identifies with Ur of the Chaldees, and elsewhere] 'have already reached me, and I have found them to contain a memorial of the works executed by Nabonidus (the last king of Babylon) in Southern Chaldæa. They describe among other things the restoration of temples, originally built by the Chaldæan monarchs, at least 1000 years previously, and, further, notice the re-opening of canals dug by Nabopolassar and Nebuchadnezzar. The most important fact, however, which they disclose is, that the eldest son of Nabonidus was named Bel-shar-ezar, and that he was admitted by his father to a share in the government. This name is undoubtedly the Belshazzar (בלשאצר) of Daniel, and thus furnishes us with a key to the explanation of that great historical problem which has hitherto defied solution. We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonidus, leading a force to the relief of the place, was defeated, and obliged to take refuge in the neighbouring town of Borsippa (or Birs-i-Nimroud), capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honourable retirement in Carmania. By the discovery, indeed, of the name of Bel-shar-ezar, as appertaining to the son of Nabonidus, we are for the first time enabled to reconcile authentic history (such as it is related by Herodotus and Berosus, and not as we find it in the romance of Xenophon or the fables of Ctesias) with the inspired record of Daniel, which forms one of the bulwarks of our religion.'

NOTE 77, p. 677.—Verse 14, 'house of thy gods.' The ruins of Nineveh have hitherto been for the most part regarded as the remains of palaces rather than of temples. The two small buildings discovered by Mr Layard at the high mound Nimroud, were regarded by him as the only undoubted remains of temples hitherto discovered. These buildings appeared to be temples from the sculptures which were found in them. The entrance was formed by two colossal human-headed lions, 16½ feet high, and 15 feet long, flanked by three small winged figures, one above the other, and divided by an ornamental cornice; and between them was an ornamental pavement of alabaster, while in front of each lion was a square stone, which seemed to be the pedestal of an altar. At the sides of a second entrance were two singular figures. One was a monster of hideous aspect, and with heterogeneous members; and the other was a winged man, with a long sword hanging from his shoulder, and grasping in each hand a double trident resembling the thunderbolts of Greek Jove, which he was in the attitude of hurling at the monster. This group, according to Layard, represented the contest between the good and evil principles. Among the other sculptures were fish-gods of a form already described, and various other emblematic figures, which need not be more particularly mentioned. The most interesting sculpture was that of the king carved in high relief in the frame formerly referred to. He was clothed in sacrificial robes, and carried the sacred mace in his hand. On his neck were hung a crescent, a star, a trident, and a cross; while above his head were the five mythic symbols—the winged globe, the crescent, the star, the bident, and the horned cap. Before him stood an altar, which seemed set, in order to offer sacrifice to the king as a god or hero. The inscription on the monolith on which the king was sculptured, contained, towards the commencement, a list of the twelve great gods of Assyria, with their king, whose names we may here append, so far as they are known. The list on the monolith was the same as that on the black obelisk belonging to the son of the king represented on the former, though the names were differently arranged. The names, which we take from Layard's *Nineveh and Babylon*, p. 629, are as follow:—1. Asshur, King of the Circle of the Great Gods; 2. Anu, the Lord of the Mountains, or of Foreign Countries; 3. doubtful; 4. Sau; 5. Merodach, or Mars; 6. Yav (? Jupiter); 7. Bar; 8. Nebo (? Mercury); 9. Mylit (or Gula), called the Consort of Bel, and the Mother of the Great Gods (? Venus); 10. (?) Dagon; 11. Bel (? Saturn), Father of the Gods; 12. Shamash (the Sun); 13. Ishtar (the Moon).

The list given by Colonel Rawlinson differs from the one here given in some respects, and neither the one nor the other can be received implicitly. The progress which is being made in the interpretation of inscriptions, encourages us to entertain the hope, that the Assyrian Pantheon will soon be adjusted with certainty. This is, indeed, a matter of great importance, because the names of the kings, and sometimes the names of the countries over which they rule, are composed of the names of the gods. The difficulty of deciphering the latter arises from the

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circumstances, that they are usually expressed by arbitrary monograms; that several monograms often apply indifferently to the same god; and that many of the gods have distinct and independent titles, in Syria, in Assyria, and in Babylonia. (See Rawlinson's *Outlines*.)

NOTE 78, p. 679.—(1.) The statement in the text (v. 13), that Nineveh should be destroyed by fire, is most remarkably verified by the state in which the ruins of Nineveh were found. The appearance of the ruins of the more recent palaces—the palace at Khorsabad, the south-west palace of Nimroud, and the palace at Kouyunjik—proves beyond a doubt that they had been destroyed by fire; while it is quite as clear that the north-west and centre palaces of Nimroud owed their ruin to a different cause. In regard to the Khorsabad palace, M. Botta wrote: 'I must acknowledge I no longer doubt that this monument was destroyed by fire. The lower portion contains an enormous quantity of charcoal, and even remnants of burnt beams; besides, the surface of the gypsum, in many places, is evidently converted into plaster, and become friable; to these indications, in short, another sign may be added. I have already mentioned the discovery, during the excavations, of a little ball of clay, bearing a mythological impression. Six more, precisely similar, have since appeared, and, on examination, I perceived that a hole was bored through them still *retaining fragments of carbonised string*.'—M. Botta's *Letters*, translated from the French. London, 1850. The same thing was observed by Mr Layard in regard to Kouyunjik when first discovered by him. 'The palace,' he remarks, 'had been destroyed by fire. The alabaster slabs were almost *reduced to lime*, and many of them fell to pieces as soon as uncovered. The places which others had occupied could only be traced by a thin white deposit, left by the burnt alabaster upon the wall of sun-dried bricks, and having the appearance of a coating of plaster.'—*Nineveh and its Remains*, vol. i. p. 121. Similarly he remarks regarding the south-west palace at Nimroud: 'The whole entrance was buried in charcoal, and the fire which destroyed the building appears to have raged in this part with extraordinary fury. The sphinxes were almost reduced to lime. The same fate had befallen the two temples at the high mound, the cedar-wood of which they appear to have been built being found amongst the ruins, for the most part reduced to charcoal. In a part of these ruins was found a mass of lead which had evidently been melted, for imbedded in it was the iron head of a hatchet. It is to the falling in of the roofs of the chambers, occasioned by the conflagration, that the preservation of the sculptures is mainly to be attributed. The débris of the upper brick-walls has formed a layer of earth, which, with the materials of the roofs, has protected the bass-reliefs from the destructive effects of atmospheric influences.

(2.) V. 17. 'Thy crowned' (מְנוּיֶיךָ). The epithet crowned, as applied to the Assyrian princes, would appear to refer to the head-dress worn by them, which consisted of a diadem richly ornamented. It is unnecessary here to do more than refer to Note 70 in this Appendix, where the dress of the Assyrians is briefly noticed.

(3.) V. 19. 'For upon whom hath not thy wickedness passed continually.' The war-practices of the Assyrians, as represented on the monuments, were characterised by savage cruelty. Their treatment of captives was particularly cruel. In a sculpture at Khorsabad, for example, there is a representation of a man flaying a captive alive. In others, the king is represented holding in one hand a rope, which is attached at its other ends to rings through the lips of certain prisoners (see 2 Kings xix. 28); while with the other, he is putting out the eyes of a captive with a sharp-pointed instrument. Many bass-reliefs represent Assyrian soldiers bringing in the heads of the slain, and scribes keeping account of their number, to furnish matter for boasting to the vainglorious and barbarous tyrant. More horrible still, the monuments shew clearly that it was an occasional practice of the Assyrians to impale their victims, and the practice seems to have become more common during the later period of the empire.

These infamous usages, taken in connection with the extent and overwhelming success of the Assyrian conquests—as represented on the sculptures, and narrated in the inscriptions—enable us to understand the force and point of the question: '*upon whom* hath not thy *wickedness* passed continually.'

NOTE 79, p. 691.—It remains now for us to give a *general* and necessarily brief view of the ruins of Nineveh—so far as is required in order to a clear comprehension of the question regarding the site of that ancient city. We have occasionally, in the previous notes, spoken vaguely of the ruins and monuments of *Nineveh*, when the reference was specially applicable, sometimes to Khorsabad, sometimes to Kouyunjik, and sometimes to Nimroud; thus assuming that all three formed part of one city. This, however, has been disputed. Colonel Rawlinson regards, or did regard, the enclosures of Nimroud, Kouyunjik, and Khorsabad, as well as other ruins, as the remains of distinct cities; although he admits that, at the time of Jonah, they went all vaguely under the name of Nineveh. Layard thought it improbable that distinct cities should exist in such close vicinity, and regarded the ruins as representing buildings which, from the first, belonged to one city. Nimroud he regarded as the original site of Nineveh, and the rest as successive additions to the original city. This latter view, however, should be modified by the fact, now ascertained, that the inscriptions shew the original name of Nimroud to have been Calah (Gen. x. 12); and the former view, also, is opposed by the circumstance, that all the chief ruins bear independent names in the inscriptions. The probability seems to lie, therefore, in favour of Rawlinson's opinion—that the ruins shew the sites of originally independent cities, which, in the latter days of the Assyrian empire, became united, and were spoken of as one city, under the name of Nineveh.

Mr Layard states, in his last work, so often referred to, that a trigonometrical survey of the country by Captain Jones, had proved that the great ruins of Kouyunjik, Nimroud, Karamless (unexplored), and Khorsabad, formed very nearly a perfect parallelogram, as Mr Layard had conjectured in his first work. In that work, Mr Layard gives the distance from the northern extremity of Kouyunjik to Nimroud, in a southern direction, as about 18 miles; the distance from Nimroud to Karamless, 12 (east); and the opposite sides, uniting Khorsabad with Karamless and Kouyunjik, as of the same length. These sides together amount to 60 miles—thus corresponding with the 480 stadia of Diodorus Siculus, and the three days' journey of the prophet Jonah. The reader will bear in mind, that the space enclosed within this 'perfect parallelogram' includes a number of mounds, indicating ruins; among which is Nebbi Yunus, opposite Mosul, surmounted by the pretended tomb of the prophet Jonas.

In order to furnish the reader with a connected view of an Assyrian palace, which may relieve his mind after the perusal of so many detached details, we quote the following eloquent description by Mr Layard, and with it close our notes on Nineveh:—'The interior of the Assyrian palace must have been as magnificent as imposing. I have led the reader through its ruins, and he may judge of the impression its halls were calculated to make upon one who, in the days of old, entered for the first time the abode of the Assyrian kings. He was ushered in through the portal, guarded by the colossal lions or bulls of white alabaster. In the first hall, he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls—sculptured in alabaster, and painted in gorgeous colours. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes represented. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were enclosed in coloured borders of elaborate and elegant design. The emblematic

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tree, winged bulls, and monstrous animals, were conspicuous among the ornaments. At the upper end of the hall was the colossal figure of the king, in adoration before the Supreme Deity, or receiving from his eunuch the holy cup. He was attended by warriors bearing his arms, and by the priests or presiding divinities. His robes, and those of his followers, were adorned with groups of figures, animals, and flowers, all painted with brilliant colours.

The stranger trod upon alabaster slabs, each bearing an inscription recording the titles, genealogy, and achievements of the great king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures—armed men and eunuchs following the king, warriors laden with spoil, leading prisoners, or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests, or presiding divinities, standing before the sacred trees. The ceilings above him were divided into square compartments, painted with flowers or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the wood-work. Square openings in the ceilings of the chambers admitted the light of day. A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures was seen the bright blue of an eastern sky, enclosed in a frame, on which were painted, in vivid colours, the winged circle, in the midst of elegant ornaments, and the graceful forms of ideal animals.'—*Nineveh and its Remains*, vol. ii., p. 262–4.



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